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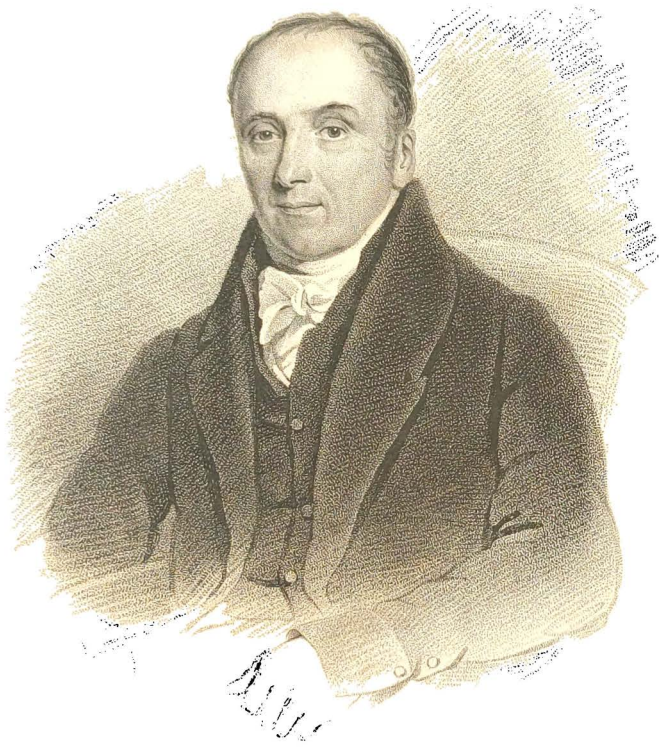
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*Rev. Joseph Hughes, A.M.
Late Secretary to the British & Foreign Bible Society.*

Drawn & Engraved by Andrews.

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THE
BAPTIST MAGAZINE

FOR

1837.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN
TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOM-
MENDATION OF THE CONTRIBUTORS.

VOL. XXIX.
(VOL. XII. THIRD SERIES.)

SPEAKING THE TRUTH IN LOVE.—Eph. iv. 15.

LONDON:
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P R E F A C E.

IN completing the twenty-ninth volume of the Baptist Magazine, and the third series of its numbers, the Editors would respectfully solicit the attention of their numerous readers to a brief retrospect of its history.

The work was commenced in the west of England, January, 1809, and numbered among its earliest contributors, in London and the country, ministers and friends of eminent piety and distinguished attainments, as Ryland, Fuller, Hinton, Newman, &c., &c. ; who, during the continuance of their estimable lives, enriched its pages by their valued communications, and, by their extensive influence, effectively patronized its benevolent design.

After having, for some time, encountered the disadvantages almost necessarily connected with provincial management, it was deemed expedient that this periodical should be conducted in the metropolis ; and arrangements for that purpose having been effected, the transfer took place in the early part of 1812.

Since that period, the Baptist Magazine, in common with its numerous contemporaries, in endeavouring to adjust itself to the rapid increase of weekly and monthly publications, has, on various occasions, attempted such improvements as progressive events appeared to suggest ; and further improvements—in reference to typography, &c.,—were in contemplation for the ensuing volume. Moreover, in pursuing, through nearly thirty years, its beneficent course, it has had the honour of competing with several confessedly rival publications, and of witnessing these ephemeral efforts become successively defunct.

During a lengthened period, the Editorial arrangements of this work were entrusted to the superintendence of the same individuals, whose *gratuitous* exertions were uniformly directed to advance the spiritual interests of its readers generally, and the more especial advantage of that section of the Christian community to which its distinctive title refers.

As connected with this limited enumeration of facts, it is certainly not the least gratifying, nor one which can be too thankfully acknowledged, that considerably more than FOUR THOUSAND POUNDS, arising from the profits of this work, have been distributed among the widows of Baptist ministers; and it is earnestly hoped, that from the same source, during the next quarter of a century, a much larger amount may continue to flow in that necessitous and honourable channel.

And, finally, in concluding their labours and anticipating a change of management—long since contemplated by individuals connected with this periodical, but which events, not subjected to human control, have, until now, prevented—it is not possible that the Editors should omit a momentary reference to those by-gone times, connected with the earlier history of the Baptist Magazine, in which, with simplicity of purpose, and intenseness of desire to serve the cause of truth, and promote the interests of the denomination, fraternal harmony and cordial co-operation were habitually associated. Nor will they refrain from expressing the benevolent wish, that its future progress may be distinguished by whatever is adapted to improve its character, and extend its usefulness.

THE
BAPTIST MAGAZINE.

JANUARY, 1837.

MEMOIR OF THE LATE REV. WILLIAM NICHOLS, OF
COLLINGHAM.

FROM the earliest ages of the world it has been customary for survivors to preserve some memorials of their deceased friends. This practice, which has prevailed in all countries, is not the result of divine precept or of civil enactment, but has, no doubt, arisen out of the essential laws of our intelligent and social nature. The most wild and wandering tribes of savage life, often beguile their solitude with the rehearsal of their traditionary recollections of the dead; and in every condition of society, the remembrance of those who were beloved while living, is held among the most cherished emotions of the heart. True religion has not withheld its sanction from these spontaneous workings of the sympathies of our nature, but has on the contrary taken them under its guidance and control, and thereby rendered them productive of the happiest effects. A considerable portion of the inspired volume consists of biographical history, in which the character and conduct of men are portrayed, their vices censured, and their piety and virtues held up to com-

mendation. It is hoped that the following sketch of the history of a devoted and exemplary servant of Christ, may be interesting to the readers of the Baptist Magazine.

The Rev. William Nichols was born in Nottingham, March 17, 1762. His parents, who moved in a respectable sphere of life, were laudably attentive to his religious education, and their efforts in this respect were happily not in vain: for though during the former period of his youth, his conduct betrayed many most affecting indications of the waywardness of our fallen nature, yet the bias which was thus given to his character, led to a comparatively early devotement of himself to the Lord. At the suggestion of one of his thoughtless companions, he was induced to visit the Baptist meeting-house, where the late Rev. Mr. Hopper was then officiating, and it was there that it pleased God to exert that influence on his thoughts and affections which issued in his conversion. In spite of the opposition of his former associates, he resolved at once to abandon the

ways of sin, and to devote himself to God. He became regular in his attendance on the means of grace, and at the age of sixteen was baptized and admitted to church fellowship. The copious and artless narrative of the exercises of his mind, which from this time he carefully preserved, exhibits in a very interesting and satisfactory point of view, the depth and ardour of his religious experience. In a paper which he drew up in the form of 'a solemn covenant,' he reviewed with evident contrition the iniquity of his past life, declared his cordial acceptance of the gospel, and in strains of the most fervent piety surrendered himself to God, and breathed forth his aspirations after the enjoyment of the divine favour, and full conformity to the divine will. If there be one hour of human life more important than the rest, it is unquestionably that in which the penitent sinner thus enters into covenant with God. Oh! who can describe, who can comprehend, the infinitude of interests involved in that transaction! This is, of all others, the one special event in man's history which makes the angels of God rejoice over him. This is the first step in his upward progress to the celestial dwelling-place of these rejoicing spirits. From that hour he ceases to be the captive of Satan, the child of hell, and is made an heir of God and a joint-heir with Christ. The career which Mr. Nichols thus commenced under auspices so interesting, he was enabled, by divine grace, steadily to maintain, through good report and through evil report, till the close of his protracted life. Having entered into the hosiery business in partnership with his

brothers, he was several years employed as commercial traveller for the firm. And here, at the outset, the reality of his religion was severely tested. It is difficult for those who have not been themselves engaged in this department of life, to form any adequate conception of the moral jeopardy to which a pious young man, thus employed, is exposed. He has not only to contend with the dissipating influence inseparable from such an avocation, but he is also thrown into continual contact with a class of persons, much of whose converse and conventional habitudes is directly militant against his principles. Mr. Nichols soon found that it would require no ordinary vigilance and decision to resist these antagonist influences, but he firmly determined to resist them, and with much difficulty succeeded.

Though his avocations as a commercial traveller would necessarily occasion his frequent absence from home, yet such was the estimation in which he was held by the church, that he was, even while thus engaged, elected by them to the office of deacon; and the manner in which he discharged the functions of this important office, through a long series of years, made it evident that the confidence which his brethren reposed in him, was not misplaced. His uniform, bland, and affectionate demeanour, his untiring zeal for the welfare of the church, his prompt and benevolent attention to the poor and the afflicted, and the regard which he paid to the interests of the young people, and especially to those who were inquiring the way to Zion, combined to render him both beloved and useful in more than an ordinary degree. His

hospitality too was in delightful harmony with his other excellent qualities. He was "given to hospitality," and never appeared more happy than when entertaining strangers for the sake of him whose servants they were. Thus using the office of a deacon well, he purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus.

In the year 1795 he received from the church another testimony of the estimation in which he was held by them. Perceiving that he possessed competent abilities for the Christian ministry, they conveyed to him an expression of their unanimous desire, that he would devote himself to that work. After much hesitation on his part, and much entreaty on theirs, he consented to comply with their wishes, as far, at least, as his other avocations would allow. His first exertions of this nature were confined to the villages in the vicinity of Nottingham, and to the destitute localities which came within the range of his journeys. He was greatly encouraged, while prosecuting these unostentatious labours, by the frequent assurances of success and usefulness which came to his knowledge. But the aggregate amount of good which, in this way, he effected, the revelations of eternity can alone disclose. In the year 1806, the church at Collingham, being then destitute of a pastor, and in a very declining state, invited Mr. Nichols to take the oversight of them. With this invitation he at length complied; and in the summer of the following year he was publicly ordained over them. The subjoined extract from a letter of the late Mr. Fuller, of Kettering, whose advice he had sought on

this occasion, will serve to explain, in some measure, the sacrifices made by Mr. Nichols, for the sake of the church at Collingham: "I received yours, and have since seen and talked with brother Sutcliff. We certainly should be glad, for the sake of Collingham church, if you could comply with their request. The only objections, which to us appear of any weight, relate to your *trade, and religious connexions at Nottingham*. As to the first, it is impossible for us, or any other friend, to *persuade* you to relinquish it. If that be done, it must be a free-will offering of your own to the service of God. All we can say is, if you give up worldly advantages for the sake of promoting Christ's interest, we do not think you will lose by it in the end; though it is likely you may have to wait till your Lord cometh, before your account is settled. As to the second, we doubt not, that the brethren at Nottingham would regret to part with you; but we hope they have so much disinterested regard to the cause of God, as to be willing you should be where you could do it the greatest service. If the above objections stand not in your way, we should be very happy to hear of your acquiescence. Should this be the case, though I get into years, and travelling is a labour to me, yet I should delight in coming to your ordination, if you would accept of my services."

From the above communication it is obvious, that the conduct of Mr. Nichols, in devoting himself to the work of the ministry, was in a high degree disinterested. With a benevolence which nothing but religion could inspire, he willingly relinquished a lucrative

business, that he might employ his undivided energies in the promulgation of the gospel. It is plain, that both Fuller and Sutcliffe looked upon his conduct, in this instance, in the light of a costly sacrifice made for the sake of the cause of Christ. This sacrifice he cheerfully made, and the event has proved, that he was not a loser in the end. But in thus acting, he showed the strength of his love to his Redeemer. He practically said, "What things were gain to me, those I counted loss for Christ." And, indeed, throughout the whole of his life, his disinterestedness was manifest. Whatever other motives influenced him, it was obvious, that gain was not his object—that self was not his idol. In his various efforts for the spread of the gospel, there was a marked oblivion of all selfish consideration. Possessed of ample private property, he not only waived all claim to remuneration for his own labours, but he also generously contributed to the support of many other poor ministers and churches in his neighbourhood. And, besides his extensive private charities, he was a liberal subscriber to the various benevolent institutions of the age, especially to those more immediately identified with his own section of the church. His life, indeed, was a standing rebuke to the selfishness of our nature; a living, visible exhibition of that divine benevolence which the religion of Jesus alone can originate and sustain. Nor was he less distinguished by his deep personal humility. Whenever he spoke of himself, and in all his intercourse with others, he discovered the meekness and humility of a child. It was interesting to ob-

serve how this virtue transfused itself through the whole of his demeanour, and shed a softened lustre over all the other virtues of his character. So lowly was the opinion that he entertained of himself, that he often appeared perplexed rather than pleased, when any particular mark of respect was shown him. Without undervaluing the courtesies of life, he never seemed to indicate the least disposition to arrogate honour to himself, or to assume that consideration to which his worth so justly entitled him, and which all who knew him so willingly conceded, especially during his latter years. There was nothing of the arrogance, nothing of the high-bearing of the proud man discernible in his spirit or deportment. Having long and deeply studied the character of his divine Exemplar, he had become assimilated to the "mind of Christ;" he had learned of Him who was "meek and lowly of heart." But in nothing, perhaps, was our departed friend more exemplary, than in his habitual spirituality of mind. This could not fail to have been felt by all who conversed with him; and it is still more manifest from the records preserved in his diary. From these it is clear, that devotion was the essential element of his being. "He walked with God." Ever conscious of dwelling in the divine presence, he dreaded, as the greatest of all calamities, a state of mind which God could not approve; he valued, as the choicest of all possessions, the light of Jehovah's countenance, the manifestations of his favour. He watched over the state of his heart, and the working of his thoughts, with the

most wakeful solicitude. If, indeed, he erred at all, it was in going to an extreme in this point: in attaching too much importance to the *frames* and feelings of his mind.

Though greatly enfeebled by the infirmities of age, Mr. Nichols continued to preach till within a few days of his death. The first half-yearly meeting of the Notts. and Derbyshire Association was, at his urgent request, held at

Collingham. To that meeting he had looked forward with considerable interest; and when the brethren assembled, his sinking energies seemed to rally for the occasion. With more than his wonted vigour he joined in the services; but from that period his strength gave way, and after a short illness he peacefully expired on Sunday, Nov. 8, 1835, in the 74th year of his age.

JAMES EDWARDS.

ON THE TRANSLATION OF SCRIPTURE.

In religion, as in the study of nature, there are some truths so obvious, and of such common interest, that it is scarcely possible to entertain a diversity of opinion respecting them, without resigning the whole system of Christianity altogether. Some are more obscure; and others are so connected with external and worldly influences, that without any real want of instruction, a diversity of sentiment becomes almost inevitable.

Every individual Christian, on entering the church, becomes a student, whose great business is to learn whatever God is pleased to teach, and to obey whatever God has commanded. But, before he has proceeded far in his studies, he finds himself on one side or other of some question which divides the opinions of his brethren. The subject of baptism is not singular, but may serve as an instance. Here the church is divided. One class believes that personal piety is a necessary qualification of the subject, and that baptism is immersion; another class of Christians believe

that personal piety is not a necessary qualification in the subject, and that sprinkling is baptism. Each party may be quite satisfied with its own decision, but the inquirer has to form his. I wish to consider, therefore, what would be the duty of these parties in reference to this inquirer, and also in respect to each other.

First, then, it is the duty of each party to recognise their common character and condition. They are disciples and servants of Christ, and nothing more. If, therefore, the sprinkler rise up against the dipper, or the dipper against the sprinkler, enforcing his own views and practices upon his neighbour, without producing, by conviction, a change in his opinion, he assumes an undue authority, and does what is unseemly to his fellow-servant, and what their common Lord will not approve.

Secondly. These two classes of students are bound to cultivate towards each other the kindest feelings of mutual respect. They may be equal in piety, learning, and gifts; and if so, whatever

respect belongs to the one is due also to the other, for they stand on common ground—have common interests, and responsibilities. The difference in opinion may, in some respects, be a misfortune; but if it be calamitous, it is their own faults. By far the greater portion of their knowledge is believed and valued by both parties. In the use of this, they may have fellowship with each other; and the charity which is thus cherished, might enable them to bear with patience that diversity of opinion, in which each individual is responsible for nothing but his own faithfulness and diligence.

Thirdly. Each party in the church is bound to increase as much as possible the facilities for studying divine truth. By this, the interests of all are promoted, and God is glorified. As often as such efforts are blessed, so as to render a point of difficulty and difference quite clear and satisfactory, those who have to submit and change their views, have received by far the greatest benefit. If, therefore, any section of the church should close a source of information on any point that may be felt to be in danger, the guilt of a double crime will be contracted; first, in the rejection of truth; secondly, in the prevention of its acquirement by others; and if the two parties agree to close up one source of information, they not only reduce themselves to voluntary ignorance, but they also deprive the young inquirer of an advantage bestowed on all by the Author of our mercies.

An instance of this folly is seen in the Church of Rome. When that hierarchy had so corrupted its doctrine and practice, that they would not bear investi-

gation, it was resolved that the Bible should not be read, excepting in a language which few or none could understand, but those who had an interest in perpetuating the errors which had been legalized by human authority. By this means they closed the way of life: first, refusing to enter themselves, and then forbidding other men to enter.

At the Reformation, those whom God had raised up for that mighty work, considered this concealment of divine truth a gross violation of divine law. Jesus commanded all men to search the Scriptures; but Papal authority forbade their perusal—labouring to reduce the world again to heathen darkness. Hence, the reformers concentrated all their energies, and hazarded their lives to provide for their respective nations faithful translations of God's Holy Word. But when the translators of King James provided the version which is now authorized in England; because there were some Papal errors which that Monarch did not wish to be reformed in the church, they left some parts of the Scriptures untranslated. Those which relate to the constitution of the church were regarded as dangerous, because he believed that where there was no bishop, there could be no king. But the errors respecting baptism were stated to be too trivial to be corrected. The word *baptizo*, therefore, and its derivatives, were left untranslated; and thus the authorities of England joined hands with those at Rome, in concealing that part of God's Holy Word which did not agree with their practices: and every argument used by the reformers to condemn the practice of Rome, may justly be

employed in reprehending the partial concealment of sacred truth which they have admitted for their own purposes.

Men love darkness rather than light only when their deeds are evil. And, whether the instance appear to them important or insignificant, those who add unto or diminish the words of their Redeemer, perform an act which is unseemly in students and servants, and which is full of rashness.

But though the obedience we owe to our Redeemer in a sacrament of his own positive appointment be boastingly represented by his own ministers as a thing of no importance: it deserves to be considered, that the act of baptism is frequently contrasted with other actions, which deserve to be considered in connexion with it; because, in order to make the contrast very obvious, precise and particular expressions are always used in the Scriptures to describe them. Such is the act of washing away actual or ceremonial uncleanness from the person of an individual; which is always expressed by *λουω*, *louo*, or *απολουω*, *apolouo*. The act, too, of washing or scouring his garments, when, through previous pollution, great effort is required, has a particular word to express it, *πλυνω*. And the act of rinsing the hands, or face, or feet, for convenience, or for refreshment, as they were accustomed to do at their feasts, or religious worship, where no uncleanness was necessarily implied, had also its appropriate word, *νιπτω*. Hence we frequently find,

1. *λουω*, *louo*, to wash the person of an individual.
2. *πλυνω*, *pluno*, to scour or wash his clothes.

3. *νιπτω*, *nipto*, to rinse his hands, face, or feet.
4. *βαπτίζω*, *baptizo*, simply to immerse him.
5. *ραντίζω*, *rantizo*, to sprinkle water, &c. upon him.
6. *εχέω*, *eecheo*, to pour upon him water or oil, as they did when they anointed their priests, &c.

To the clear and precise translation of these words, there is more importance attaches itself than would at first sight appear to an indifferent observer.

First. Because they are frequently so contrasted in the same sentence, that the meaning of each word must be precisely given before the passage can be understood. *λουω* is thus contrasted with *νιπτω* in John xiii. 10.—*λουω* and *απολουω* are both thus contrasted with *βαπτίζω* in Acts xvi. 33, and xxii. 16. We find *βαπτίζω*, *ραντίζω*, and *λουω* occurring under similar circumstances, in Heb. ix. 10, 19, 21, and x. 22, 23, &c. While *βαπτίζω*, *ραντίζω*, and *εχέω* are in many other passages than those which I have mentioned, so combined and contrasted as to admit of no other than a literal and precise translation.*

Secondly. Because *λουω*, *απολουω*, and *ραντίζω* are frequently used in Scripture to describe the atonement of Christ; and no obscurity ought to be thrown upon the meaning of words that are employed to communicate a doctrine so intimately connected with our best interests, and therefore so important to be understood by us all.

Thirdly. Because these words occur so frequently in describing the transactions in the Jewish temple, that until they are clearly and precisely understood, it is

* Levit. xiv. 15—17.

impossible for us to perceive the lustre which the dispensation of Moses was intended to throw on the dispensation of Christ.†

Fourthly. Because the proper meaning of these words is the principal, and indeed the only means which God has given to direct us in performing a sacrament of his church, and a sacred duty, binding on us all. And though there is no case in which the true meaning of God's words ought to be considered a subject of little importance, yet, in the present instance, we ought to feel the more concern; because, being a case which involves the ground of every believer's hope, and the rule of every believer's practice, the truth requires to be stated with so much perspicuity, that the wayfaring man, though a fool, might not mistake it; and to be given with so much point, that he who reads may run.

Still, whatever be the importance which attaches itself to the subject, it is hard to conceive of a plan more completely adapted to obscure both the meaning of the words and the passages which contain them, than the one on which our translators have proceeded. For,

First. *λουω*, *απολουω*, and *υπτω*, which, with their derivatives, are used in the New Testament about twenty-eight times, and indeed sometimes *βαπτιζω* itself with them, are all translated by the verb, *to wash*, without any discrimination whatsoever; and no one, unacquainted with the original, would ever dream, that in Mark vii. 1—4, and John xiii. 10, Acts xxii. 16, with Acts xvi. 33, this one word (*wash*) stands

for four different words, differing from each other in their meaning, and contrasted with each other in those very passages.*

Secondly. The word *πλουω* occurs but once in the New Testament, Rev. vii. 14. There it requires a strong term to express the effort necessary to make those garments that were once very unclean, pure and white as they appear in heaven. But the indefiniteness of the term by which it is translated, has washed out the strength and spirit of the passage. The same uncleanness, and the same effort in removing it, are implied in the use of *λουω* and *απολουω*, and even *ραντιζω*, when used in a religious sense. But with respect to the use of *υπτω* and *βαπτιζω*, the case is quite the reverse. They frequently express an action, which indeed may remove a trifling inconvenience, but which could not be called uncleanness: and sometimes rather indicates a determination to maintain a state of purity already possessed, than an effort to acquire it. Thus, those who have been *lustrated* (washed) need nothing more than just to rinse (*υπτω*) their feet.† And John does not ask the Pharisees,‡ &c. to be made clean by his baptism, but he requires them to become clean before they are baptized. In the common use of these words, therefore, there is something in the former three, which beautifully prepares them to describe the provision which God has made to heal those that are sick, and to cleanse those which are unclean; whilst the latter is, by the same means, prepared to express an act, which, in a dis-

* See Campbell's Gospels, Mark vii. 1—4. John xiii. 10.

† John xiii. 10.

‡ Matt. iii. 7.

† Epistle to the Hebrews throughout.

ciple of Christ, should be a sacred pledge of perpetual devotedness to him by whose grace he had been born again. For this very reason, we find that *λουω*, *απολουω*, and *ραντιζω*, are often used to describe the atonement of Christ; but *νιπτω* and *βαπτιζω* are never used for that purpose, while the former three are never used in reference to the sacrament of baptism. This act, because it supposes the subject to have received the benefit of that atonement which they describe, is expressed by *βαπτιζω* alone. But any one will find it difficult to make out this difference from his English Testament.

Thirdly. The word *βαπτιζω*, with its derivatives, is used in the New Testament about one hundred and twelve times. And whilst in the former case four Greek words are expressed by one English word (*wash*) which conceals the difference between their several meanings; here *one word*, which is never used in Scripture in a second sense, is so written as to appear three, each of which is said to differ from the others in its meaning. For *wash* is not synonymous with *dip*; and it takes a deal of trouble to persuade some of our brethren, that to dip is the same as to baptize; and yet the expressions rendered *to wash* in Mark vii. 3, 4, and *to dip*, in John xiii. 26, and *to baptize*, in Matt. iii. 16, 17, are after all nothing more than repetitions of the same word, *βαπτιζω*.

Now, if our translators felt themselves perplexed with a ceremony which, at that time, had been newly introduced to their church by the supreme authority of the nation; and if on that account they wished to borrow and naturalize this word, *βαπτιζω*,

instead of translating it, they ought at least to have borrowed it in every case in which it is used; they would then have given us a little (though but little) chance of fishing out the meaning for ourselves.

This, however, is much less than we had a right to expect; for, since the subjects described by these words are of the last importance, and the words so used and contrasted as to be in danger of being confounded with each other, they ought not thus to have destroyed the force of God's word; but if they had determined to borrow the word *βαπτιζω*, they ought to have borrowed all the other words which were so connected and contrasted with it, as to require its translation. And, since they had commenced this system of borrowing, they ought to have carried it so far as to bring out the meaning and the point of every passage, and to make them obvious to plain men.

If, however, this, by exciting too much curiosity and discussion, would have defeated its object, and exposed them to censure; they had only one other plan on which they could proceed, *i. e.*, to have translated them all, and *βαπτιζω* with them, and to have written *dip* or *immerse*, whichever they pleased, in every passage where it occurred.

Whether the Baptist denomination can be justified in submitting for so many years to use such a version in their own country for the sake of peace, I shall leave others to determine. Certainly they have not thereby obtained the credit of being peaceable, and I from my heart believe that my brethren are wrong. But when zeal for God and love for souls placed our first missionaries

on the continent of India, and intrusted to their care the communication of God's word to its perishing millions, who could suppose that such men would issue a translation which they themselves knew to be inaccurate? They did not. They translated the words, and the Bible Society honoured their fidelity by rendering them its support. But when this very translation had been improved by many years of laborious study; and presented to India with the highest literary testimonials of its accuracy and taste; because that portion of the church which objects to baptism had gained a footing there, and found that the translation of these words was fatal to their practice, at their request the Bible Society refuses its support: and thus our fellow-servants *forbid the translation of their Saviour's words.*

I would not write thus relying on my own judgment alone; but, from the highest ranks of our opponents, authorities may be produced in formidable multitudes; first, to prove that our translation is correct; secondly, to show that the subject is of weighty import: and yet, like the translators of our English version, in the very teeth of their own testimony, they resolve that the words shall not be translated until some form of expression can be found which implies that *sprinkling* is the same as *immersion*. If these brethren be our equals, by what authority is it that they do these things? If they be our superiors, then we have their superior testimony to prove that our practice is right, and that their resolution is wrong.

At a distance of more than half the circumference of the globe our missionaries had found

a sphere for devoted labour; they were peacefully cultivating their vineyard when agents from our opponents reached the place. They not only taught their own peculiar sentiments, and exhibited divisions before the heathen; they have laboured incessantly, and finally succeeded in stopping the circulation of God's holy Word, until the translation which we had made was modified to their practices. I will not undertake to describe the consequences of such an act. The following censure, though *I think it harsh*, may perhaps be admitted as it comes from the pages of our opponents, and was written on the same subject.

"Those who would weaken Christian love or unity among Christians, especially those of the same congregation, for the sake of making proselytes to such non-essential, non-important principles and practices, or who would pursue their work at the risk of such love and unity, are the pests of society, the curse of the church of Christ. 'Mark them,' says the Apostle, 'which cause divisions and offences contrary to the doctrines which ye have learned, and avoid them.' They are almost always restless, proud, and party-spirited men. We cannot give them credit for principles better than some or all of these. They must be doing something, if it be mischief. They must make themselves noticed, because perhaps they are not noticed so much as their pride tells them that they ought to be; and they naturally wish to have their opinions supported by the numbers who embrace them, whether they will stand the test of sound argument or not; whether they are trivial or im-

portant; whether they may do good or harm by their proceedings. These reckless men care little for these things, so they can but promote their own party; and no censure is too severe to pass on those who would make such things the badge of a party, a line of demarcation between Christians, *or the wedge to rend asunder those who are already united.*"*

I have before stated that I think this too harsh, and I differ from *my charitable fellow-student* in reference to the ground of his censure. But while the conductors of that work can thus dishonour and blame an act of individual and *conscientious obedience*, how will they support a public resolution for which candour itself will find no apology save in the very principle they thus condemn?

A more glaring case of misconception will scarcely be found in modern times, than that which is presented in the paper above referred to. The author seems to have no idea of the result to which his own positions must lead him: and, consequently, every reprehension inflicted on his brethren, returns with tremendous violence on himself and

his own party whenever an appeal is made to fact. His sword is sharpened for execution; but, when about to thrust his friend, he holds it by the blade and not the hilt; and, consequently, the wound inflicted must be on his own person. If, as servants and disciples, Christians are all equal, then no one has any right to ascend the tribunal and condemn his fellows. Infallibility belongs to God alone. It is rash, therefore, and full of hazard when a man, who is of yesterday, presumes to declare, that *a command which our Lord has registered by inspiration is not sufficiently important for us to obey.* It is still more hazardous when this same man *will blot the register of his Lord's command that his brethren might not peruse it.* But it is hard to conceive a point where presumption can be more appalling, than for a servant, who had been forgiven much, and redeemed by grace, to venture on exhibiting the study and observance of his Saviour's will, *as a folly to be derided and as a crime for which "no censure is too severe."*

C. STOVEL.

Dec. 7, 1836.

COMMUNION WITH SLAVEHOLDERS.

To the Editor of the Baptist Magazine.

DEAR SIR,

I beg the insertion of the following remarks in your Miscellany, in reply to the paper of Christianus on communion with Slaveholders. To me it would be a cause of great surprise, and of deep mortification

too, if, among the members of our denomination, strong doubts concerning the lawfulness of communion with *modern* Slaveholders had not arisen. And why any who have objected to such communion should shun an appeal to the word and the testimony, I cannot conceive. By the decisions

* *Evan. Mag.* Dec. 1836.—p. 543.

of this standard on every topic, I desire to abide. "Christianus" infers that its awards support his view of the question; this position, however, I think he has yet to prove.

Is not the distinction which "Christianus" makes between Slavery as a political evil, and something that is not "abstractedly sinful," fallacious? Every political evil that involves the undeserved abridgment of human rights is a violation of the principles of rectitude; and such violation is, certainly, in all cases, "abstractedly sinful." If the distinction be valid, the abolition of Slavery would be wrong. For, evidently, the distinction of that which was not essentially sinful, could not be a holy deed. Moreover, how has it occurred that, if Slavery is not abstractedly sinful, Christianity, in its progress, has effected its abolition? Does that sacred system destroy something beside sin? Does it, in its career, deface any of "the beauties of holiness?" While "Christianus" asserts that Slavery is not "abstractedly sinful," yet he tells us it produces "cursed fruits." This is "passing strange," and since his trees yield conversely, he of course plants "thorns and thistles," in the expectation of gathering "grapes and figs."—But surely "Christianus," cannot mean to affirm that a system founded in man-stealing, that most heinous of all robberies, is not "abstractedly sinful;"—that a system which must subject its victims to numerous woes, which deprives them of all right in themselves, in their wives, in their children, in their labour—and which makes them, although immortal beings, the chattels of others, is not "abstractedly sinful." If such a system is not

"abstractedly sinful," then I venture to conclude, there is no sin in the universe. "Christianus" will perhaps, allege that the above evils are the abuses of Slavery, and not slavery in the abstract. Here, Sir, lies another fallacy. Slavery in the abstract is Slavery nowhere. What fine-spun fancy is abstract Slavery? "He that hath a dream" on this subject, "let him tell it." Is a system meant that should *not* originate in stealing rational creatures—that should *not* claim a freehold in man—that should *not* despoil the husband of his wife, the father of his child—that should *not* withhold from the servant "that which is just and equal?" Such a state, I maintain, would not be Slavery; and with it, therefore, the question at issue has no connexion. Really it is "high time" we had done with such abstractions; let us, in the name of justice and mercy, speak of slavery as it actually exists, and has existed for ages. But lest "Christianus" should charge me with reluctance in appealing to the Scriptures, permit me to inquire, whether they enjoin communion with the modern holders of Slaves? Of Slavery as it now exists—the Slavery I have just described—the sacred writings know nothing. It did not exist among the Jews. Their bondsmen were either their brethren, or the surrounding heathen. The bondage of the former was either voluntary, or in payment of just debts; and unless the parties serving willed to the contrary, their servitude was temporary. The bondage of the latter was the judicial visitation of Heaven upon a guilty race; and its permission was an act of divine mercy, since it commuted the sentence of extinction into that

of servitude. The condition of each class bore no resemblance to that of our slaves; it was much more analogous to the state of our British apprentices. And, moreover, Slavery even of this kind cannot now lawfully exist, until the parties practising it can produce a commission from God, similar to the one in virtue of which the Hebrews subjected an outcast race to permanent bondage.

Allow me now to examine the records of the New Testament. And here I readily concede to "Christianus" that believing Slaveholders and believing slaves of a *nominal* description, and believers who were neither the one nor the other, did, under peculiar circumstances, freely commune together. But I hope to be able to prove that this case, and that on which we are at issue, are so entirely dissimilar, that no reasoning from the one to the other can be valid.—I submit the following points of distinction.

1. Ancient Slavery originated in conquest. Slaves were usually regarded as the political enemies of their masters, and their bondage, as the punishment of their hostility. Modern Slavery is founded in man stealing. The crime of carrying on a national, continuous, and legalized robbery of men was unknown in the ancient world; its perpetration in the days of modern enlightenment was reserved for the professed followers of the merciful Redeemer. Our Slavery is the forcible detention of stolen men, or of their descendants; and how such an act, whether viewed in the abstract or the concrete, can be any thing but sinful, I have yet to learn.

2. The character of ancient Slavery differed essentially from

that of our own times. In the former case, the brand of a proscribed colour did not attach to the servant; his proper manhood was not disputed, his condition did not greatly differ from that of the subordinate branches of the family into which he was incorporated; the child of the Roman, during his pupilage, was, in a legal point of view, as much a slave as his servant, Gal. iv. 1. No iniquitous laws forbade the cultivation of the bondman's intellect, or the emancipation of his person; he could rise to the mental dignity of the logician, the poet and the philosopher; e. g. Terence. Modern Slavery is, notoriously, of a directly opposite kind.—I do not intend to insinuate that Grecian and Roman Slavery, either in its origin or character, was not sinful; but to prove that the Slavery of modern times is, in comparison, "exceedingly sinful." "Christianus" may assert that these distinctive features do not affect the principle involved in the controversy; and therefore I remark that,

3. The Slavery of Greece and Rome was *not* tolerated in the primitive church. For reasons which must be obvious to every one, the first teachers of Christianity could not directly insist on the enfranchisement of Slaves. If they had done this, the banner of the cross had become the standard of sedition; and every herald of its truths regarded, by both masters and servants, as another Spartacus. But the writings of these "holy men of God" were directed to the virtual extinction of Slavery in the church. Without stopping to make lengthened reference to the fact that the doctrines and spirit of Christianity are incompatible with Slavery, I remind "Chris-

Christianus" that the inspired penmen affirmed the state to be inconsistent with the rights that the redeeming Lord had in his people, 1 Cor. vii. 23. Conjugal, parental, and social duties were inculcated, the due discharge of which was not compatible with a state of Slavery. They recognized the right of the servant to himself, and to equitable remuneration for his toil. They taught that "in Christ Jesus there is neither bond nor free." They enjoined on believers to esteem them, to whose permanent services they were legally entitled, "not as slaves" but above slaves, even as "brethren beloved." Now I ask "Christianus," if primitive masters in their conduct towards their servants had not acted on these principles, whether they would not have been worthy of exclusion from the "communion of saints;" and whether, therefore, those American churches which confessedly do not act upon them, ought not to be withdrawn from as "brethren that walk disorderly?" "Christianus," surely, is bound either to prove that they *do* act upon these principles, or to allow that communion with them is unlawful. In order to strengthen this conclusion, I observe finally that,

4. The circumstances in which these churches in America are placed, widely differ from those of the primitive churches. The most civilized regions, when they flourished, were sunk in heathenism. The prejudices of mankind, the

entire ignorance which prevailed concerning civil and religious rights, and the stern despotism of the government, rendered the free discussion of Slavery wholly impracticable. The United States of North America are professedly Christian, enlightened, and free. The topic of Slavery has been canvassed by the civilized world for half a century; Christians in America have been reasoned with, warned, and entreated; "a band of men whose hearts God hath touched," has arisen among them, who have "cried aloud, spared not, and lifted up their voice like a trumpet, to show the people their transgressions," and the Christian church "their sins." Earnestly do I hope that British and American Christians will persevere in seeking to gain their brethren; and that they will succeed in "winning their souls" from tenaciously grasping a system which embodies more iniquity, and has inflicted more suffering, than almost any one by which our globe has even been desolated. But while they persist in their adherence to "the accursed thing," Christians, I hope I have proved, are bound by the most sacred obligations, not to commune with them, but to separate from them. Only let such separation be effected in the spirit of love, and accompanied with ardent supplication to "the Father of mercies, that he would turn them from the error of their way."

J. WEBB.

Stonehouse, Dec. 10, 1836.

THE IMPORTANCE OF UNION.

To the Editor of the Baptist Magazine.

SIR,

In speaking of the report of the Baptist Union in your review of that interesting document, your

reviewer says it is "the most valuable document we have for a long time been permitted to announce." In this opinion I fully

concur, and trust that a very extensive circulation of that report through the denomination, will produce a very extensive benefit. But, Sir, I must be permitted yet to complain, that it presents the denomination before the world in an unfavourable light; as being still more like a "*rope of sand*" than a "*three-fold cord*." The word "*unassociated*," attached to so many of our churches, is by no means creditable to such churches, nor to us as a body. It appears that, out of 1158 churches, there are only 581 (not half) of them associated, and not more than 289 in the Union. Have we yet to learn the great advantages of union and co-operation, and the mutual benefits of "*brethren dwelling together in unity*?" Oh, when will the intercessory prayer of our Lord be answered, "*that they all may be one!*" Are we not "*one body in Christ, and members one of another*?" It is surely high time that all the "*un-associated*" in different districts, should immediately unite with their sister churches in county associations, and that all such associations should join the general union.

My complaint, which applies to most of the counties in England, has a special bearing on the churches in London and Middlesex, of which the report gives eighty, and of these it appears only eighteen are associated, and not more than thirty have filled up the statistical columns. Now, Sir, I do think the London pastors and churches should feel their responsibility to the Head of the church, for the influence which their example is calculated to exercise on the United Kingdom.

While I thus write, I cannot but congratulate the committee on the success which has attended their labours, in the evident improvement which has been made during the past year, and which is sufficiently encouraging to induce them to persevere, until the whole denomination shall be as the heart of one man: when this shall be the case, we shall not fear to embark in any great or good work to which we may be called, as there is nothing but what might be accomplished by united hearts and combined energies.

A COUNTRY PASTOR.

Portsea.

REPLY OF THE REV. C. STOVEL TO ΚΑΡΡΑ.

I beg to acknowledge the suggestions of an unknown individual who, in the last number of this work, was kind enough to notice my strictures on Elihu. His object is most laudable; for nothing can be more important than that all controversy should be sweetened with Christian charity. But efforts to diffuse it are most likely to succeed, when characterized by simplicity, and manly faithfulness. Kappa would have done better therefore, if

he had signed his real name; for it is scarcely just to hurl his missiles from a dark concealment, where no aim can be levelled against him with certainty. If I were to treat him with severity for this, I know not how he could complain, but I prefer using an apology suggested by his own paper. Kappa obviously does not perceive the gross impropriety of this practice: consequently, in defending Elihu, he uses the following sentence, "*So that no man*

must even anonymously presume to differ from his betters, without being assailed for his temerity." It will be advantageous to him, therefore, if Kappa will bear in mind, that no man whom God has endowed with reason can, by conscientiously using it, incur the charge of temerity, though he should be so unfortunate as to differ in opinion from every other man on earth; for avowing his opinion, he rather deserves respect than blame, if he do it properly: but he who assumes a false name, for the avowed purpose of dishonouring individuals who are known, and of dividing a society in which he was received with confidence, deserves neither respect nor lenity, until he has resigned his mask, and confessed his error. This was the object of my severity with Elihu; I meant to remove his disguise, which has been done; but since Mr. Burgess has avowed himself, I desire to treat him with the utmost courtesy, and to prevent, if possible, his suffering any material injury from his rashness.

But Mr. Burgess has not been "loaded with abuse;" and, if he and Kappa do not yet see "the fallacy of his reasonings and the weakness of his cause," I merely recommend a re-perusal of the Strictures. This will enable Kappa to perceive also that the sentence ("*If this does not give you a better understanding and produce speedy repentance*") which he has marked as a quotation, is not to be found there. I do not wish to press on him an acknowledgment of this inaccuracy, though this is the only ground for his censure; it will be quite sufficient if Kappa will be more careful in future; especially when he intends to blame.

Respecting "the firebrand

thrown into our temples by the adversary,"—and Kappa's demand of facts, I have only to say, that, at least before I give him facts, I must know who it is that requires them. I fear that this unknown friend must have but little knowledge of our affairs: still, there is one passage in his reply that might serve to satisfy his own inquiries.

"The present position of our body is 'highly' critical. The question of American slavery threatened us with a schism. The decision of the Bible Society must now, it seems, be another apple of discord. If, as has been repeatedly insinuated, these seeds are sown by the enemies of our prosperity, our conduct should be regulated by the greater caution. Will *sarcasm* and *abuse* heal, or foment, division?"

I answer, they will most certainly foment division, and *not heal it*. On this account I considered that the curious commodity which Mr. Burgess boastingly calls "Christian sarcasm"—and the abuse which under a false name he poured on his own brethren, ought to be so reprehended as to make their author known.

"Human nature cannot but kindle at the application of such a torch; yet, let the devastation of the flame be attributed to him who flings the fire-brand on such combustible materials."

"The personality of religion is our tower of strength;" but this is not strong until it is rendered consistent and of universal application. The sophism of Kappa, and the unfaithfulness of Mr. Burgess, therefore, must be both resigned, before our position can be invulnerable.

C. STOVEL.

Dec. 3, 1836.

SUGGESTIONS IN RELATION TO THE DESTITUTE STATE OF SEVERAL OF OUR CHURCHES.

To the Editor of the Baptist Magazine.

Sir,

I shall be glad to avail myself of your help in giving currency to a thought, which appears to me entitled to more consideration than it could command, if uttered within my own circle, or under the influence of my name.

My knowledge of the churches in our own denomination, and somewhat of their history and circumstances, is not inconsiderable; and I have more than once endured the affliction of losing an able and beloved pastor, with all the depression of mind attendant on a church in a state of destitution; and the anxiety involved in the search for, and choice of, a new pastor: but I never remember a period when so many of our most important stations were vacant, and our brethren "cast down." In such circumstances every Christian church feels the need of divine support; and how efficacious is a spirit of prayer, in drawing more closely the bonds of mutual affection, endangered (through the infirmities of our nature, and the defects incidental to the voluntary principle, invaluable as it is,) by such a calamitous visitation; and in keeping the minds of the members in the attitude of "*waiting*

upon" the Chief Shepherd; while their energies are directed in search of a pastor, whom "He shall own and bless!"

Some doubt rests upon the minds of many Christians, amid these difficulties, as to *what is right*, with respect to giving invitations to ministers who appear to be both happily and usefully settled; and this is a subject to which some of our most experienced brethren would do well to direct the attention of your readers; both as regards settled pastors, and destitute churches. But my present object is, to suggest to all our churches, particularly those who are enjoying the sunshine of the divine presence, that they should make *special prayer* for such as are destitute and afflicted. And I venture to predict that, if a *united meeting for prayer* could be held by our London and suburban churches, early in January, at some central chapel, *with immediate reference to this object*, it would be well attended; and might prove an abundant source of edification and comfort!

If you think well of the idea, and can lead to its practical adoption, you will oblige,

PHILO-PASTOR.

REFLECTIONS ON THE PAST YEAR.

Another year with its long train of days,
The numerous hours and moments it contains,
With all the varied scenes a year displays,
Has pass'd away; and now the mind retains,
The thought of much that pleases, much that
pains:
Who would not wish again to live the year?
To trace his way again along the plains,
Avoid the foolish steps in his career,
And as he passed them, stop to drop the mourn-
ful tear?
Ah fruitless wish! the year which just has gone,
Has told its tale in yonder distant skies;
Each hour and moment its report has borne,
And there the sad disclosure ever lies
In full review before Jehovah's eyes.

One other year now added to the score,
Admits the remedy the past denies:
All that was erring in the past deplore,
Now upward bend thy steps, and live to self no
more.

Soon all our years will pass away, and seem
But traces of a being on the mind.
The memory retains them like a dream,
But he who seeks in yonder world to find
That solid bliss this earth can ne'er supply.
May greet past years that help'd him on his
way,
As gales that waft him to the distant sky
Where all is bliss, and one unclouded ray
Of light divine and pure makes heaven's eter-
nal day.

D

REVIEWS.

Miscellaneous Works of Adam Clarke, LL.D., F.A.S. Vols. VI. & VII. Sermons. Tegg and Son, 1836. pp. 473, 486.

The sermons of Dr. Clarke can never be recommended to preachers as models. They are compositions of an order very much after their own kind, and unlike any other. Like his Commentary, they contain a great deal of information and exhibit much learning, but thrown together in strange confusion. Something is to be found in them of almost every sort which the antiquary, the scholar, the divine, and the man of general knowledge could bring together, but in such singular conjunctures and collocations, as makes you wonder, by what possibility they could be so associated. On the theology pervading them, we make no remark; it is of course Arminian, and sometimes, as we think, repulsively so. But this is no more than was already known; and all that our duty, in the present instance, requires, is, that we should state the fact, without making it the occasion of controverting the positions of the system. Sometimes passages occur on experimental religion, of great force and beauty; especially we could instance some in which the inward peace of the newly-converted sinner is described, when, for the first time, he enjoys a sense of pardon and reconciliation with God. Take the following:

The man becomes unutterably happy. Instead of guilt he has pardon; instead of an inward hell he has heaven. He feels that God is reconciled unto him through the Son of his love. The fear of death, and the fear of hell is taken away; and he anticipates the glory that shall shortly be revealed. By the eye of faith he sees heaven, girds up the loins of his mind, starts from the right point, takes the true road, looks right to the prize, and runs for eternal life.

If we give another extract, it must be one that shall characterize the author. Dr. Clarke, though not to be described as an original

thinker, thought still in his own way, and illustrated his thoughts after a method of his own — *exempli gratia* :

The prayer of the apostle for their increase in all spiritual excellence: "Grace and peace be multiplied unto you," &c. Most children understand what multiplication is; all learners have this definition ready at hand. Multiplication is the act of increasing any number by addition, or production of more of the same kind. *Multiplication* has the *multiplicand* or number to be multiplied; the *multiplier*, or number given, by which the multiplicand is to be multiplied; and the *product*, or number produced by the other two. Will those who mind high things, condescend to men of low estate; or will they excuse me for doing it? Then I will produce the first question I ever wrought in this rule; and out of the very same book—FISHER'S ARITHMETIC:

How much is 3 times 472 multiplicand
3 multiplier

Answer 1416 product.

Now suppose grace and peace to be multiplicands, or numbers to be multiplied; then choose any number, say 2, or on to 12, which may be called simple multipliers, because they may be easily done in one line; suppose, then, we take 144, which is 12 multiplied by itself, and make it the multiplicand, and 12 (the last and highest number in the Pythagorean or multiplication table) as the multiplier, and let this sum, 144, stand for *grace and peace*, and 12 the quantity by which you wish to have this grace and peace increased, thus,

$$\begin{array}{r} 144 \\ 12 \\ \hline 1728 \end{array}$$

Then this product, 1728, marks the quantum of those graces which you wish to possess, beyond that which you at present enjoy. So far, surely, you can believe the possibility of having those graces increased in your soul; and when perhaps you consider the small quantum of grace and peace which you possess, and how much more you must obtain before you are fit to see God, you will at once perceive

that, great as this increase is, it is yet far less than you need.

Then consider again that this product may be made a multiplicand, and capable of being multiplied by the same multiplier, thus :

1728 multiplicand
12 multiplier

20736 product

Twenty thousand, seven hundred, and thirty-six. This is a vast increase; and yet you can easily conceive the possibility of this increase being multiplied, and then the product would be the immense sum of two hundred and forty-eight thousand, eight hundred, and thirty-two! and this sum multiplied in the same way, will produce the grand amount of two millions, nine hundred, and eighty-five thousand, nine hundred, and eighty-four! and all this in only five multiplications! This is a vast increase; and yet this, and far beyond this, can God make his grace abound towards you. And as there are no bounds to God's mercy in reference to man, and none to the wishes and capacity of the human soul, you can easily conceive the possibility of this product being again multiplied, as the preceding seems [sums], till the increase would soon be too great for our powers of calculation to comprehend; "grace and peace," says the Spirit of God, "be multiplied unto you." Who can tell you how much is comprehended in this word? This is no trifling, nor is it merely condescending to men of low estate; it is, on the contrary, teaching wisdom among them that are perfect, for the apostle prays that the family of God may be "filled with all his fulness."

Letters on the Present State of the Visible Church of Christ. By R. M. Beverley. Dinnis, London.

An Efficient Ministry; being a Charge delivered at the Ordination of the Rev. T. Elliot, Bury St. Edmunds. By the Rev. A. Reed, D.D. pp. 72. Ward and Co.

It requires a singular and delicate combination of qualities to make a real reformer. Hence, individuals, to whom this honourable designation is due, seldom make their appearance. Candidates for the honour are not scarce, but they generally fail in their election.

Mr. Beverley has recorded his name amongst these candidates;

but whether he will attain to the dignity, time, which proves all things, must determine. We have great pleasure in observing a real improvement in his present work, when compared with former productions. There is less passion and reproachful sarcasm in it; and, on the whole, a visible approximation towards Christian charity may be traced in several of its pages.

But Mr. Beverley has much to do before he has attained the accuracy which is necessary for general usefulness. His remarks on the early ages of Christianity can scarcely be used with safety; and his statements of the present are often not more correct. If, for instance, any one should read his letter on the present state of the Christian ministry, and his reprehension of the charges delivered by Dissenters at their ordinations, and then turn to the excellent discourse of Dr. Reed, it will not only be seen, that Mr. Beverley's complaint has been anticipated by the men whom he labours to expose; but, also, that the very man to whose reprehension he has devoted a whole chapter, has, with more accuracy and greater power, expounded his own thoughts, and eclipsed him in all that is desirable.

Another instance of inaccuracy will be found in statements relating to American piety. The great crimes which make up the system of slavery call for our tears; and, like our own colonial system, cannot be too severely reprehended. But it does not follow from the miserable condition of aboriginal tribes in all our territories, that we have no religion. If the allegation were made, Mr. Beverley himself would be produced as an instance to falsify the statement. Others, perhaps inferior, would be placed by his side for the same purpose. Although the exterminating curses of our colonial system are to be deplored, there is piety in England, which sends out our missionary to the sufferers. There are, also, men who mourn over slavery in America, who reject its gains, and deprecate its atrocities; and no ad-

vantage can be gained to religion by loading them with unjust imputations. Those who would reform society must give to every man his due.

The aristocracy of the skin, with its pernicious results, has not had all the attention which was due to it from Mr. Beverley.

To the deputations he has given two letters; on these we shall not offer any remark that will change the neutral ground we occupy in conducting this periodical. But as the book was sent us by Mr. Beverley, or his bookseller, to be noticed, we feel bound to state, that the letter of instructions Mr. Beverley referred to, page 109, never had an existence. All opinions respecting past affairs we reserve; but, *since this supposition is now brought forward again as the basis of a grievous censure, we feel bound to state, that the supposition is entirely UNFOUNDED!* Mr. Beverley will, of course, consider whether there be not something unmanly and cruel in thus assailing the reputation of individuals, in reference to affairs which he has neither the power nor the right to examine. The public acts of any Society must be liable to discussion; but its private arrangements, with its own agents and members, ought to be too sacred for such unwarrantable interference.

We regret these blemishes, because the work contains some hints of importance which deserve to be brought before the public without this disadvantageous association with error.

The Seven Ages of England. By CHARLES WILLIAMS.—Westley and Davis. pp. 608.

History has for a long time been too much confined to the operations of war, so that the progress of its pages is marked by the arrangements of bloodshed and victory. Besides the injustice through which an undue importance is thus given to one class of human affairs, the effect of its study is rendered pernicious, especially to our youth.

Past ages should be reviewed, in order to increase our intelligence and piety. To promote this, Mr. Williams has here given a history of our advancement in "Arts, Literature, and Science, from the Earliest Ages to the Present Time." His effort deserves the highest approbation, and the greatest encouragement. Young persons of all classes will derive much interest and improvement from the study of his pages; and with the following specimens of his style we recommend the book with great satisfaction.

Extraordinary Speeches.—The first turnpike road was established by an act of Parliament in the reign of Charles II., but so great was the insensibility to the improvement, that the mob pulled down the gates, and the new plan was supported and enforced at the point of the bayonet. Long after this period, however, travelling was both difficult and dangerous.

It is also worthy of remark, that a fear of what would now be called improvements was cherished by the higher ranks, and that many things which have been actually accomplished, were then considered totally impracticable. Thus, for instance, in April 4, 1671, the second reading of a bill was moved in the House of Commons, "for building a bridge over the Thames at Putney." On that occasion Sir William Thompson thus spoke:—

"Mr. Speaker,—London is circumscribed, I mean the city of London; there are walls, gates, and boundaries, the which no man can increase or extend; those limits were set by the wisdom of our ancestors, and God forbid they should be altered. But, Sir, though these landmarks can never be removed—I say never, for I have no hesitation in stating, that when *the walls of London shall no longer be visible, and Ludgate is demolished, England itself will be as nothing*—though, Sir, these landmarks are immoveable, indelible, indestructible, except with the constitution of the country, yet it is in the power of speculative theorists to delude the minds of the people with visionary projects of increasing the skirts of the city, so that it may *even join Westminster.*"

Mr. Boscawen said,—"If there were any advantage derivable from a bridge at Putney, perhaps some gentleman would find out that a *bridge at Westminster* would be a convenience. Then other

honourable gentlemen might dream, that a bridge from the end of *Fleet-market into the fields*, on the opposite side of the water, would be a fine speculation; or who knows but at last it might be proposed to arch over the river altogether, and build a *couple more bridges, one from the palace at Somerset-house, into the Surrey marshes, and another from the front of Guildhall into Southwark.* (*Great laughter.*)

“Perhaps some honourable gentlemen who were interested in such matters, would get up in their places, and propose that one or two of these bridges should be built of iron! (*Shouts of laughter.*) For my part, if this bill passes, I will move for leave to bring in half-a dozen more bills, for building bridges at Chelsea and at Hammersmith, and at Marble-hall Stairs, and at Brentford, and at fifty other places besides.” (*Continued laughter.*)

Mr. Low declared it to be the opinion of the “worthy chief magistrate,” that if *any carts go over Putney bridge*, the city of London was irretrievably ruined! and added, that the river above London-bridge would be *totally destroyed* as a navigation.

In the present day, it is not only highly amusing to read these denunciations of misery and ruin, but we are thereby reminded of the fallacy of human judgment and foresight. Not only is there a bridge at Putney, but the forebodings of Mr. Boscawen are almost all realized as relates to the erection of bridges; although not so as to their desolating effects on the city of London. A bridge at Westminster is found to be a *convenience*; another has been erected from Fleet-market into the opposite fields, at Blackfriars; even the “couple more” are really in existence, and nearly on the sites pointed out—the Waterloo and Southwark bridges; and, what is still, more remarkable, it has not only been “*proposed*,” but one of these (the Southwark bridge) is *actually built of iron*. Sir William Thompson, had he lived to the present moment, might have sought in vain for the *walls* of London. Ludgate-bar is demolished; the “*wall, gates, and boundaries, set by the wisdom of our ancestors, which no man could increase or extend*,” have disappeared. London is extended on every side, so that the *skirts* of the city are not to be distinguished by a stranger from Westminster.

The conclusion of this remarkable debate is not less deserving of notice. Sir Henry Herbert, just before the

house divided, said: “I honestly confess myself an enemy to monopolies; I am equally opposed to mad, visionary projects; and I may be permitted to say, that in the late king’s reign several of these thoughtless inventions were thrust upon the house, but most properly rejected. If a man, Sir, were to come to the bar of the house, and tell us that he proposed to convey us regularly to Edinburgh, in coaches, in *seven days*, and bring us back in *seven days more*, should we not vote him to Bedlam? Surely we should, if we did him justice; or, if another told us he would sail to the Indies in *six months*, should we not punish him for practising upon our credulity? Assuredly, if we served him rightly.”

Selections from a Correspondence on Subjects connected with Christian Faith and Practice; with an Introductory Preface. By Mrs. Stevens. pp. 237. Hamilton and Co.

The letters, from which these selections have been made, were written to several persons by a pious and amiable lady, who “will not affix her name” to the volume. Some of them are designed to remove the doctrinal difficulties of inquirers in the way to Zion; others, to pour comfort into the mourner’s cup, and wipe away his tears; benevolent purposes which they are admirably adapted to fulfil. To such as are perplexed with the inquiry, “What shall I do to be saved?” the uniform advice of the excellent author is, “Go to Jesus first: you must not think that corruptions are to be grappled with and overcome, and then you shall have joy. Come to your Father in the way his own Spirit has pointed out. Say unto him, Take away iniquity, and receive me graciously; then shall the blessed fruits of pardoning love follow.” To the tempted she gives the judicious advice to distinguish carefully between being tempted and sinning. The afflicted will find the alleviations of almost every form of sorrow pointed out in these pages: and without pledging ourselves to every sentiment the volume contains, we readily recommend it to our readers.

BRIEF NOTICES OF RECENT PUBLICATIONS.

Sacred Pneumatology, or the Scripture Doctrine of the Holy Spirit; in three books. By the Rev. Joseph Wilson, A. M., Minister of Laxton, Northamptonshire. pp. 358. Seeley.—We have very seldom met with a volume, on this important branch of theology, which has afforded us so much pleasure as the work now before us. The worthy author, we think, must have been richly rewarded in this labour of his hands, though we are far from supposing that his remuneration will be limited to the refined and exalted pleasure which we are presuming he must have experienced while preparing these pages for the press. Indeed, though we hope his finances will sustain no injury by this publication, we are far from calculating, as we trust he also is, by the amount of pecuniary result. The approbation that will be expressed; for it is said, "them that honour me, I will honour;" the benefit which we believe numbers—we hope multitudes—will derive from the perusal of this truly excellent treatise, will unmeasurably exceed the highest ratio of commercial per centage. In all which, so far as the author's knowledge may extend, he will largely participate.

Mr. Wilson divides his work into three books, "On the Divine Nature, Person, and Attributes of the Holy Spirit—On the extraordinary Operations of the Holy Ghost—On the ordinary Operations of the Holy Spirit, as a Sanctifier, and Comforter, and Intercessor." The first book is subdivided into four chapters, the second into five, and the third into the same number.

We have no doubt as to Mr. Wilson being sincerely attached to his communion; but as a servant of Jesus Christ, what must have been his feelings, in reference to the ministry, in that connexion generally, when he wrote as follows?—

"To educate, therefore, young men to the ministry, without reference to their real inclinations, desires for its sacred functions, is to send wolves and not shepherds among Christ's flock, to desecrate the most holy of all employments, and to form blind leaders of the blind."—p. 172. But our estimate of this production has too deeply interested us in the pious author, to permit us to add another word upon a subject which, whenever it engages his attention, and that cannot be unfrequently, must induce suffering which we earnestly wish could be conscientiously diminished.

We are happy, in conclusion, that we can most cordially recommend this work on "Sacred Pneumatology," to the attention of all our readers.

Going to Service; a Sequel to "My Station and its Duties." By the Author of "The Last Day of the Week." pp. 230. Seeley.—It may be expected that patronage judiciously conferred will be attended with the happiest effects. The author of this small volume supplies us with an illustration. The favourable reception of his former publication has induced a succession, which, while it is highly creditable to his piety and industry, is calculated to be exceedingly beneficial to a very numerous and important class of readers. We think "Going to Service," is likely to prove, in the connexion for which it is intended, a great favourite. We consider it to be well entitled to the attention of mistresses as well as servants.

Walks and Scenes in Galilee, Judea, &c. pp. 115. Seeley.—The reader will find himself conducted, by the help of these pages, through the principal incidents of the Redeemer's history. The sentiments are spiritual, the style is attractive, and the design is excellent.

The Christian Gift, containing a Harmony of the Sacred Writers, Concerning the Deity and History of Jesus. By Christopher Bell, Esq., A Member of the Honourable Society of the Inner Temple. Second Edition. pp. 330. Ward.—Mr. Bell has been well and piously occupied in constructing this arrangement of evangelical truth. The biblical student may consult it with advantage. It by no means supersedes the use of other harmonies; for though, of course, it presents much in common with them all, it furnishes some things peculiar to itself.

The Family Liturgy; being a Course of Morning and Evening Prayers for a Family; arranged and Compiled on the plan of a Liturgy. By the Rev. R. Waldo Sibthorpe, B.D., &c., &c. pp. 185. Seeley.—The author of this devotional book, proposes to make family worship resemble the responsive service of the Church of England. In domestic use, however, it will not be as in public imposed. It may, therefore, be adopted, or partially used, or omitted altogether, as those who have the election may deem most edifying. The author's name is quite sufficient to induce the persuasion that this production of his pen is

fully entitled to the serious and unprejudiced attention of the reader.

Essays, Letters, and Interesting Papers of the late Rev. Thomas Charles, A. B., Bala, Merionethshire. Edited by the Rev. Edward Morgan, M.A., Vicar of Syston and Ratcliffe, Leicestershire. pp. 477. Seeley and Burnside.—The eminently pious and devoted author of these "essays, letters, and interesting papers" neither lived nor died to himself. Of him it may be truly said that, when living "he worked the work of the Lord;" and though, now, alas, he is dead, "he yet speaketh." The essays contained in this useful volume, of different lengths and various, are in number twenty-two; the letters exceed three score; and the miscellaneous papers amount to seven. No serious reader can rise from the perusal of these pages without the conviction that their writer was "a holy man of God." The work will be found to comprise a rich and varied repast of experimental religion, admirably adapted to refresh and strengthen the renewed mind. Whatever may be considered as defective in the attractions of style is abundantly compensated by evangelical savour. We are so satisfied that it is calculated to be extensively useful, that we earnestly hope it will obtain an enlarged circulation.

The Doctrine of Particular Providence, or the Divine Guardianship over the most minute Concerns of Man; Illustrated and Defended in Biographical Reminiscences. By George Pilkington, late Captain, Corps of Royal Engineers. pp. 297. Wilson.—Upon the whole, this is an interesting volume, yet the interest is of a mixed character. The early part of the work contains numerous incidents, some of which are certainly striking, perhaps we might even say romantic; but the latter part exhibits statements of procedure which we can neither admire nor commend. Our veneration for divine providence will by no means permit us to concur in the manner in which Mr. Pilkington endeavours to identify its operations with all his pursuits. In his plan of subsisting, he appears to us to throw an onus of responsibility on the providence of God, which, were persons less shrewd, and more scrupulous than himself to attempt, would speedily overwhelm them in abject poverty, if not merited contempt.

Christian Sympathy. By John Howard Hinton, M.A. Jackson and Walford. pp. 48.—A very useful little work, in which the author has presented to the churches

valuable instruction on a most important subject. We hope to see it obtain a wide circulation; and still more, to witness an universal prevalence of that vitalizing charity which it is intended to inculcate.

Hints to Religious Ladies on the Importance and Advantages of Mental Cultivation. Seeley. pp. 43.—Women hardly know their own importance, and are scarcely aware of their responsibilities. As wives and mothers they have to command respect and affection, and should therefore be enabled to diffuse intelligence, animation, and enjoyment over their respective domestic circles. In this age, when the claims of charity and the occupations of benevolence make such large inroads into the time and energies of young females, they are in danger of overlooking the advantages of having a mind well stored with information. We hope these well meant "Hints," will contribute to deepen the sense of these advantages, and induce our fair readers to cultivate the "wondrous mind" which God has given them. Knowledge does not make woman less lovely; for ignorance or affectation no charms can compensate.

Reply to Mr. Pym's "Word of Warning in the last Days." Fellowes. pp. 127.—Such of our readers as have read the little book of the reverend vicar of Willian, will find from this pamphlet that His Reverence is no prophet. Had not the extravagancies of Mr. Pym's school of interpreters prepared us for almost anything, we should have been shocked at his presumption in determining the limit of the time within which our Lord's appearance is to be looked for. Christ says, as to his coming, "Of that day and hour knoweth no man." Mr. Pym says, though we cannot tell exactly when he will come, we can tell that he will have appeared before the year 1847. The pamphlet before us is a calm and judicious examination of the accuracy of Mr. Pym's calculations, and of the force of his arguments. The respected author has no wish to abate a single point of the word of warning necessary in the last days. He is, however, anxious that this warning should rest on no fanciful interpretations, no unwarranted guesses, no presumptuous conclusions. We would urge on our readers his advice, to carefully study the Holy Scriptures, to watchfully correct our sinful motions, and to diligently obey the commandments of God in doing our appointed duties, and working all the good we can in that sphere which Providence has allotted us.

OBITUARY.

CAPTAIN JOHN PUDNER.

Captain John Pudner (son of Mr. Gilbert Pudner, whose memoir is recorded April, 1829, vol. xxi.) was born of pious parents, in the year 1761; he received a religious education, and, at the early age of 17, went to the East Indies, received an appointment in the Honourable Company's Service, in which he was promoted, and continued with integrity and fidelity, to the day of his death, esteemed and respected by all who knew him, both in India and England. Entering young in life on a new scene of action and temptation, and being of a lively turn of mind, he freely mingled with other youths in the gay and fascinating amusements by which he was encircled in India. Possessing natural talents, having a good education, and habitually of a frank and cheerful disposition, he was courted as a pleasant facetious companion in numerous social circles. This ensnared and betrayed him into a habit of levity, which, though subdued and governed as he advanced in life, was perhaps never entirely overcome. This disposition and tendency, of which he was conscious, proved, in maturer years, a source of sorrow to him, fearing it might occasionally have been indulged to excess. But the moral and religious impressions which he had received in early life, deepened, and became more influential in his conversation and habits as he advanced in years, and was much more apparent and decisive through his general character and conduct. In 1806, a bilious fever endangered his life in India, and occasioned his coming to England, intending, on the establishment of his health, to have returned again to India; but God in his gracious providence appointed otherwise, and brought him under the Christian ministrations of the Rev. Mr. Humphrey, late of Hammersmith, and of Mr. Leifchild, of Kensington, which, being blest to the awakening of his conscience, and convincing him of his guilt and danger as a sinner, he was induced to retire from service in India, and to remain in England, that he might enjoy the privilege of continuing to attend the means of divine grace, and the ministry of the gospel—the value and importance of which he was now convinced of.

About this time, he removed to Hackney, where for some time he profited

under the useful ministry of Dr. Cox. In the year 1819, he was called in providence to reside at Liverpool, where he joined the Baptist church, under the pastoral care of the Rev. Mr. Lister, whose instructive ministry, and affectionate Christian vigilance, he ever boys in grateful remembrance.

In 1822, being appointed by the Court of Directors Paymaster to the Honourable East India Company's Depot at Chatham, this appointment obliged him to remove to Rochester, where he closed his mortal course. He was gratified in being selected to this official civil engagement, as he wished to be freed from military service. He found the neighbourhood of Chatham not the most favourable to religion, but here he maintained a firm, consistent adherence to his Christian principles and profession. This was evident by his attendance on the public and social means of religion, and his regular habit of retirement for serious reading, and devout reflection and study, with a view to promote his moral and spiritual improvement. It was his diligent endeavour to aid the best interests of all who were within the compass of his influence and advice. He was ever ready to encourage and assist every worthy effort to instruct the ignorant, to relieve the pious poor, and reclaim the guilty wanderer to the paths of virtue and religion. Many will feel the loss of his benevolence and sympathy. But his last illness and sufferings most satisfactorily develop his Christian principles and feelings. He sustained acute pain with patient resignation to the divine will. In the immediate prospect of death and eternity, he calmly commended himself, in faith and hope, to the divine mercy. Through his illness, he had a deep, and sometimes a depressing sense of his sinfulness! but expressed a firm faith in the efficacy of the sacrifice of the Redeemer, to atone for human guilt, and of the sufficiency of his perfect righteousness to justify the believer.

After a severe attack of pain, on being asked how he was, he replied, "I am in much pain, but it is the mind, the mind!" evidently intending, that, great as his bodily sufferings were, they were less than those which were mental. At intervals, he exclaimed with ardent feelings:

"Show pity, Lord, O Lord forgive,
Let a repenting rebel live,"

"Could I but read my title clear," &c.

Yet in those shaded seasons, hope and confidence in God were evinced, and he would devoutly say,

"Rise, my soul, and stretch thy wings,
Thy better portion trace."

Though exercised by agonizing suffering, he was, through grace, preserved from murmuring, and relieved when any friend read or quoted Scripture to him, and it always gave him pleasure to pray with and for him. He would utter ardent, devout responses to those petitions which met his present case and feelings. A few days previous to his death, he addressed his servants on the importance of remembering their Creator in the days of their youth, warning them to avoid all evil associations, and especially the profanation of the Lord's-day. About this time, he was happy in his mind, and rejoiced in God his Saviour, and would often repeat verses of several hymns which were familiar to him, as

"Jesus, I love thy charming name," &c.

"Come, thou fount of every blessing," &c.

and would attempt, though with a tremulous voice, to sing, till he was quite exhausted. Previous to his death, he encountered great mental conflict, but was enabled earnestly to pray for relief, saying, with ardent importunity, "Search me, O God, and know my heart," &c. On being asked if the import of this verse was the sincere

desire of his soul, he replied, "Oh, yes, yes!" and with extended hands and weeping eyes, repeated the same words throughout. He never after this expressed a doubt or fear of his state, was much engaged in ejaculatory prayer, and referred to his near approaching dissolution with composure and resignation, saying, "Into thy hands, O God, I commend my spirit!" On being asked how he felt, he replied, "I am dying." His attendant said, "I hope you will go to heaven." He answered, "It is more than a hope." Being held up when sinking through weakness and pain, he was told that an attendant was supporting his back, he said, "That is kind, and God is within upholding my heart;" and soon added,

"God, my supporter and my hope,
My help, for ever near."

After this, he was incapable of speaking, and, without a struggle or a sigh, serenely departed this life, in the 76th year of his age, on the morning of the 19th Sept., and was interred in the dis-senting burying-ground, New Road, Rochester, in the same grave with his aged Father; on which occasion, his esteemed friend, Dr. Cox, delivered an impressive address; and, on the following Lord's-day evening, Rev. Mr. Thompson preached an appropriate funeral sermon to a numerous assembly, at the chapel, Clover Street, Chatham, from 2 Timothy ii. 3, "A good soldier of Jesus Christ."

Hackney,

G. B.

October 24th, 1836.

RELIGIOUS INTELLIGENCE.

SCOTLAND.

In our last number we inserted a Paper signed "Socius," in which an earnest appeal is made to the members of our denomination, and, especially to such among them as are wealthy, residing in Scotland, to aid in establishing a Baptist Theological Institution, in connexion with one of the northern universities. To this important subject we wish to recal the attention of our friends. Cordially do we unite with the enlightened and zealous writer of that communication in the sentiments he expresses. Personal knowledge also, of the present state of our denomination in Scotland, to some considerable extent, enables us to express a decided conviction that the measure proposed, subject of course to such modifications with regard to its practical details, and perhaps, to the location of the seminary, as further inquiry and conference may suggest, is scarcely less practicable than it is desirable. There are not wanting many excellent men in different parts of that country in the cities and great towns, and in the rural districts too, who are deeply anxious to see their own denomination placed on another footing from any it has yet occupied among them. To effect this object two things under God would effectually contribute. One is the introduction of talented ministers into such places as Aberdeen

and Dundee, who should form churches upon the English plan, and be supported by them; and in relation to this particular we now insert a communication from another esteemed correspondent; and the other is the formation of such an institution as is recommended by "Socius." To both these objects some of our excellent friends are thoroughly alive. Let them lay their plans wisely and persevere. If they should want assistance from their brethren in the south, we are persuaded they will find it. Only let it be seen that they are in earnest themselves—that their hearts are warm—their heads discreet—their counsels united—and their hands liberal, and we much mistake the character of the leading men in our denomination, if they do not obtain what countenance and support they may need.

EDITOR.

* * * It appears that there are several inaccuracies in the list of Baptist churches printed in our last, and we are particularly desired to state that it was not prepared by our excellent friend, the Rev. Robert Thomson, of Perth.

THE BAPTIST CAUSE IN SCOTLAND.

(A Letter sent to a Baptist Friend.)

My dear Sir,

I have just read your admirable letter to ——— and cannot resist the temptation to address the man from whom such sentiments proceed, on a subject that has long engaged my attention; and the more I reflect upon it, the more I am impressed with its importance. The subject to which I refer is, the supplying of the large towns of Scotland, which are not already supplied with at least one talented and devoted Baptist minister. *Something must be done*, Sir; it will never do that while all its activity around us, such masses of the population, as are still in a state of ignorance and irreligion, should be left by us, without an effort being made to throw in among them, through the instrumentality of an efficient ministry, a portion of that truth which is destined ultimately to raise the world from its deep degradation. And, moreover, if we are convinced that we have made a nearer approximation to the principles of the New Testament, than others whom we ever recognize as Christian brethren, surely it does not become us, in apparent apathy, to make no effort for the propagation of our sentiments. But how can we expect even to maintain our present position, low as it is, without men of gifts and energy, to feed our souls, and bring our principles before the world? It has long been a subject for lamentation, that in most of the large towns of the north, there is a class of minds, for which no adequate provision is made in the ministrations of the sabbath; yet, these are the minds that, in general, give the tone to public sentiment; and what a pity is it that Christians of the same order of mind should not unite their energies to gain the influence of such to the cause of their heavenly Master? Many of this class, in most large towns, are the dupes of infidelity,

looking down with contempt on the dwarfish sabbath-exhibitions of many of those who fill the office of the ministry, some of whom, it must be confessed, are far beneath them in mental acquirements. And many intelligent Christians, also, of almost all denominations, are languishing in a state of mental starvation, under ministrations, which, with all their esteem for the piety of the parties, they cannot respect as at all fitted to expand and elevate their minds. But were groups of such persons gathered around men of superior talents, who can tell what might be effected, under the blessing of God, to whom after all, we must be indebted for success; but whose plan of operation in this world embraces in general, a suitability of instrumentality, without which the end contemplated is not attained. Might we not expect that, from Christian societies of the more intelligent and influential members of the community, congregated under able pastors, there would emanate inferior agencies to christianize, in the highest sense of the term, their surrounding neighbourhoods? Might we not expect that, under such superintendence, hidden talent would be elicited, fostered, and cultivated for the work of the ministry at home and abroad? Might we not expect that, through such instrumentality, the springs of Christian liberality would be made more abundantly to flow, for the invigoration and extension of the religious and charitable institutions of the land? In one word, might we not expect that, altogether, a much higher tone of Christian sentiment and action would be diffused over society.

But the great question with us is, How are we to obtain such an instrumentality? Not, in my opinion, by the isolated efforts of individuals, or even Christian societies, which are generally small and feeble in those localities where such instrumentality is most

wanted; but by a combination of effort among those, in different parts of the country, who feel the importance of the object, and are willing to make sacrifices for its accomplishment. I have conversed with persons well acquainted with the denomination in England, who gave it as their opinion, that there would be no very great difficulty in obtaining men of competent talents from England, if sufficient encouragement to remove were presented to them. Now, it has occurred to me that if a few individuals like yourself were to take up the subject heartily in behalf of one or two of the principal towns at first—say Dundee and Aberdeen; suitable persons might be found to make an attempt to raise congregations; and if they succeeded, the plan might be followed up in behalf of other towns, such as Paisley, Inverness, Montrose, &c. You remark, in your letter, that, “though there were but ten Christians in the country, upon them alone would lie the obligation to promote its Christianity.” Now, surely among the Christians who think with us, there might be ten found, who, in the first instance, would be willing unitedly to guarantee a competent provision for one or two able men, till they should succeed in raising such congregations as would be able to provide for their permanent support, which I am convinced they would soon do, in any of the principal towns of Scotland, in the present excited and unsettled state of public opinion. Most gladly shall I be one of the ten; and I have no doubt that, if the scheme be thought at all practicable, the other nine will soon be found. Nay, I doubt not that, were the *instruments* appearing, *more tens* would soon make their appearance, to employ them. Men of a superior order of talent, I cannot doubt, would soon find themselves surrounded by intelligent and influential congregations; but without such, I despair of seeing the Baptist cause raised in Scotland.

Soliciting your opinion respecting the plan which I have thus briefly submitted to your consideration,

I am, &c.

Aberdeen, ——— 1836.

P. S. To our English brethren, I beg to remark that, the time seems now to be come when every denomination must in a great measure depend on itself for the support of its institutions. I may appeal to every succeeding deputation from the Missionary Society, whether it be not becoming more and more difficult to draw resources for the mission, from other Christian bodies. In such a

state of things, therefore, it is surely bad policy, to say the least of it, to lose the produce of so important a field as the north of Scotland, from sheer want of labourers to cultivate it. Only send us a few men of sterling talent, ardent piety, and determined zeal to *begin with*, and you will doubtless soon receive an ample return, in an increasing revenue to all your great denominational undertakings; but, let us dwindle away a little longer, and, unless help come from some quarter that we at present know not, your journeys beyond the Tay will be nearly as unproductive as agricultural labour expended on a Greenland iceberg.

M.

REGISTRATION OF BIRTHS, ETC.

(Circular from the Office of the Registration Commission, 22, Downing Street, 2nd December, 1836.)

SIR,

The Commissioners who have been appointed by His Majesty to inquire into the state of Registers or Records (not being parochial) of Births, Baptisms, Deaths, Burials, and Marriages, have directed me to transmit to you the inclosed paper of Questions,* and to request that you will afford to them, upon the several points, at your earliest convenience, all the information which you may be able to supply.

For the purpose of showing the benefits that may result from this inquiry, and with the hope also of securing the concurrence and co-operation of all parties interested, the Commissioners have instructed me to state the principal subjects to which their attention will be directed. They will be as follows: 1st. To inquire into the state, custody, and authenticity of such Records; 2nd. To inquire what measures can be most beneficially adopted for collecting, arranging, depositing, and preserving them—for giving full force and effect to them as evidence, and for facilitating the production and reception of them in Courts of Justice. It is evident that the successful accomplishment of these objects will very materially promote the interests of the non-conforming classes of the community.

The information, which is requested in answer to the inclosed Questions, will be necessary for enabling the Commissioners successfully to discharge the trust consigned to them. The Commissioners therefore reckon with confidence upon the assistance of all parties,

* See the following article.

to whom this communication shall be made known.

The proposed inquiry will extend to the Registers or Records, of the description above mentioned, belonging to all the non-conformist churches or congregations—such as the Roman Catholics, the Quakers, the Jews, the Scotch Churches in England, and also the Churches of Foreign Protestants in England. But I am directed to observe, that this Circular Letter is more particularly intended for the Ministers, Officers, and Trustees, or other leading Members, of Protestant Non-Conformist Churches in England and Wales.

The Commissioners are very desirous, for the purpose of obtaining the best information by actual and minute inspection and examination, that all existing original Register Books or Births, Baptisms, Deaths, and Burials, and of Marriages before the passing of the Marriage Act in 1753, should be transmitted to them.

Registers belonging to any Congregation in London or the neighbourhood, may be delivered to me at this Office any day between eleven and two o'clock.

Any Register Book belonging to a Congregation in the Country, not exceeding five pounds weight, may be inclosed in a cover, directed as follows :

ON HIS MAJESTY'S SERVICE.

*The Secretary of State,
Home Department,
Whitehall.*

Registration }
Commission. }

and may be delivered to the nearest Post Office. Where it exceeds that weight, it may be directed as follows :

ON HIS MAJESTY'S SERVICE.

*The Secretary of the
Registration Commission,
22, Downing Street.*

and may be sent (as an ordinary parcel) by the Mail Coach, or other safe conveyance.

I am further directed to request, that when any Register is delivered or transmitted, a Certificate or statement should accompany it, according to the inclosed Form,* to be filled up as far as can be done; and that such Certifi-

* This "form," which will doubtless accompany the Circular, it was deemed unnecessary for us to print.—*Ed.*

cate should be signed, either by the Minister or by one or two of the Trustees or Church Officers, or by such other person as can supply the information required; in the latter case, the reason why no Minister or Trustee or Church Officer signs, should be stated. The Certificate may be annexed to the inside of the Cover, or to the first blank page of the book, or of the first or last book of the series, where there are more than one.

The Commissioners will take charge of the Registers entrusted to them, and be ready to redeliver them, if required. But it will be most advisable, that they should not merely be produced for inspection, but that they should remain under the charge of the Commissioners, in order that at the close of the investigation, they may, if the Legislature should so provide, be safely transferred to the custody of the Registrar-General, or to such other depository as may be directed; and also, that the most effectual means may be adopted for imparting to them, as documentary evidence, more weight, and a fuller legal sanction than they have hitherto received.

To those who may feel objections to the depositing of the Dissenting Registers in a Central Public Office, I am instructed to observe, that when the general system of Registration, appointed by the recent Act, shall come into operation after the 1st of March, 1837, the necessity for keeping Registers at the Dissenting Chapels will cease, and there will consequently be danger of their being lost:—at all events there will be great and increasing difficulty in proving, for legal purposes, that the document produced in a Court as a Register Book, comes from what such Court will consider as the proper custody. There appears to be no adequate provision against these inconveniences, except the plan of depositing and arranging the documents in a Public Office, when the object of their continuance in private custody shall be at an end.

The Commissioners are aware, that some inconvenience may arise from the transmission of Registers which are in present use, since the substitute, provided by the late Act for a General Registration, will not come into operation till after the 1st of March ensuing. Should any such inconvenience be apprehended, the Commissioners will, if desired, return the Register with the least possible delay. This may be done with regard to congregations in London, without difficulty; but, with regard to congregations in the Country, the Com-

missioners would strongly recommend that a new book, of a convenient size, should be prepared for any subsequent entries that may be necessary until the new system of Registration shall come into operation—which supplementary matter may be afterwards transmitted to the proper depository, together with any other books which may have been previously lodged in their office.

You will greatly promote the speedy and effectual discharge of the duty entrusted to the Commissioners, by doing all in your power to make this communication known to your congregation, and also in any quarter from which you think information may be obtained. For this purpose, duplicates of the Questions and of the Certificate are inclosed, and additional copies may be obtained from this Office.

Any letters in reply to this Circular, or with reference to the subjects herein mentioned, may be sent by the post, addressed as follows :

ON HIS MAJESTY'S SERVICE.

The Secretary of State,
Home Office,
Whitehall.

Registration }
Commission. }

I am Sir,
Your most obedient Servant,
JOHN S. BURN,
Secretary.

[CIRCULAR.]

REGISTRATION COMMISSION.

Questions referred to in the Circular Letter.

1. Are you or have you been Minister, Trustee, or Member, or Representative of any Minister, Trustee, or Member of any and what Chapel, respecting the Register of which you can give information; or in what way have you been connected with any such? State the name, denomination, and situation of such Chapel.
2. Is the Chapel or the Congregation subsisting? Or if dissolved, when dissolved?
3. Has any Register Book or Books of Births, Baptisms, Deaths, or Burials, or of Marriages before the Marriage Act of 1753, been kept by the Minister or Trustee or other Church Officer of such Chapel, or in connexion with it?
4. State over what period such Register

or Registers extend. How many are there?

5. Who is the minister, who the principal acting Trustees, Deacons, or other Church Officers of the Chapel with which you are connected?
6. In whose custody is such Register Book or Books; and where is it deposited? In whose custody has it usually been kept, and where has it been usually deposited?
7. If you know of any Register being lost, state the time and occasion of the loss to the best of your information.
8. Will you, or will the party having the custody of any Register, produce it or send it to the Commissioners? By what mode of conveyance will it be sent? If you do not produce or send it, state the reason.
9. If you know of any Register, which is not in your possession, give an account of it, as far as you are able, where it is, and what is the name and address of the person who has it.
10. May any Register sent by you to the Office of the Commissioners, remain in the custody of the Board for the purposes mentioned in the Circular Letter? If you have any objection to its being so deposited, state it.
11. Have you in your custody or power the Register Book (not parochial) of any other Chapel or Burial-ground?
12. Can you give information as to any such Registers in the possession of private persons? Communicate all the information in your power.

Signature of the Person answering the above Questions. }

BAPTIST CANADIAN MISSIONARY SOCIETY
(To the Editor of the Baptist Magazine.)
SIR,

I cannot think of leaving London without expressing, what I deeply feel, my unfeigned gratitude to Christian friends for their liberal attention to the object of my visit to Britain. To this gratitude they are not more entitled for having given, than for the manner in which they have given. The cheerfulness with which contributions have been made both in England and Scotland has often reminded me of Macedonian liberality, "They prayed us with much entreaty," &c. Expecting soon to leave my native land once more, to join my beloved brethren in Canada, I carry with me grateful remembrances of British liberality and Christian love. A considerable sum is yet necessary in the first

instance to establish our institution, as well as annual subscriptions for its subsequent support, and that of the missions; but from the proofs I have had of the readiness to meet the claims of Canada, I cannot doubt these supplies will be cheerfully furnished through the medium of the "Baptist Canadian Missionary Society."

There is an important department of our Collegiate Institution to which I fear I have not given sufficient prominence in my representations, namely, the Library. Good books on literature or religion, as it might be supposed, are scarce in Canada; so, also, are philosophical instruments. To supply us with a few of these would be conferring a great benefit; permit me, therefore, to beg attention to this point. Elementary works in Greek and Latin might be of great service to us, though now of little use to the owners. I conclude with the hope that this will not be overlooked by our numerous friends. May the blessing of them who are ready to perish, still continue to rest on my much loved country! Farewell.

JOHN GILMORE.

Camberwell Grove, Dec. 15th, 1836.

The Rev. J. Davies, of Hatfield Street, Blackfriars, will kindly take charge of donations of books, &c.

Subscriptions and donations will be thankfully received by John Try, Esq., 7, Park Place, Camberwell Grove; Rev. John Dyer, Fen Court; and the Rev. E. Davis, 136, Princes Road, Lambeth. The following have been received since your last number was published.

	Don.		Ann. Subs.	
	£	s. d.	£	s. d.
Mr. J. Bennett	2	2 0	1	1 0
Mr. Bowen	1	0 0		
Joseph Gutteridge, Esq.	10	10 0		
Mr. Woodward	2	2 0		
Thomas Bliss, Esq.	2	0 0		
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Collection at Rev. C. Dav- is's Chapel, Regent Street, Lambeth	4	0	0
Mr. Marten	2	2	0
Miss Marten	0	10	6
Miss C. Marten	0	10	0
A Little Girl	0	2	6
Two Little Boys	0	1	8
A Friend	0	10	0
Mr. Booth	1	0	0
Mr. Blight	2	0	0
Mrs. Pudner	1	0	0
Mr. John Strang	1	0	0
Mr. Thos. Wear	0	10	0
Mr. T. Kemp	1	0	0
Mrs. Hoby	1	0	0
Mrs. Waters	2	0	0
Mr. Cotton	1	0	0
Mr. Thos. Allen	1	0	0
Mr. Gamble	1	0	0
Mr. J. Goldsmith	2	0	0
Mrs. Goldsmith	1	0	0
Mr. B. Smith	2	0	0
Friends	0	6	0
Mrs. J. Fletcher	5	5	0
Rev. J. J. Davies	1	0	0
Collection at Baptist Chapel, Tottenham	5	13	1
Rev. J. Hewling	0	10	0
Mr. Warmington	2	0	0
Mr. Allen	1	0	0
Mr. Robert Howard	5	0	0
Mr. Richards	1	0	0
Mr. Messer	1	0	0
Mr. White	1	0	0
Thos. Bickham, Esq.	5	0	0
— Laundry, Esq.	5	0	0
Young Ladies at Misses Hague's School	0	9	0
Mr. W. Pike	1	1	0
Mr. Vincent	1	0	0
Mr. Pope			1 0 0
Mr. Gibson			1 0 0
John Walton, Esq.	5	0	0
Miss Dermer	5	0	0
P. Ellis, Esq.	5	0	0
Mr. Shippen	1	0	0
Mr. J. E. Howard	5	0	0
A Friend	3	0	0
Mr. J. R. Carter			1 0 0
Mr. Isaac Braithwaite			1 0 0
Mr. Hoby	1	0	0
Mrs. J. Broadley Wilsou	20	0	0
Miss Gozzard	3	5	0
John Williams, Esq.	2	2	0
Mrs. Flower			1 0 0
Miss Flower			1 0 0
Mrs. Clarke, and Friends	0	5	0
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H. Tritton, Esq.	10	0	0
Mrs. Holdsworth	1	1	0

LOWER TROSNANT, PONTYPOOL, MONMOUTHSHIRE.

The formation of the English Baptist church at Lower Trosnant, Pontypool, Monmouthshire, and the recognition of the Rev. T. Thomas, late of Henrietta Street, London, as its pastor.

August 2, the above church was formed at half-past six in the evening. The congregation met at the Welsh

Baptist Meeting, Trosnant, which was kindly lent for the occasion. Brother S. Price, Abersychan, commenced the service by reading the Scriptures and prayer; brother D. R. Stephen, Swansea, delivered the introductory discourse, brother D. Phillips, Caerleon, asked the questions usual upon such occasions, and brother T. Morgan, Birmingham, supplicated the throne of grace, for a blessing on the union thus formed; after which brother M. Thomas, Abergavenny, delivered an interesting discourse upon ministerial integrity; and brother W. H. Murch, Stepney College, addressed the newly-formed church from Phil. i. 27.

— — —
 WELSH AND ENGLISH BAPTIST EDUCATION SOCIETY, PONTYPOOL (LATE ABERGAVENNY).

The above Society held its twentieth Anniversary, August 3, at the English Baptist Meeting, Lower Trosnant, Pontypool. At half-past ten, A. M., the members of the Society, with other friends, assembled for public worship, when brother J. Evans, Caerleon, read the Scriptures, and prayed; brother T. Thomas, Newcastle-Emlyn, preached in Welsh, 1 Tim. iv, 12; and brother E. Williams, M. A., Thrapstone, in English, Eccles. xii. 9, 10.

Immediately after the public service, the members of the Society attended to the business of the Meeting, the President, the Rev. T. Thomas, in the chair.

Among other resolutions which were then unanimously passed, were the following.

Resolved, That this Meeting respectfully and affectionately tender to the Rev. M. Thomas its warmest thanks for the valuable services which by the grace of God he has been enabled to render to this Society. This meeting cannot but feel that the disinterestedness, punctuality, zeal, constancy, and perseverance evinced by its respected friend, in the discharge of the onerous duties of his office as president of this institution during the long period of nearly thirty years; entitle him to much more than this expression of the gratitude of the Society; and begs to assure him, that its earnest wishes and prayers for his peace, happiness, and prosperity, during his remaining days, shall attend him in that more retired station to which he has withdrawn.

Resolved, That the thanks of this Meet-

ing be given to the church assembling in Henrietta Street, Brunswick Square, London, for the very kind and Christian manner in which they have given up their beloved pastor, at the invitation of the Committee to become the President of this Institution, and begs to assure them that they would not have urged his removal from a station of so much usefulness, had they not been fully convinced that the Providence of God was directing their and his attention to a sphere of greater importance to the cause of the Redeemer; and earnestly hope that HE who is the HEAD over all things to the church, may soon and efficiently supply that station which has been thus vacated.

Resolved, That this Meeting deeply feels its obligation to the Managers of the Baptist Fund in London, for their valuable grant of books to the Library of the Institution.

Resolved, That the thanks of this Meeting be given to those individuals who have kindly advanced the requisite sum for the erection of the new Academy-house at Penygarn, and that the Committee be recommended to adopt immediate measures for making the same the property of the Society, and investing it in TRUST with the existing property of the Society for the purposes of the Institution.

The above Institution, the principal object of which is, to furnish young men designed for the Christian ministry in the Principality, with a thorough grammatical acquaintance with the English language, and otherwise fit them for the more efficient discharge of the duties of their office, was conducted for nearly thirty years, at Abergavenny, under the able superintendance of the Rev. M. Thomas, but, in consequence of his having resigned his office in July last, the Institution has been removed to Pontypool, and is now conducted by the Rev. T. Thomas, late of Henrietta Street, London. The Lord grant, that under his care it may yet thrive and flourish, and be made a great blessing to the churches of the Redeemer in the Principality.

— — —
 HERTS. AND SOUTH BEDS. BAPTIST UNION.

The autumnal meeting of the Herts. and South Beds. Baptist Union, was held at Leighton-Buzzard, on Wednesday, Oct. 19. The Rev. Wm. Upton, of St. Albans, preached, in the morning, from 2 Thess. i. 12. The afternoon was devoted to the public business of the

Association; and in the evening, addresses were delivered to the different classes of character composing the congregation, by the Rev. Messrs. Burgess, Hopley, Theobald, Upton, and Adey. A numerous company took dinner and tea in the school-room. Devotion and harmony distinguished the proceedings of the day. The next meeting of the Union will be held at Market Street, in April, when the Rev. T. Hopley, of Hemel-Hempstead, has been requested to preach, and the Rev. E. Hull, of Watford, to write the Annual Letter to the churches.

CHAPEL DEBTS.

A General Meeting of the friends connected with the Baptist Denomination in Liverpool, was holden on the 18th of October, in Lime Street Chapel, for the purpose of forming a board to regulate the admission of applications on behalf of chapel debts, on the following principles; Rev. J. Lister, in the chair. Resolved,

I. That the Board consist of the ministers, and four members from each congregation of Lime Street, Byron Street, Cockspur Street, and Great Crosshall Street chapels.

II. That the Board meet once every quarter.

III. That the following considerations shall weigh with the Board in sanctioning cases.

1. No case to be received till the chapel be put into the hands of trustees, and enrolled.
2. A preference to be given to cases according to their proximity to Liverpool, other things being equal.
3. The exertion made by the friends of the chapel soliciting aid, and their avoiding useless expense.
4. The sanction of the churches in the more immediate neighbourhood.

IV. That not more than two cases be selected by the Board, for admission each quarter.

V. That the cases be sanctioned by the signatures of the Chairman and Secretary.

VI. That Mr. John Jones, of Everton Crescent, be Chairman; and Mr. J. J. Godfrey, Surgeon, Renshaw Street, Secretary.

BRIEF HISTORY OF THE BAPTIST CHURCH,
WEM, SHROPSHIRE.

The only account on record of the origin of the Baptist church at Wem, is in

the hand-writing of the late Rev. T. Palmer, of Shrewsbury, from which the following extract is taken:—

In the year 1813, about the month of April, Mr. James Fenn came to reside in Wem; he, with several others, assembled together for reading the Scriptures and prayer; at length they invited the Baptist ministers who resided in the county to come and preach in Wem. A lease was taken of some premises at the end of High-street, which were fitted up at an expense of about £30. This place was opened in Aug., 1813, when Mr. J. Yates, then at Whitchurch, preached from 1 Cor. ii. 2, and Mr. Palmer, of Salop, from Psalm xx. 5. They, with several others, continued to supply Wem, and many attended.

After some time, Mr. Fenn, who had been baptized in London, and was a member of the church in Shrewsbury, began to exhort, and also opened a school for the instruction of children; but, being greatly inconvenienced for the want of a larger and more suitable place of worship, after much consultation, application was made to a gentleman, who, having premises in Cripplestreet, sold as much as was deemed necessary for the erection of the present chapel, and a small dwelling-house adjoining, the whole expense of purchase fitting up, &c., was about £566, towards which the sum of £336 has been collected, leaving a debt of £230 upon the place.

On the 26th and 27th of September, 1814, the Baptist ministers in the county held their quarterly meeting here, when the new chapel was opened. Mr. Palmer, of Salop, preached from Zech. vi. 15; Mr. Gozney, of Brosely, from John vii. 36. On the 27th, Mr. Hinners, now of Oakham, preached from John i. 15, when Mr. Palmer baptized four persons.

On Jan. 3, 1815, Mr. Palmer again baptized seven others. Mr. Hinners preached on the occasion from Colos. ii. 6, when the above were formed into a church.

Jan. 8th was observed as a day of fasting and prayer, by the church, who afterwards invited Mr. Fenn to become their pastor; and, on February 14th, he was set apart for that office. Mr. Thomas, of Brosely, explained the nature of a Gospel church; Mr. Palmer offered the ordination prayer, accompanied with laying on of hands, and delivered the charge to Mr. Fenn from 1 Tim. iv. 16; and Mr. Pain, of Oswestry, addressed the church.

Mr. Fenn continued his labours for about two years, with apparent success, when a sudden change in his views on the ordinance of baptism (which views he two years afterwards renounced) dissolved the connexion. From this period up to the year 1832, various ministers sustained the pastoral office, the greater part of which was by the Rev. W. Gough, now of Worcester. The church at this time became destitute of a pastor: the smallness of their number, the deep poverty of the people, and burdened with a debt, united in bringing them into a very distressed state. In this situation they had no other alternative but to apply to the Baptist Home Mission.* In answer to their application, the Rev. Mr. Stephens was sent, who remained with the church nearly four years, when an application was made for his services at Kidderminster, and after preaching two Sabbaths, they gave him a call, which he accepted.

The church is again destitute of a pastor; never at any former period did they feel more disposed for exertion than the present; never was there a greater spirit of inquiry. Yet they are poor, many have been removed by death; and the church is quite unable to invite any one to the pastoral office so long as the present debt remains. They therefore affectionately and fervently appeal to the religious public, to assist them in getting off this sum, which is about £230, so that they may be enabled to have one who shall dispense unto them the word of life. It is earnestly hoped that the religious public will testify their sympathy by sending their contributions as under.

Any donation will be thankfully received by the Rev. John Dyer, 6, Fenchurch, Fenchurch-street; or to Messrs. Prescott, Grote, and Co., Bankers, 62, Threadneedle-street, London, on the joint account of Messrs. Onslow and Harris, with the Wem Branch of the Northern and Central Bank of England, Wem.

Signed, on behalf of the church,
 THOMAS DAVIES.
 G. T. HARRIS.

* The church at Wem cannot pass over this part of their history without acknowledging their gratitude thus publicly, to the Committee of the Baptist Home Mission, for the timely aid they afforded, and also call upon the religious public for a more liberal support of that valuable institution, so that the weak causes of Christ may revive and flourish.

APPEAL OF THE BAPTIST CONGREGATION,
 DUBLIN, TO THEIR CHRISTIAN BRE-
 THREN OF EVERY DENOMINATION.

At the commencement of the year, 1834, it was found, that the Chapel needed repairs to the amount of £300, and the school house required to be rebuilt; in these circumstances, it appeared desirable to sell the premises, and to build others in a better situation. Some respectable members of the Established Church, at the same time, wished to purchase the chapel, for the use of the poorer classes of Protestants in the vicinity, who did not attend any parish church; and as the doctrines of our "common salvation" would still be preached in the place, the Baptists sold it with the greatest willingness. The sum of £775, after paying the law expenses, was obtained by the sale.

After much inquiry and consideration, an eligible site has at last been obtained—and it is intended to erect a neat Chapel; rooms for a Sunday and daily school; and a dormitory for the orphans; the estimated cost of which is £1800. The Baptists in this city are, however, but a small community, and unable to defray the whole expense of such an undertaking. The amount of their present funds is £1145. For the £655 still wanting, they must depend on the liberality of the Christian public.

The Baptists, actuated by no sectarian motive, do not address themselves to any particular denomination, but to all who desire the advancement of the cause of the Redeemer, and entreat their co-operation in erecting a house, in which the doctrine of the cross will be preached to perishing sinners.

Subscriptions will be received by the Rev. J. FORD, 1, Rathmines Road. Capt. MARSHALL, R.E., Williams Park, Rathmines.

Mr. PALMER, North Earl Street,

Mr. PARKES, 63, Camden Street.

Mr. PURSER, James's Gate.

December 5th, 1836.

ORDINATION.

ENSHAM, OXFORDSHIRE.

On Tuesday, the 22nd October, 1836, brother Henry Mathews was ordained Pastor over the Baptist Church at Ensham, in Oxfordshire. Brother Copley, of Oxford, gave the charge to the minister, from 2 Cor. iv. 2.; brother Glanville, of Wantage, preached to the Church, from 1 Thess. v. 11, 12. Mr. Mathews was a member of the Baptist Church at New York, under the pastoral

care of the Rev. H. Cone, of the Triennial Convention, and bore with him to England the highest testimonials to his character, and an introductory letter from his pastor, to Dr. Cox, and the Rev. John Dyer.

The cause at Ensham had long been in a declining state, but there is every prospect of a glorious revival, under the ministry of brother Mathews.

CHAPELS OPENED, &c.

MURSLEY, BUCKS.

A new Baptist meeting-house was opened at Mursley, Bucks., on the 14th of September, 1836. Mr. F. Franklin, of Coventry, preached in the morning, from Psalm xxvi. 8; Mr. Theobald, from Fenny Stratford, from John iv. 24; and Mr. P. Tyler, of Haddenham, from 2 Thess. i. 7—10. Several neighbouring ministers of different denominations assisted in the devotional services. Our venerable and esteemed brother Franklin, expressed his pleasure at the contrast he now witnessed in the village to what it was in the days of his youth, when he used to go a little distance from his native place to hear the gospel in the Established church. "At that time," he said, "I do not remember to have known one praying godly family in the village; but now I trust there are many. I must also express my pleasure at the conduct of your worthy and liberal clergyman, who has kindly granted us the loan of several seats for our present accommodation." The place was crowded to excess, so that Mr. Theobald was obliged to preach in the open air. With the liberal aid of one friend from Oxford, the prompt kindness of many more, and the collections of the day, no debt remained on the place, but a few pounds will be necessary to complete the inside.

It will be gratifying to the friends of the Baptist Home Missionary Society to learn, that the *ten pounds* they liberally granted to this cause in 1819, has been blessed as the means of so much good being done. The other place that had been fitted up and let, at a yearly rent, to the Bucks. Association, is sold and taken down, and this neat and commodious meeting-house has arisen, and is invested in trust, for the use of the denomination. "The Lord hath done great things for this poor people, of which we are glad."

FARSLEY, YORKSHIRE.

On the 11th Dec., a new Baptist chapel was opened at Farsley, near Bradford. It will seat nearly 700 persons. Mr. Saunders began the services of the day by giving out the 132nd psalm, he also read and prayed; after which, a sermon was preached by the Rev. R. W. Hamilton, (Indep.) of Leeds; in the afternoon and evening sermons were preached by the Rev. I. Birt, of Manchester; and J. E. Giles, of Leeds. On the Lord's day following three sermons were preached by the brethren H. Dowson, Bradford; J. Macpherson, of Hull; and Ely, (Indep.) of Leeds. The collections on the two days amounted to about £254, in addition to upwards of £400 which had been previously raised by the congregation."

LEEDS, YORKSHIRE.

The Baptist chapel, South Parade, Leeds, was re-opened on Friday, Nov. 23d., and following Sunday, when sermons were preached by the Rev. James Acworth, M. A.; R. W. Hamilton; Dr. Raffles; J. Birt, and H. Dowson.

The chapel in its present state seats 1400 persons, and is one of the most complete and elegant Dissenting structures in the kingdom. The cost of the enlargement, £1700, together with that of the first erection, £5,250, has been defrayed by the church and congregation, who have also built another chapel at Hunslet, in the immediate neighbourhood of Leeds, which will accommodate 800 hearers, and will be opened (D. V.) on Friday, Jan. 6th, 1837.

BAPTIST CHAPEL, ROMNEY STREET, WESTMINSTER.

This Meeting-house has been placed in trust, and the trust-deed has been examined and approved by Mr. Paxon, solicitor to the Building Fund. The heavy debt remaining upon the building has compelled the church to apply to the religious public, and the Rev. Mr. Hewlett, the pastor of the church, is devoting a large portion of his time in making application to those persons who feel interested in the spread of the gospel in this necessitous district. The circumstances are fully stated in the "case," but particular attention is solicited to the fact that, while the parish of St. John the Evangelist contains 22,648 souls, there is only accommodation in places of worship for 2900. Donations

will be thankfully received by Rev. J. Dyer, Fen Court; Mr. Wightman, 24, Paternoster Row; or Mr. Biggs, 53, Parliament Street, Westminster.

DEVONSHIRE SQUARE CHAPEL.

At a church meeting, held Nov. 21st, in the above place of worship, the following resolution was unanimously passed:—

“That the most grateful acknowledgments be presented to those ministers, who, during the suspension of the public labours of their esteemed pastor, Mr. Price, so kindly and efficiently occupied the pulpit.”

NOTICES.

The Quarterly Meeting of the London Baptist Association, will be held on Thursday, the 19th of January, at Little Wild Street. The Rev. J. Upton, of Poplar, will preach in the evening. Service to commence at half-past six o'clock.

The Rev. James Cubitt, of Ilford, has accepted the unanimous invitation of the church worshipping in Payton Street, Stratford-on-Avon, to become their pastor, and intends commencing his ministry in that place, on the second Sabbath in the new year.

We are requested to state, that the public meeting announced in our last to be held on the 3rd inst., at the Baptist Chapel, Clapham, is unavoidably delayed till the 10th inst.

Those ministers and friends who have long wished to see a place of worship more suited to the wants of the denomination, and the character of the neighbourhood, it is earnestly hoped will be present on the above occasion.

Tea will be provided at Five o'clock, in the vestry, and the chair to be taken at Six precisely.

RECENT DEATHS.

DR. RIPPON.

We have to announce the death of the Rev. Dr. Rippon, which took place on Saturday, Dec. 17th, in the 86th year of his age.

This venerable minister was pastor of the Baptist church formerly worshipping in Carter-lane, Tooley-street, Southwark, from which place they were re-

moved in consequence of the building of the new London Bridge, and subsequently assembled in new Park Street. In his pastoral office he laboured with great success for a number of years, perhaps without any precedent. He accepted this charge on the 1st of August, 1774, which office he filled for upwards of 63 years. It is worthy of remark that Dr. Rippon succeeded the venerable and learned Dr. John Gill, who was pastor of the same church for the period of 54 years, by which it appears that the pastoral office of this church was filled by these two eminent servants of God for the period of 117 years.

The interment took place in Bunhill-fields burying-ground on the following Saturday, about three o'clock, Rev. Dr. Cox addressed the assembled mourners from the pulpit of the late pastor; the Rev. C. Room spoke over his grave; and on the Sabbath morning, the Rev. Dr. Collyer preached the funeral sermon at New Park Street chapel, Southwark, from Heb. ix. 27, 28.

MRS. S. WILLIAMS.

On the Sabbath morning of Nov. 13th, 1836, died Mrs. Sarah Williams, the beloved wife of the Rev. Daniel Williams, pastor of the Baptist church, Fairford. For about fifty years, she shared the joys and sorrows of her highly esteemed partner; during the same period, she walked holily and in love before her family, and the church of Christ; and after entering upon the eighty-first year of her life, she departed in peace to the enjoyment of her heavenly home.

REV. J. TURQUAND.

Died on the 6th Dec. 1835, after a few days illness, in his fiftieth year, the Rev. James Turquand, pastor of the Baptist Church, Milford, near Lymington, Hants. He was lineally descended from a respectable family which fled from France, at the impolitic and cruel revocation of the edict of Nantz, by Louis XIV. Amiable in his temper, hospitable to his friends, and laborious in his ministry, he usefully occupied the sphere in which divine providence had placed him. The great Head of the Church honoured his ministry with important results. He was suddenly and unexpectedly taken to his final reward, amid the regrets of a large circle of Christian friends, and also of his ministering brethren in the immediate vicinity, between whom and himself, nearly twenty years of affectionate co-

operation and uninterrupted harmony had subsisted. May the Lord soon provide a holy and useful minister for the destitute church, as his successor!

REV. S. SUMMERS, BRISTOL.

Early on Thursday morning, Dec. 15th, in the 46th year of his age, this minister of the gospel was suddenly removed from a scene of active and extensive usefulness, which he had occupied but little more than three years. The day previous to his removal he was dining with a friend in his usual health, and in the afternoon took a walk round the square with a clergyman in the neighbourhood. Between two and three o'clock in the morning, perceiving himself somewhat indisposed, he requested Mrs. Summers to procure him a glass of water, which she did; he then said he was better, and laid himself down, but it was to rise no more among the living; his spirit instantly escaped, without any other intimation to himself or his distressed family. His remains were followed by ministers of all denominations of Christians in Bristol, and are deposited in the same vault with the remains of the venerated dead—Ryland, Anderson, and Hall. Mr. Crisp conducted the funeral service at his interment; and his funeral sermon, through the incapacity

of his friend and brother, Mr. Price, of Devonshire Square, on whom it would most naturally have devolved, was preached by the Rev. E. Steane, of Camberwell. It is hoped a more full account will be furnished in a future number of this work: but we cannot close this brief notice without expressing an earnest hope that a volume or two of his sermons will be instantly prepared for the press, as it is well known they were fully written out by himself, and that they will be accompanied by such memorials of his history as his character deserves, and his friends expect.

NEW PUBLICATIONS.

Catechism in the Words of Scripture, for Sunday Schools. pp. 16.

Memoirs of the Life and Christian Experience of Samuel Bagster, Jun. By John Broad. Neat cloth, boards. Price 4s. 6d.

Mr. W. Jones, Author of the "History of the Waldenses," has in the Press a Volume of Sermons, which, it is expected, will make its appearance on the 1st of March.

The New Testament of our Lord and Saviour Jesus Christ, with the Text of the Common Translation arranged in Paragraphs, and Illustrated by Rhetorical Punctuation.—In two Parts.

DISTRIBUTION OF PROFITS.

The following sums, from the profits of this work, were voted to the widows whose initials follow, at the meeting of proprietors, on Tuesday, the 20th ult.

NAME	RECOMMENDED BY
A. E.	£3. S. Price.
E. B.	J. Edwards.
J. F.	E. Evans.
S. I.	J. Williamson.
E. C.	J. Puntis.
E. P.	W. Yates.
E. J.	B. Price.
E. A.	J. Trimming.
S. W.	J. Edwards.
A. D.	T. Thomas.
E. B.	J. Carver.
M. T.	B. Thomas.
H. P.	J. Jones.
S. D.	J. James.
M. W.	D. Wilson.
M. H.	W. Thomas.
B. A.	T. Dawson.
A. M.	D. Morrell.
S. W.	E. A. Claypole.
M. R.	E. Mansey.
A. W.	J. Green.
— S.	B. Evans.
M. J.	S. Price.
J. W.	R. R. Stephen.
J. J.	B. Thomas.
S. W.	J. Edwards.

IRISH CHRONICLE.

JANUARY, 1837.

Subscriptions and donations received by the Secretary, Rev. S. GREEN, Walworth; Mr. DYER, at the Baptist Mission Rooms; Messrs. MILLARD, Bishopsgate Street; SANDERS, High Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; BURLS & Co., Lothbury; H. D. DICKIE, 13, Bank Street, Edinburgh; Rev. Mr. INNES, Frederick Street, Edinburgh; Rev. J. FORD, 6, Upper Chalmers Street, Dublin; P. BROWN, Esq., Cardigan; Mr. J. HOPKINS, Bull Street, Birmingham; Mr. J. H. ALLEN, Norwich; and any Baptist Minister, in any of our principal towns.

It should be known that, for the whole of the Christmas quarter's salaries the Committee has to provide by loan at interest; an undesirable, though absolutely necessary, measure: the amount, as far as can be ascertained, will be from £480 to £500. The knowledge of this fact, we hope, will be sufficient to induce the necessary effort among our friends.

As it has been determined to alter the time of holding the Baptist missionary meetings to an earlier period in the year than hitherto, we take the first opportunity of announcing that the accounts for the next report must close on the 20th of April, instead of June 6th, as advertised in last report. Our public meeting will be held, in all probability, on Tuesday evening, May 2d, at an hour and place to be afterwards announced.

In a former Chronicle it was observed that, as Mr. Davis is now almost wholly employed in collecting for the Society, it became requisite to supply the station at Clonmell in some other way than hitherto. During Mr. Davis's absence our meeting-house has been well occupied by the Rev. Mr. Dill, a presbyterian minister, who is raising a congregation in that town; still, it was deemed not desirable to abandon such a station. Accordingly, Mr. Thomas Smith, late of Stepney, has proceeded thither; and but for the effects of a severe cold, caught in removing, would ere now have commenced his labours. A letter from him, of Dec. 14, says: "I much regret that your Society should have found me at the outset a useless and unprofitable labourer. A sick room is an unfavourable post of observation, or field of action; though a useful retreat for an estimate of our resources, and the practical discovery of where our strength lies. In this view, I hope the last three weeks have not wholly been lost upon me. Life is short—health is precarious—souls are perishing—eternity is at hand—what calls to work while it is called 'to-day'! We know that we possess the talent—but we know not the measure of time allotted for its employment. How solemn, then, the charge: 'Occupy, till I come.' Anything which serves to add solemnity to the trust is a messenger of God for good. I hope to preach next Lord's-day here; and the following to be at Thurles, which place I have not yet been able to reach. As to methods of doing good, both here and there, I shall hope to know and report something in my next communication."

Mr. Davis is likely to remove to Loudon, in order that he may be more efficiently employed in pleading the cause of the Society wherever his services in that department may be needed.

The Society has also just engaged, as daily reader, under Mr. Bates's direction, a Mr. Mulhern, who has heretofore been occupied occasionally in a similar manner.

From Mr. MULHERN to Mr. BATES.

Coolavin, Oct. 22, 1836.

Rev. Sir,

As you must, from your visits to this part of the country, be too well aware of the more than ordinary opposition with which the gospel of truth, and its advocates, have to contend, I need not inform you that, while you have the pleasure to see popery, in many parts of your extensive district, hang down its head as if ashamed to stand before the truths of revelation, in this benighted vicinity it reigns almost without a blush. And

were I to select a neighbourhood where nominal protestantism most closely vies with popery for ignorance of and opposition to the gospel message of mercy, this should be the one. Still, I don't feel discouraged; for I know that, as the strong walls of Jericho fell before the sounds of rams' horns, God's appointed means, so shall also the stern walls of mystery Babylon yet fall prostrate before the sound of the gospel, to rise no more. Therefore, I thank God, and take courage.

It is now about four months since I

established a little meeting at Clougher school-house, where I attend every second Lord's-day evening, and read a chapter, with some remarks and observations. The general attendance was from sixteen to twenty at first, but has increased since to from twenty to twenty-six; some of whom are roman catholics, and some more protestants, who are not in the habit of attending any other place of worship. This place is about four or five miles from my residence.

About six weeks ago I invited some of my neighbours, in whom I found a desire, to come to my own house every evening that it might suit their convenience, for the purpose of reading a chapter or two of that word, which, through faith in Christ Jesus, is able to make wise unto eternal life. Some of them accepted the invitation; so that this has since, under God's blessing, grown into a daily meeting; where, on week-day evenings, six or seven, and on sabbath evenings, generally nine or ten persons, attend. The plan which I have adopted in this case is, for every person who can read to read a verse in turn, while I ask questions, and make remarks as they proceed. In this way we get through a chapter of the 'Old, and one of the New Testament, every evening. I have not only to endeavour to inculcate doctrine, but also to explain the simple meaning of words, as to children in a Sunday school; though some of them, who occasionally attend, have reached to their sixtieth year, and have all that time been known by the name of protestant! Oh, that those who are permitted, yea, exhorted, to read the scriptures, would exercise their great privilege! I think I can say that the Lord is giving some marks of his approbation to this weak effort to extend the knowledge of him, whom to know is eternal life.

I shall now merely give you an account of one or two occurrences in reference to my casual engagements on sabbath days, which will serve as a specimen. On returning from B., a few weeks ago, on a Lord's-day evening, I called at the house of J. D., at Mollaghroe, and found five roman catholics assembled. After some time I succeeded in drawing their attention to a religious conversation; and from making some remarks on God's love to poor perishing sinners, as exemplified in the gift of his Son, I opened the Testament and commenced reading John iii. 16. They all listened with marked attention

for nearly a quarter of an hour, when one man asked me if I believed what was said of Peter, in the 16th chap. of Matthew, in my own Testament. I said that I did. He then asked me to read the passage. "Now," exclaimed he, "did not Christ there promise to build his church on Peter as the foundation?" I then proceeded to show from the passage that Christ, from the phrase "this rock," intended himself, and not Peter; he soon interrupted me, by saying, that I was endeavouring to make the people believe false doctrine, and that I denied what my own scripture plainly taught. After some time, however, when he had given sufficient vent to a burst of angry feeling, I said, that I could, if permitted, prove from the scriptures, that Christ, and not Peter, was and is the foundation of his church. One said (promising that I should not be interrupted or molested), "go on." I then read, making remarks on each passage, 1 Cor. iii. 10, 11; x. 4; 1 Pet. ii. 6; and Eph. ii. 20. None of them attempted to answer my arguments; but all seemed much struck at the force of them. The above opponent has since applied to me for a Testament, and I gave it him, and find that he has applied himself to reading it. May the Lord accompany his own word with the Spirit's power to his heart!

I have distributed all the tracts that you gave me, and wish much that I had a few more. Tracts, as well as the Bible, are quite strangers among these mountain cabins, and are, therefore, the apter to gain attention. I have known, in some cases, all the members of a family to suspend their several employments, and assemble in a group, while one of them would read through a tract aloud. I find that such tracts as combine narrative with gospel effects are most likely to be useful.

From MICH. MULLARKY to MR. ALLEN.
Ballina, Oct. 20, 1836.

Rev. Sir,

From the happy effects produced by the circulation of divine truth in this country, in removing deeply-rooted prejudice, and overcoming error, it is evident that the arm of the Lord is employed to render the kingdom of Christ universal. Heretofore it would be insulting a Roman catholic, to ask him to attend the public preaching of the gospel; but now, in many instances, when we invite them, they appear thankful; and when they come, their seriousness and attention

would do credit to professors of the gospel. Some time ago, I spent the greater part of a day, proving, from the scriptures, the fallacy of the arguments which he learned from the priest in support of the popish doctrine, to William Boland, of Tullglen. When we were parting, I requested of him to come and hear me, in another part of the village, where I was going to preach. He complied, reluctantly; and ever since, if it should not be convenient to call upon him, he would reprove me again for not letting him know, that he might have an opportunity to hear the gospel. Yesterday I was stopped in the street by Martin Culkin, a Latin teacher, from whom most of the priests of this country received the greater part of their education, who has been all his life a bitter enemy to the gospel. He appeared divested of prejudice, and surprised that he should live so long in this town without cultivating an acquaintance with our people. Although I cannot say that a radical change has taken place in this man, I trust he is in a fair way of becoming acquainted with the important truths of religion. Several persons in the neighbourhoods of our stations, seem to be turning from idols, to depend upon the sacrifice of Christ alone, instead of the sacrifice of the mass, the penances enjoined, and the absolutions pronounced by the church of Rome. The friends of religion can truly say, that the "zeal of the Lord of hosts" has done wonders; but much remains yet to be done in this land of bigotry and superstition. Evangelical truth is however advancing, and it is in vain that the enemies of the Bible try to stem the progress of religion; for "the kingdoms of this world are evidently becoming the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Last Sabbath, after preaching to a large congregation at Mullifary, many of those who were present accompanied me, at a late hour, although the night was dark and stormy, over fields and ditches, to a wake, where I preached principally in Irish, to a house-full of people, who heard me with marked attention; and when I was leaving, instead of appearing displeased for having interrupted their amusements, they thanked me very kindly. I trust the remainder of the night was more profitably spent than they expected, for they seemed more intent upon talking over what they heard, than pursuing the sports that are generally practised at such places. May the Lord grant that his word thus sown may bring forth fruit unto eternal life!

From HUGH HOGG to Mr. BATES.
Boyle, Sept. 30, 1836.

Rev. Sir,

Language cannot sufficiently describe the state of the Roman catholic population of this country. "Their blind guides have taken away the key of knowledge," and have imposed the most monstrous absurdities upon them. Nevertheless, "many are going to and fro in the land," and light and truth are spreading, and finding their way through clouds of darkness and superstition, although their progress hitherto has not been very rapid, it is sure. May the friends of scriptural education in Ireland not relax their efforts, until they see its inhabitants as distinguished for their knowledge, piety, and zeal in the Redeemer's cause, as they are now for their moral degradation and misery.

On Lord's-day, July the tenth, I visited two Roman catholic families, residing in Elphin-street, where I beheld a scene of extreme poverty and affliction. I endeavoured to improve the event, by justifying the ways of the all-wise God towards sinful and rebellious man; and from various parts of holy writ, traced these things to the legitimate source of all human suffering, namely sin; and then pointed to Him, "who knew no sin, yet was sin for us, that we might be made the righteousness of God in him."

Lord's-day 24th. While in conversation with Pat C., of Church-street, who had been a Roman catholic, he said his ungodly neighbours attributed the late affliction of himself and family to the visitation of God, on account of his conduct; an opinion not uncommon, when any person renounces the church of Rome. This led me to the 37th Psalm, which describes the experience of David, confirmed by the testimony of believers in every age, "That whom the Lord loveth he chasteneth." And after making a few suitable observations on this consoling portion of the Old Testament, I proceeded to supply him, from the scriptures, with such arguments as would enable him "to put to silence the ignorance of foolish men."

Lord's day, August 7th. Meeting with James M. of the parish of K., county of Mayo, I began to speak on the peculiarities of Romanism; and on my pointing out the many blessings of scriptural instruction, he thought to vindicate the priests from the charge of preventing the circulation of them among the people by saying, they often preach from various passages. To this I replied, by a very

familiar illustration, that in order to know the will of God, we should take the Bible as a whole, "all scripture being given by the inspiration of God." To this he made no objection; and from the 3rd of John's gospel, I laid before him, and two others, the only means of acceptance with God.

Lord's-day 21st. Having been recently visited by the Rev. W—s, of Devonport, he was desirous of witnessing the mode of proceeding adopted by the Society's agents here, while attempting to enlighten the minds of those "who are sitting in the region and shadow of death." Brother B. and I accompanied him to John C.'s, of Jannon, a Roman catholic, and James R.'s, of Bridge-street. He read in the house of the former, for eight persons, the 8th of Romans, in Irish. One woman answered for the remainder, and, from her characteristic manner, and knowledge of popery, gave our friend the information he wished for. I read in the latter place, for five persons, the 2nd of Ephesians, who heard most attentively; and one poor woman was greatly affected, on hearing my observations on this most interesting chapter. When done, our Rev. friend fully approved of this way of teaching, saying, he was convinced that it was the most likely, under the divine blessing, to effect the conversion of the benighted population of Ireland.

Lord's-day, Sept. 18th. Ann H— of Millmount, one mile from this place,

had been married to a protestant, which incurred the displeasure of all her relatives, who say that she is now going to destruction. This circumstance has been over-ruled for good, having led her to examine more particularly the principles that could lead to such unkind treatment. This day I entered into a long and, I hope, profitable discussion on the doctrines of her creed, appealing to the "law and testimony," as the only rule for faith and practice. She heard all my remarks with serious attention, made but few objections, and, on the whole, I believe the result of this interview will ultimately, under the teaching of God's Spirit, cause her to renounce the system of that corrupt communion.

Lord's-day 25th. I went to Lugnamudda, and entered the dwelling of Richard T—s, a Roman catholic. Began to discourse on the doctrines taught in the 1st chapter of 1st Peter. When I came to a conclusion, he said that he had been for some time persuaded of the absurdities of the church in which he was educated. I was greatly surprised and delighted on learning this, and was anxious to know more on the subject. He told me, that having seen so many things contrary to the truth, he was fully determined, fearless of the consequence, to take the Bible as his only guide in religious matters. I advised him to act cautiously yet determinedly, gave him such advice as suited his state, and left him to reflect on what was spoken.

CONTRIBUTIONS.

From November 21, to December 20.

Isaac Brathwaite, Esq. Mecklenburgh-square, by Rev. John Franks	2	2	0
Misses Dixon, by the Secretary	0	10	0
Checies, by the Rev. J. Dyer	3	0	0
Mr. Davis, Bradford, Yorkshire	30	13	2
Halifax	7	15	6
Bacup	7	15	6
Hebdenbridge	8	1	0
Leeds	23	10	0
Rev. E. Steane and friends, Camberwell	17	0	0

Parcels, containing articles of clothing and rewards, have been received,
 For Mr. Mc Carthy's Schools, from Mrs. Franks, and young ladies, Kingston.
 For Mr. Allen's, from sundry persons.
 For Mr. Bates's, ditto.

MEM.—In a former Chronicle, and in the last Report, page 65, there is an entry in the following terms:—

Collected in various places, [in Kent] by the Rev. Wm. Pain £19 4 0

The particulars of this Sum are as follows:—

Rye	1	9	6	Boro' Green	3	14	6
Sandhurst	3	9	0	Seven Oaks	7	2	0
Tenterden, friends	0	14	0	Besels Green	0	5	0
Mr. Atwood	1	0	0	Mr. Osborne, Marden	1	0	0
Mr. Colyer	10	0	0				

MISSIONARY HERALD,

CONTAINING INTELLIGENCE AT LARGE OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY.

CCXVII.

JANUARY, 1837.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

NOTICE.

The Committee beg leave to announce that, in compliance with the suggestions and recommendations of many friends of the Society, it has been determined to hold the Annual Meeting in future in *the first week of May*, instead of *the end of June*. In consequence of this change, the official year of the Society will close on the *31st of March*, instead of the *31st of May*, of which it is respectfully requested the Treasurers of Auxiliary Societies, &c., will take due notice.

Fen Court, Dec. 20, 1836.

FOREIGN INTELLIGENCE.

COLOMBO.

Extracts of a letter from Mr. Daniel to the Secretary, dated, Colombo, February 4, 1836.

In reviewing the state of missionary work during the past year, we have had many trials and many mercies. I will not allude again to my domestic trials; you can imagine them better than I can express them. But He does all things well, so we profess to believe; O for

grace to feel it so. As far as I have been concerned, it has been a year of greater itinerating labour than any previous one; and although the results have not been equal to the last, yet have we much to excite gratitude to God. I have baptized in the course of the year seventeen Singalese, a part of whom have been united to the church at Byamville, and a part to the Singalese church at Colombo. An aged Singalese member, during the course of the year, has been removed by death. He appeared to die in the faith and hope of the Gospel—his confidence entirely fixed on Christ, and the fear of death having no place in his soul. We have

been under the necessity of excluding two Singalese members, one of whom, for many years, has belonged to the church, the other of more recent standing. They, by the ill counsel of their neighbours, have been led astray from the path of duty. One has been restored, the other, I think, exhibits a spirit of penitence, but is not yet re-united to the church. We have several persons who appear inquiring the road to Zion, with their faces thitherwards; as was the case with our first English congregation, but they were suddenly ordered to Kandy, and thus our intercourse with them has been suspended. Mr. Sier's newly raised congregation in Slave Island continues to present features of encouragement: they are going on building their place of worship, and some of them are anxious to become members of Christ's church. He has, in addition to his services on Friday evening, begun a service on Sunday morning, and is about to commence a Sabbath-school there. In consequence of the Wesleyan missionaries, some time since, having commenced a Portuguese service in the Pettah at the same time that he preaches there, his Sunday evening congregation, which was large, has much diminished. Nor have any additions been made during the present year to the church there; although it has been found requisite to exclude two aged members. I think the Hanwella congregation, under the care of Carolis, has improved during the past year. Although the place of worship has been destroyed by the floods, more people seem to be inclined to assemble in the place where worship is now held, than in the former place. I exceedingly regret I am not able to get more frequently to Hanwella than I have lately done; but in consequence of the bridges on the road being broken down and left without repair, there is no going thither without such an expense as I am unwilling, except in cases of emergency, to incur. I hope, however, in a few weeks to go there, and do what I can for the people. Although, in consequence of the affliction of my family, the female school at our own house has been discontinued; yet, by the establishment of another boy's school in a populous village, the amount of the scholars is more than in the preceding year, some of the schools having augmented the number of the scholars. We have now thirteen schools, with about 600 children. All our village schools, and one or two in Colombo, form places of worship, where divine service is conducted stately, as often as we are able to supply them. In

this respect the establishment of a school in a village is a most important thing, as it not only communicates instruction to the youth in that village, but furnishes the most effective means we have yet been able to devise, by which the worship of God, and the preaching of the gospel can be regularly attended to in a village. In a country where spiritual death reigns around us, in the manner in which we witness it, we need the out-pouring of the Spirit of God in a very large degree. O let our friends aid us by their earnest prayers for this great blessing. In the course of the last year we have in our Singalese place of worship commenced monthly protracted prayer-meetings, to seek the supply of the Spirit's aid. We have had four or five of them, and we must wait to see the result in the great favour being communicated.

I read with joy the great work of God which is going on in the West Indies, and the abundant blessing which God is giving to the labours of our brethren there. I am perfectly sensible how tame and feeble all the accounts we can send you from this country must be, compared to the tidings they communicate. And when I read the accounts of their numerous congregations—their large body of communicants—and the hundreds which almost monthly they are receiving by baptism, and compare them with what we witness, while I bless God for their success, I cannot but feel dejected by the difficulties with which we are surrounded. Instead of seeing trooping multitudes coming from every direction to hear with joy and animation the divine word, we must, by roads inaccessible unless by walking, go under the arduous of a tropical sun into their villages to search them out; and after having been almost worn down in the effort to get near them, have to wait from time to time for their arrival; and, when a few are collected together, in a most difficult language you must have recourse to every expedient that parable, illustration, or reasoning can employ, to secure their attention, and convey to them some idea of the way of salvation, by Jesus Christ; and have often to see one and another leave the congregation before you can finish your message—and when you enter again the village, find very probably few of those who heard you once will again listen to the word of God. O let those who in their own land are indifferent in aiding the labours of a Missionary Society, spend a single year in the labours of an *East Indian* missionary, and then, if they have any love to Christ and souls, on their return to their own

country, they will not refuse their prayers, their contributions, nor their efforts, on behalf of the work.

In a more recent communication, dated the 27th of June, Mr. Daniel writes :

As far as our missionary work is concerned, I hope, although we meet with many trials of faith and patience, we perceive tokens of the divine approbation. Our regular labours, as specified in a former letter, are continually performed ; subject to those occasional interruptions which occur especially in this part of the world. As for instance, I have not recently visited the jail to preach to the English prisoners, since, with the exception of one or two, they are all removed ; other departments of labour are occupied instead of it. Mr. Siers has lately built and opened a place of worship in Slave Island, a populous part of the town, which for years previous to his visiting it, was entirely destitute of religious instruction. He preaches on Sunday mornings and Friday evenings, in Portuguese, and has lately added an English service on Saturday evenings, for the soldiers. As the place of worship is built on another person's ground, we are endeavouring to purchase it for the use of the mission. The governor has given £5 towards the erection of the chapel and the purchase of the ground. I think they will scarcely be able to do both without the aid of the mission, but rather than that it should be left in uncertainty, and the place should be lost, if after all their efforts they are not able to effect it, I shall not scruple to appropriate a small sum, say £5, of the mission money, for this purpose. Our place of worship at Byamville is now nearly completed. It is a substantial building, forty-five feet by twenty-five, outside. It will cost about £90. I want to build a house on the same ground for the residence of either an European or native missionary, for which, in addition to what I have in hand, I think £50 will be requisite ; what I cannot obtain from other quarters I must look to you to supply. The Lord has lately poured out a large degree of a Spirit of prayer on the Singalese part of our church, which I trust he is answering. Since the commencement of the year we have had six additional persons join the church—three at Byamville and three at Colombo. We have now eight persons who are candidates for baptism and church membership. I hope they will be led first to Christ and then to his church. I lately paid a visit to Hanwella ; but do not find things as I

could wish there. The state of the roads is such that we cannot visit it except at a very heavy expense, which has occasioned my journeys thither to be less frequent than they ought to be. The last time I was obliged to go by water, and was three days going twenty miles and returning, and was not able to preach to one-third of the people I could by journeyings in other directions, with one-fourth of the expense of travelling. It is on this account my journeys have recently been so few. When the roads were passable for a bardy, I could go in a short time, and preach on the road, with little expense ; but now, by hard rowing, to be two days going twenty miles, and finding but little to remunerate the labour, has induced me to turn my attention to other spots, where, with less expense, more good was likely to be done. I have, in connexion with one of our members, lately, in addition to my stated labours, taken several more distant itinerating excursions into the villages in the Jungles. As these excursions are often over the same ground (for this I find to be better than going to a spot once and never visiting it again), a description of one of them will be a kind of representation of others. I will just refer to the notes I made of one on my return home. In the journey to which I refer we had several objects we wished to accomplish ; viz., to inspect the schools in those parts, to see as many of our members as we could consistently with our other engagements, to inquire into their spiritual state, to go from house to house in the village of Byamville to converse with those who do not come to hear the gospel ; but above all, to preach the word of God, and distribute tracts in the villages around it. After preaching three times on the Lord's-day in three different places to the Singalese, and administering the Lord's Supper, we left home early on Monday morning. The weather was very hot, the ground dried and parched, and as we were obliged to perform the principal part of our journey on foot, the roads in the jungles admitting of no other conveyance, the proceeding in the middle of the day from village to village, was very laborious. In addition to other labours we preached the Gospel in thirteen different places, in some of which the Gospel had never before been made known. Our congregations varied in size, but in general were attentive, and heard with interest the divine word. Sometimes we preached in school bungalows—at others in private houses, the public road, or a rest house—and in many places under the shade of the cocoa-nut tree. After preaching, we

gave tracts to all who would read them, or were willing to receive them; but in one of the spots we visited, we could not find a single individual who could read. In some of the villages we had preached on former occasions, and I was glad to find a spirit of inquiry had been excited in the minds of some who had heard the word, and that their confidence in their superstitions appears to be shaken. We spent four days among the people, and returned home by Thursday evening. We experienced much kindness from some of them; they received us into their houses, and prepared some of their provisions for us, and in some cases refused to take any remuneration. They gave us the best lodgings their habitations could afford; and although it was homely and inconvenient, we fared better than our Master, who "had not where to lay his head." On our journey homeward, on being informed that near the road they were preparing for a devil's dance, to recover a person near dying, I went to the yaka dora, or devil's priest, and told him of his wickedness in deceiving the people, by his lying impositions; after which, going near the sick person, who was a poor old woman, apparently near another world, we endeavoured to show her the folly of the ceremony to which she was trusting, and directed her to Jesus Christ as the only Saviour. But her intellect appeared so much impaired, that it was with difficulty we could make her understand any thing we said. Devil worship is alarmingly prevalent in the villages and interior places of this country. To obtain deliverance from sickness and death people take their offering to a devil priest, who first of all, having clothed himself in a horrid manner, drinks spirits till he is intoxicated, then with dreadful yellings all the negroes dance before the house of the sick person, who is brought out of her bed to witness it. A mode of procedure far more likely to kill than to cure. But to such excesses of folly will people proceed in the service of the devil, while we are often unwilling to endure reproach for Him, who, in order to effect our salvation, bore the cross, and despised the shame.

BAHAMAS.

In a letter from Mr. Burton, dated Nassau, October 31, he thus addresses the Secretary:

The packages that have been forwarded have been highly cheering to us. I intend to write to the ladies who have sent the articles for the schools, to thank them

for their extraordinary instance of Christian love. I wish, however, that you would be so kind as to make it known that two ladies, one seventy-three, and the other fifty-five, have, with their own hands, made up a large collection, chiefly of useful articles, and sent them to persons whom they have never seen, and of whom they know almost nothing except through your *Missionary Herald*. It is a proof of attachment to our blessed Saviour's cause, that ought to be known, that it may be imitated. I trust the example has been useful to me, and to some of our Sabbath-school teachers. O that it may be useful to many others!

I have been greatly rejoiced also with the prospect of another missionary being sent into this part of the field. Dear Sir, let him come soon: the grain is very ripe; and appears to be perishing for want of being gathered. I long for the salvation of the East as well as the West; but as God has whitened this part of the field first, you cannot be doing wrong in following Him. Gather this in; and when His grace and His providence call you to the East, as now they call you to the West, you will be at liberty to give to that part the principal attention; here, you will not then be so very greatly needed. I hope you will pardon me for making these observations.

I know you will be thankful to hear that God is still blessing us. As a church we have of late had great cause for sorrow before God. We have had to exclude several for dishonouring the name of our Lord and Saviour Jesus Christ; but most of them have with penitence sought restoration to the church; and numbers more are seeking union with us. Public worship is well-attended: the prayer-meetings, and class-meetings, and inquirers' meetings are well attended. More than twenty of the Sabbath-school children have lately begun to show signs of spiritual life. And the desire to do something more, and still more, for the honour of the Saviour, is beginning to extend. O that the Lord may perfect that which concerns us; and not forsake the work of his hands.

Our readers will observe the renewed appeal and entreaty of our zealous, self-denying brother, that a new missionary may be sent soon. Repeatedly have we re-echoed this request in our pages—surely we shall not have to wait much longer before it be complied with. Amidst the pecuniary difficulties which surround the Society, the Committee have re-

solved to trust to the Providence of God for the support of a fourth missionary, if a few Christian friends would furnish them with the means of sending him out. A liberal offer of £50, from a highly esteemed friend in the Established church, has long been waiting our call; since the receipt of the letter, quoted from as above, a

second £50 has been offered by one friend, and £10 by another. A hundred pounds, in addition to these sums, will suffice; and it is earnestly hoped that this amount will be provided without further delay, that so this much needed object may at length be accomplished.

Contributions received on account of the Baptist Missionary Society, from November 20, to December 20, 1836, not including individual subscriptions.

Sevenoaks, Collection and Subscriptions, by Rev. Thomas Shirley	33	15	4
Corwall Auxiliary Society, on account, by Rev. J. Spashatt	70	0	0
Downton, Collection, &c. by Rev. John Clare	16	10	0
Chelsea, Auxiliary Society, by Mr. Sker	27	0	2
Bedfordshire Auxiliary, by John Foster, Esq., Treasurer:—			
Sharnbrook	4	0	0
Gamlingay	12	4	5
Biggleswade (including Hitchpore £10)	40	17	4
	57	1	9
Lincolnshire, by Rev. John Craps:—			
Boston	23	12	6
Burgh	8	11	1
Grimsby	9	9	10
Horncastle	7	12	1
Killingholme	5	5	3
Lincoln	26	15	2
Spalding	4	9	1
Spileby	7	3	2
	92	17	2
Portsmouth, Portsea, and Gosport Auxiliary Society, by Mr. Robinson, Treas.	100	0	0
Sutton-on-Trent, Collection, by Mr. Lomax	4	0	0
St. Ninians, Auxiliary Society in Relief Congregation, by Mr. Johnston	5	0	0
Earl's Colne, &c., Subscriptions by Mr. Blyth	7	2	6
Bradford, Westgate Chapel Juvenile Society, by Rev. H. Dawson	12	0	0
Suffolk, by Rev. James Sprigg:—			
Ipswich, subscriptions	30	9	3
Crowfield	3	10	0
Shelfanger	3	14	1
Stradbrook	3	3	3
Stoke Ash	2	7	1
Diss	4	1	2
Eye	8	5	6
	55	10	4
Shropshire, by Rev. Eustace Carey:—			
Shrewsbury	18	19	7
Plealey	4	4	0
Pontesbury	2	1	10
Wellington	15	15	7
Broseley	5	5	0
Shiffnal	3	12	0
Wem	2	10	0
Whitchurch	1	3	0
Joseph Kennerly, Esq.	5	0	0
Audlem, <i>Cheshire</i>	1	6	6
	59	17	6

Lancashire, by Joseph Leese, Esq.:—			
Manchester, Collection at York-street Chapel	119	19	7
Do. Subscriptions	19	7	0
Staley Bridge, Collection	10	5	0
Oldham Do.	9	0	0
Eccles Do.	20	5	0
Juvenile Bazaar	12	17	0
Sabbath school	1	0	7
	192	14	2

Saffron Walden, by Rev. J. Wilkinson:—			
Collection	13	9	5
Juvenile Society	2	0	0
W. G. Gibson, Esq. don.	5	0	0
Do. T. & S.	2	0	0
F. Gibson, Esq. do.	2	1	0
Jabez Gibson, Esq. do.	1	1	0
Richard Day, Esq. do.	1	0	0
Miss Gibson do.	1	1	0
	27	12	5

Monmouthshire, by Rev. W. Gray:—			
Abergavenny	6	17	0
Abersyban	5	15	6
Bethesda	4	2	0
Beulah	5	16	0
Blackwood	1	14	0
Blacnavon	1	14	0
Blainey	1	7	0
Ceerleon	4	15	0
Castletown	7	2	0
Llanwenorth	1	14	0
Nantyglo	6	2	7
Newport	11	18	9
Penycae	12	1	0
Pisgah	3	0	0
Pontrhydryn	2	7	0
Pontypool	13	10	6
Sihowy	6	12	8
Tredegar	25	12	1
	122	1	1

The Committee respectfully acknowledge the kindness of their friends in Monmouthshire in the cordial reception given to their deputation, the Rev. W. Gray, and are gratified to observe, that although Collections were prevented, in some instances, by the strenuous efforts now being made to pay off the debts on their chapels, the amount contributed has exceeded, on the whole, that of the last year.

DONATIONS.

Rev. Joshua Russell, <i>Melksham</i>	10	0	0
Randle Jackson, Esq., by the Treasurer.....	2	3	0

EXTRA SUBSCRIPTIONS

Rev. James Acworth, <i>Bradford</i>	10	0	0
Mr. Eade, by Rev. J. Spasshatt	0	10	0
Friends, by Mr. Bird	0	2	6
Miss Prauce, <i>Maidstone</i>	1	0	8

Collected in SCOTLAND, by REV. E. STEANE and
REV. C. E. BIRT.

Dumfries:—

Collection at Rev. Robert Maclray's Chapel	10	4	0
Do. at Relief Church.....	0	10	1
A Lady, by Rev. Mr. Mac Diarmid	0	10	0
Collection at Rev. Walter Dunlop's Secession	3	9	0
Do. at Public Meeting, Rev. Dr. Duncan's Church	5	5	6
A Friend, by the Rev. R. Machray	1	0	0
Baptist Church, Dumfries. Public Meeting, Annan	1	1	0
2	18	6	
Collection at the Independ- ent Chapel, Glenae.....	2	9	0
Baptist Church, and other Friends, at Sanguhar.....	1	6	0
	28	13	7

Kilmarnock:—

Mrs. Col. Morris	1	0	0
Miss Greenshields.....	1	0	0
Mrs. J. Carswell.....	1	0	0
Messrs. J. and A. Stewart. Mr. J. Lymburn.....	1	0	0
Mr. A. Aitken.....	1	0	0
Mrs. Mackie.....	0	10	0
Mr. Lavers.....	0	5	0
Baptist Church.....	2	0	0
Collection at Rev. J. Ward's, including a Gold Ring	1	12	5
	10	7	5

Lainshaw:—

W. Cunningham, Esq., for Jamaica	5	0	0
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Irvine:—

Collection at Rev. George Barclay's	3	12	6
Mr. Watt	2	0	0
Mrs. Watt	1	0	0
Mr. Mitchell	1	0	0
Mr. Miller.....	1	0	0
Mrs. Rankin.....	0	10	0
Rev. G. Barclay	0	10	6
Mr. Breckinridge	0	10	6
Miss Buchanan	0	10	0
Sums under 10s.....	1	1	0
	11	14	6

Ayr:—

Collection at the Rev. Mr. Laing's ..	4	7	0
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Kilwinning:—

Coll. at Secession Church ..	1	14	7
Mr. David Muir	1	0	0
	2	14	7

Saltcoats:—

Coll. at the Parish Church ..	2	15	8
Donations by Friends	2	15	0
	5	10	8

Glasgow:—

Collection at the Rev. Jas. Paterson's.....	14	8	0
Do. at Dr. Wardlaw's.....	15	1	10
Do. at Mr. M'Leod's.....	7	19	0
Do. at Rev. Mr. King's ..	6	10	3
Do. at Mr. M'Laren's.....	8	12	6
Proceeds of Books.....	3	6	5
Hutcheson Town, Relief Congregational Society, (W.I.F.)	4	0	0
Robert Kettle, Esq.....	5	0	0
J. S. Blyth, Esq.....	5	0	0
P. Lethem, Esq.....	2	2	0
John Barr, Esq.....	2	2	0
W. P. Paton, Esq.....	2	2	0
James Craig, Esq.....	2	2	0
Anderson & Laurie	2	0	0
J. & A. Laurie	2	0	0
G. Smith & Sou	2	0	0
J. Frew, Esq.....	1	1	0
W. Kelly & Co.....	1	1	0
H. Brown & Co.....	1	1	0
J. Campbell, Esq.....	1	1	0
R. Tannahill, Esq.....	1	1	0
Andrew Liddell, Esq.....	1	1	0
John Kerr, Esq.....	1	1	0
John Kirkwood, Esq.....	1	1	0
J. Mitchell, Esq. (W.I.F.) ..	1	1	0
J. M'Leod, Esq., Argyle-st.	1	1	0
Mr. David Smith, jun.....	1	1	0
A. Nasmith, Esq.....	1	1	0
James Craig, Esq.....	1	1	0
James Steven, Esq.....	1	1	0
Alexander Morris, Esq.....	1	0	0
John M'Leod, Esq.....	1	1	0
John Niven, jun., Esq.....	1	1	0
George Brookman, Esq.....	1	0	0
Dr. Watson	0	10	6
Mr. W. Robinson	0	10	6
Mrs. W. Wardlaw.....	0	10	6
Mrs. Mack	0	10	0
A Friend	0	9	0
W. Young, Esq.....	1	1	0
N. Stevenson, Esq.....	1	1	0
Henry Paul, Esq.....	1	0	0
M. Montgomery, Esq.....	1	1	0
A. Mitchell, Esq. (W.I.F.) ..	1	0	0
Mr. W. Wilson	0	10	0
	111	10	6

Scotstown:—

Miss Oswald	10	0	0
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Paisley:—

Coll. at Rev. Mr. Smart's ..	2	5	0
Baptist Church, Stoue-st.....	5	0	0
Mr. Thomas Watson	1	1	0
Mr. James Coates	1	1	0
Mr. Robert Stevenson	1	0	0
Mr. Thomas Dick	1	1	0
A Friend, by Mr. T. Wat- son, jun.....	1	0	

Mr. Thomas Callender.....	0 10 6	
Mr. W. Brand	0 19 6	
Mr. A. Macalpin	0 10 0	
Mr. G. Barr	0 10 0	
Small Sums	1 7 6	
Mrs. Durn	1 0 0	16 18 6
Greenock :—		
Collection at the Rev. Mr. Thompson's	8 13 0	
Baptist Sabbath Evening School (for educating a youth at Chitpore).....	5 0 0	13 13 6
Cumbræ :—		
Coll. at Milport, Mr. M'Kirdy's Missionary and Bible Association	3 0 0	4 8 6
Stirling :—		
Coll. at the Rev. Mr. Smart's Collected by Mr. P. Grant:	5 14 0	
James Kerr, Esq.	1 1 0	
James Geddes, Esq., <i>Bannockburn</i>	1 0 0	
John Wilson, Esq. do.	1 1 0	
James Wilson, Esq. do.	0 10 6	
Alex. Wilson, Esq. do.	0 10 6	
Alex. Middleton, Esq. do.	0 10 0	
Mr. James Lucas	0 10 6	
Mrs. Logan, <i>St. Ninians</i>	0 10 0	
Mr. John Low, <i>Calscrag</i>	0 10 0	
Sums under 10s.	6 5 3	18 2 0
Dundee :—		
A Well-wisher. (W.I.F.)	5 0 0	
Auxiliary, by A. Low, Esq.	20 0 0	
Collection at Ward Chapel, Dr. Russell's	10 4 0	
Do. at the Baptist Chapel, Meadows	3 10 0	
Do. at the Baptist Chapel, Seagate	6 0 0	
Do. at George's Church, Public Meeting	10 17 7	
Baptist Church Missionary Society, Seagate, by Mr. J. L. Low	3 3 0	
W. Baxter, Esq.	2 0 0	
Mr. O. J. Rowland	0 10 0	
A Friend, by A. Low, Esq.	3 0 0	
E. Baxter, Esq.	1 0 0	65 4 7
Perth :—		
Coll. at Baptist Chapel	9 1 0	
Do. at Secession Chapel, Rev. Mr. Newland's	3 14 2	
Do. at Public Meeting	4 12 0	
H. Sandeman, Esq.	1 0 0	
S. Imrie, Esq.	0 10 0	
A Friend	1 0 0	
A General Baptist	0 10 0	
Small sums	0 4 6	12 2
Tullimet :—		
Baptist Church	4 5 0	
Inveross :—		
Collection at Independent Church, Rev. Mr. Kennedy's	5 5 2	
Do. at Secession Chapel, Rev. Mr. Scott's	5 0 0	
Do. at Public Meeting, East Church	0 4 2	
Miss Frazer	4 4 0	
Misses Murray	2 0 0	
A Lady	1 0 0	
G. Mackay, Esq.	1 0 0	
Mr. Arklay	1 1 0	
A. Robertson, Esq.	0 10 0	
Small sums	1 8 0	27 12 4

Nairn :—		
Collection at the Rev. Mr. Dewar's	2 11 6	
Mr. J. Donaldson	0 8 0	2 19 0
Forres :—		
Collection at the Rev. Mr. Stark's	5 15 9	
Alexander Smith, Esq.	1 0 0	6 15 9
Keith :—		
Collection at the Rev. Mr. Kennedy's	2 3 0	
Elgin :—		
Baptist Church	3 0 0	
Collection, Rev. Mr. M'Neil's	2 3 6	
Mr. Macdonald	1 0 0	
Mr. Urquhart	1 0 0	
A Lady	1 0 0	
A Friend	0 10 0	8 13 6
Huntly :—		
Collection at the Rev. Mr. Hill's	6 0 0	
Missionary Society, Male Branch	3 0 0	
Youth's Missionary Society	1 1 0	10 1 0
Insch :—		
Collection	2 17 0	
Monthly Prayer Meeting	1 0 0	
Juvenile Missionary Society	2 14 0	6 11 0
Inverary :—		
Collection at the Rev. Mr. Smith's	1 5 0	
Aberdeen :—		
Coll. at Baptist Church, Silver-street	10 0 0	
Do. at Baptist Church, John's-street	4 0 0	
Do. at Secession Church, Rev. Mr. Angus's	3 15 6	
Do. at Secession Church, Rev. Mr. Stirling's	3 3 0	
Do. at the Independent Ch., Rev. Mr. Thompson's	2 10 0	
Do. at the Independent Ch., Rev. Mr. Kennedy's	3 3 0	
Missionary Soc. on account	10 0 0	
Coll. at Public Meeting	6 9 0	
Mr. W. M. Combie, <i>Alford</i>	0 10 0	
Juvenile Missionary Box	0 5 0	
A Friend, by D. M.	2 2 0	
Do. by Rev. Mr. Penman	0 10 0	46 8 9
New Deer (by Mr. G. Leslie) :—		
Bible Association, for Ben-galee N. T.	1 10 0	
Friends	1 10 0	3 0 0
Montrose :—		
Collection at Secession Ch. Rev. Mr. Hyslop's	9 0 0	
A Friend at <i>Breckin</i>	1 0 0	10 0 0
Cupar :—		
Missionary Society, by the Rev. Mr. Burnet	10 0 0	
Collected by Mrs. Sherrck	4 2 0	
Bible Class by do.	1 0 0	
Collected at Baptist Church	6 5 6	21 7 0
St. Andrews :—		
Collection at Secession Ch.	2 12 0	
Auxiliary Missionary Soc.	4 0 0	6 12 6
Kirkcaldy :—		
Collection at Baptist Church	5 10 6	
Baptist Church	5 0 0	
Missionary Society, by Mr. Aikenhead	3 11 0	
David Landale, Esq.	0 10 6	
John Fergus, Esq. M.P.	1 1 0	

Mr. W. Lockhart	1	0	0			Mr. H. D. Dickie	1	1	0	
A Member of the Baptist Church	1	0	0			Mr. H. Rose	1	1	0	
Mr. G. Elder	0	10	6			Mr. T. R. Robertson	1	1	0	
Mrs. Cook	0	10	6			Andrew Bonar, Esq.	1	1	0	
Small sums	0	6	6			W. Whyte, Esq.	1	1	0	
Bible Association, for Translations, by Mr. John Hutchison	5	0	0			J. S. More, Esq.	1	1	0	
				24	0	6	W. Young, Esq.	1	1	0
Kinghorn:—						Mrs. Ross	1	1	0	
Collection at the Baptist Church	1	10	6			Alex. Smith, Esq.	1	1	0	
Edinburgh:—						Rev. H. Grey	1	1	0	
Collection at Elder-st. Ch.	31	10	5			Alex. Cruickshank, Esq.	1	1	0	
Do. do. Public Meeting	4	17	6			A Friend	1	1	0	
Missionary Fund, do.	5	0	0			James Cornwall, Esq.	1	1	0	
Collection at the Tabernacle	24	0	11			F. L. Roy, Esq.	1	1	0	
Do. at Baptist Ch., H. D. Dickie	7	9	6			Mrs. Murray Allen	1	0	0	
Do. College-street	17	0	0			Miss Spottiswoode	1	0	0	
Do. Broughton-place	6	11	10			James Glassford, Esq.	1	0	0	
Do. Charlotte-street Ch., by Rev. C. Anderson (W. I. F.)	14	0	0			T. Robertson, Esq.	1	0	0	
Friends by do. for Bibles, for Bible readers	6	0	0			J. Walker, Esq.	1	0	0	
Rev. C. Anderson	5	0	0			W. Robertson, Esq.	1	0	0	
John Robertson, Esq.	5	5	0			Rev. Dr. Paterson	1	0	0	
Mrs. Wemyss	5	5	0			Miss Campbell	1	0	0	
Wm. Alexander, Esq.	5	5	0			Mrs. Lyon	1	0	0	
Miss Walker, Gloucester-place	5	0	0			Mrs. Hamilton	1	0	0	
A. Meggett, Esq.	3	3	0			Mr. D. Maclean	1	0	0	
J. Gibson, Esq.	2	2	0			James Cunningham, Esq.	1	0	0	
Mr. Archibald Wilson	2	2	0			Mrs. Roy	1	0	0	
James Walker, Esq.	2	2	0			John Dunlop, Esq.	1	0	0	
H. M. Gibb, Esq.	2	2	0			Miss Stewart	1	0	0	
A. Falconer, Esq., Falcon Hall	2	2	0			Mrs. Henderson	1	0	0	
Dr. Abercrombie	2	2	0			— Morrison, Esq.	1	0	0	
Mrs. Henderson	2	2	0			Mrs. Dr. Campbell	0	10	6	
Charles Spence, Esq.	2	0	0			Thomas Gardner, Esq.	0	10	0	
Hon. Mrs. Speirs	2	0	0			Dr. Thatcher	0	10	0	
J. F. Gordon, Esq.	2	0	0			A Friend	0	10	0	
R. W. Ramsay, Esq.	2	0	0			Small sums	1	12	6	
Andrew Snoddy, Esq.	2	0	0			Contents of Missionary Box, J. K. Milne	2	0	0	
William Gourlay, Esq.	2	0	0			Collected by Miss Wilson	0	0	0	
Charles Branton, Esq.	2	0	0			Do. by Miss E. Robertson	2	15	0	
Mr. G. Wilson	1	1	0			Do. by Miss Alexander	3	8	6	
Mr. J. Martin	1	1	0			Do. by Miss Speirs	4	6	0	
									231 8 10	
						Leith:—				
						Auxiliary Society for Foreign Missions	15	0	6	
									759 12 9	

TO CORRESPONDENTS.

School books, to the amount of Twenty-five Pounds, are just about to be forwarded to various stations in Jamaica, having been liberally presented through the medium of James Livett, Esq., of Bristol.

'Amicus,' who writes from Goole, under date of December 3, will find his donation of Five Pounds towards the debt acknowledged in our Number for October, on the last page. It is stated as from *Liverpool*, because the first letter, announcing the kind intention of the unknown donor, was sent from thence.

Mr. Dyer has received, towards the Baptist church in Bavaria, Five Pounds from Mr. John Coward, *Liverpool*, and 5s. from Mr. West, of *Amersham*.

Mr. and Mrs. Henderson, of *Belize*, who are exerting themselves with great zeal and success for the benefit of poor negro children at *Belize*, would feel greatly indebted to any kind friends who would forward to *Fen Court* for them any small articles of clothing or for rewards in their schools.

Mr. Dyer occasionally receives letters from individuals who suppose him to be the Editor of the Baptist Magazine; and very often from friends who request his aid in procuring situations for young persons, &c., in various walks of life. To the former, he begs leave to say that his Editorial duties do not extend beyond the *Herald*; to the latter, he wishes to state that, if they do not hear in reply, it is solely because his efforts to serve them have not been successful. He is strongly inclined to think that an agency, for this express purpose, in the hands of a competent individual, would be of much benefit to the Christian public, as well as advantageous to the party undertaking it.

A package for Mr. Knibb's Schools, kindly forwarded by Ladies connected with the Rev. John Birt's congregation, *York-street, Manchester*, has been thankfully received: as also a package of caps from Mr. C. Jones, of *Birlingham, near Pershore*.

BAPTIST MAGAZINE.

 FEBRUARY, 1837.

CAUTIONS TO NON-CONFORMISTS.—No. V.

IN Scotland and the north of England, two short but significant sentences of language have come into general use, which promise to be very salutary and extensive in their influence on the minds of thinking people in general. The sentences are, "the voluntary principle," and, "a separation of Church and State." They have both met with very fierce opposition from legislators and divines, whose interests and places have induced them to plead in vindication of national churches. There has, however, during the short term of a few months now past, a very sudden and a very happy change taken place in the minds of many, both clergymen and laymen, in these parts respecting the first sentence, namely, "the voluntary principle," which bids fair for bringing it into extensive celebrity and general operation in the Church of England as to the means of promoting the support and prosperity of that church. The erection of churches by individual gentlemen, the rapid spread of Church building Societies, the formation of pastoral aid associations for remunerating of assistant clergymen from charitable funds, and other measures

of a similar nature, give good ground for hope that churchmen, now that they have begun to admit the light, will soon be among the best voluntaries in the land. Within a circuit of about ten miles in this county, no less a sum than thirty-five thousand pounds has been generously cast into the voluntary treasury during the short space of a few months, for the purpose of erecting churches, schools, parsonage houses, &c. &c. If the voluntary principle should spread among churchmen throughout the nation with the same noble celerity it has done in this district of Yorkshire during the last three months, I verily believe that neither Lord Brougham, the Bishop of Exeter, or Dr. Chalmers will ever dare any more to lift up their voice against it, either in public or private. The conversion of high churchmen into liberal voluntaries is a spiritual phenomenon of a most wonderful kind, and may prove of immense benefit to the legislature and the nation at large. The Irish tithe difficulties, which lead to rapine and murder; the appropriation clause, which has locked the wheels of legislation; church-rates, which cause so much

ill-will; state taxation for building churches, &c., &c., will sink to endless oblivion before the God-like principle of voluntary generosity, which in the early ages of the gospel, through the blessing of heaven, silenced the heathen oracles, confounded the proud philosophy of Greece and Rome, and swept away from the nations the cruel systems of error and idolatry. Should this principle begin to operate generally upon a scale proportionate to the wealth of the British empire, there will soon be a full end put to the wranglings of our senators respecting the affairs of the national church, and the long drawn sighs of the bishops, who say that they tremble for the ark of God, will cease for ever. Needful and proper measures will be attended to in the courts of parliament, without having to wait the prolongation of ecclesiastical debates, conducted by men who scarcely know the rudiments of religion either in truth or practice. The sceptre of legislation, as to matters spiritual, will be resigned entirely to *Him* who is head over all things to the church, whose will is the sole law, and whose authority is the only basis of that religion which God approves, and which makes man blessed. It is very gratifying to find that the voluntaries are rapidly increasing in London, with the Bishop at their head. He will never in this world lead a nobler band; and if the principle of the voluntary system is fully and fairly taken up by him, his name will be handed down to posterity with honour, and his usefulness enlarged in all things. Now that things have taken such a strange and unexpected turn in the Church of England, the original volun-

taries, the non-conformists ought by all means to exert themselves honourably, and keep clearly ahead of the new fleet, which is gathering under the command of the metropolitan bishop. They must spread their sails abroad before the wind, and catch every gale that wafts along, and ride majestically in advance of their competitors.

The other aphorismic saying I have alluded to, namely, "a separation of Church and State," has not as yet taken root very deeply among churchmen; but it will undoubtedly follow the progress of the "voluntary principle," where that principle is embraced in an enlightened understanding. At present its advocates in the church, of whom there are several distinct classes, are too few and too selfish. All Church and State separationists should steer perfectly clear of every thing that has the most distant resemblance to interested designs, or else hold their peace for ever. Some in the church, whom I know and respect, wish for a separation, simply because they consider that the power of the bishops is too unlimited, and often exercised in a despotic manner. They say that the nobles support the bishops on the principle of irresponsible authority; and the bishops the aristocracy, on the principle of gain, and that they may rule the church as the autocrat of Russia rules his empire. But this does not agree with the idea that the king is supreme head of the church, having power to make and suspend the bishops. When the king and the court become liberal, then along with the parliament they will lower the despotism of the bishops, or send

them to labour in the nation by prayer, preaching, and godly admonition for the good of souls, instead of spending their time and wasting their strength in the House of Lords, in debating about worldly concerns. Another class of Church and State separationists are so, because, as they say, the House of Commons has positively become a den of designing levellers, consisting of papists, infidels, and dissenters, who are seeking the entire destruction of the Church of England. According to them it would be far better to have the church taken from under the control of parliament, and have its affairs managed by convocations of the clergy, aided with the advice of the bishops. This is rather ungrateful towards the parliament; when the Irish million, so lately given, is considered, together with the zeal manifested by many in the house to grant from the treasury 250,000*l.* annually to support the church. It is, however, matter of gratitude, that any thing will induce churchmen to plead for a separation of Church and State; for as Tetzels traffic in the sale of indulgencies first roused Luther to seek after truth, so they who are disgusted with the sins of the parliament in neglecting or injuring the church, may, perhaps, by and by, get additional light, and renounce the whole system of secular alliance and carnal coercion, and come to see that the prerogative of imposing religion belongs exclusively to God. A third class of separationists in the church, more numerous than both the former, are driven to it by a very peculiar feat, which haunts them in a very troublesome way. According to their opinions, if a certain great Irishman should be

spared to live long, who they say rules the king's ministers, the Catholics will attempt to seize the property of the church; and they deem it wiser to get from under the power of the State whilst they have the property in possession. This is unjust, because as the property of the church did at one time, beyond all doubt, belong to the Catholics, and as churchmen hold that it cannot by any means be lawfully alienated, it would be more consistent with their avowed principles to propose an agreement with the Catholics by making over to them such proportion of the property as may satisfy the party from whom it was forcibly taken. This would not be full justice, but as there is enough for them both, it perhaps will be the wisest plan for them quietly to divide it without any more contention, as they are so very nearly related; the one being actually the mother, and the other the daughter, as all men know who are even superficially acquainted with history, and the constitution and forms of the two religious systems. There are arguments in favour of a separation of Church and State far more weighty than any of those mentioned above, and if you will grant me space, I will, in a very brief manner, point out a few of them for the consideration of your readers.

1. *The union of Church and State, as existing in England, denies liberty of conscience to the king.*—Kings have souls, and are accountable to God like other men. They ought conscientiously to serve God in all the ordinances of religion, and sincerely to follow Christ according to the dictates of their own understanding, and

must bear their own burdens in the judgment of the last day. To force a king's conscience to the avowal of things he does not actually believe, is an enormous crime; and any established system of religion which requires a king to give up his conscience, is positively wicked. Now this evil is actually perpetrated upon the chief rulers of England by the unholy alliance of Church and State. All who hold the sceptre of these realms are born to possess the right, and by the law of the land are required to assume and exercise the prerogative. But are they born to be of a certain religion, and to swear to the belief of certain doctrines, formed into thirty-nine articles by fallible men? If kings were reflecting men, which they ought to be, some might hold sentiments diverse from those taught in the book of common prayer, and they have a right to embrace them without bending to the dictates of earthly authority. But the Church and State system robs them of that right, and compels kings either to believe as the thirty-nine articles teach, or perjure themselves by false oaths in matters awfully momentous. It may be said that they might resign their right, and leave the crown to those who do really believe according to the prescribed form; but the law makes no provision for this, but requires implicit faith in the creeds and articles of the church. To say that this is absurd, is true; but it is more than absurd, for there is blasphemy in it. The law which appoints that a certain son of a certain family shall be king of Great Britain and Ireland, appoints also that he shall believe certain doctrines and observe

certain forms of religion, which doctrines and forms are drawn up by act of parliament, and printed in a human book, called the book of common prayer. Where then, I ask, is there any liberty of conscience for the king?

2. *The union of Church and State, and the connecting religious forms, are directly calculated to ruin the souls of kings.*—Kings have need to be warned of the dangers of sin more than other persons, because their temptations to sin are greater. How then does the Church and State religion treat them? They are all styled most gracious sovereigns; they are all supreme heads over the whole church; they are all prayed for as real Christians, and held up every Sabbath day twice or thrice to thousands of congregations as pious persons, even when they are living, as some of them have done, in the notorious sins of adultery, excess of wine, murder, and almost every abominable act. Not to mention the awful mockery of God, which so glaringly appears in these proceedings, how delusive and dangerous must they be to the souls of our chief rulers, and what a pity it is that their everlasting salvation should be obstructed by such delusive services actually performed in the name of that God who has irrevocably decreed that the unrighteous (whether kings or subjects) shall not enter into the kingdom of heaven.

3. *The adaptation of religion to suit the union of Church and State, endangers the salvation of thousands upon thousands.*—To be saved, the word of God requires that men be born of the Spirit; born from above; renewed in their hearts; delivered from the

power of sin. But state religion lowers or destroys these requirements. All by its forms are brought into a state of salvation by baptism; are treated as God's children before any evidence is given of a renewed heart; are confirmed as the saints of the Most High by ecclesiastical dignitaries, when many of them are living in open sin; are treated promiscuously in the service of burial as saved persons, when thousands of them go down to the grave in profligacy and enmity to God. If people then do believe that heaven can be attained in this way, the state religious forms must endanger most awfully the salvation of souls. How much better would it be if such grounds of delusion to perishing sinners were taken away.

4. *Church and State religion binds a galling yoke on the consciences of the pious ministers of the gospel who conform to its prescriptions.*—This must inevitably be the case when the wicked are treated as the righteous; when the proud are said by the ministers of God to be happy; when the most daring sinners are committed by them to the grave in sure and certain hope of a glorious resurrection; when the profane can come to the table of the Lord, and the Lord's ministers cannot refuse them the communion of the Saviour's body and blood; when human creeds and the most wicked parts of the apocrypha are read before the ignorant and undiscerning, placing it apparently on a level with divine truth. Such monstrous evils follow the union of Church and State. When will the minds of men, both ministers and people, awake to see aright the awful tendency of these things?

5. *The union of Church and*

State carnalizes the church, and that unavoidably.—This part of the evil branches out into numerous ramifications, which cannot possibly be cut off except by the entire abolition of the connexion. The admission and appointment of irreligious men to the office of the holy ministry; the patronage of the ungodly in the bestowment of benefices; the merchandise carried on in the sale and transfer of livings; the influence of political and other partialities in the advancement and creation of ecclesiastical dignitaries; the oppression and neglect showed towards and practised upon worthy and pious officials; the plunder committed by greedy pluralists: these, together with many other abominations, spring from the union of Church and State.

6. *The union of Church and State provides large premiums for hypocrisy and deceit.*—This might be abundantly confirmed by a reference to the testimony of numbers of the most pious and useful ministers who have served in the church in different ages, and others, who have been driven from its communion. The almost entire absence of competent inquiry into the character of those who obtain holy orders; the endless diversity of religious sentiment held by those who take oath of a belief in the articles of the church; the concealment of deistical, Socinian, Arian, Swedenburgian, and other strange tenets by those who profess to serve God and the people by reading creeds and other solemn language, of which they do not believe a single word to be true; the regular officiation of men in the sanctuary of the Lord, whose hearts are in the world, and who take no pleasure in the duties of

their calling, except it be to secure the stipend and receive the tithes. Each of these cases, it is well known, are exemplified actually from age to age in many instances in different parts of the land. Why, then, is there not a loud and general cry made by all who fear God for an entire separation of Church and State.

7. *The union of Church and State hinders the progress and success of the gospel.*—This may be decidedly proved by a reference to the religious history of Britain from the founding of the Church of England by Henry VIII., to the present time. So long as the church held absolute authority and carried out its principles into practice, the gospel made very little progress. After the revolution, when its power became much weaker, the gospel was more widely spread. In the days of Whitefield and Wesley, when the authority and influence of the church received a deadly blow, the gospel ran and was glorified. But this success was openly opposed by the church, and the noble heralds of salvation were prohibited from preaching in nearly all the churches in the kingdom. Even the stormy days of Cromwell, when the nation was ruled by a gloomy usurper, were far more favourable to the spread and success of the gospel than any period or reign anterior to the accession of William and Mary. What was the reason of this? Most obviously because the power of the church in opposing the gospel was suspended. Even now, several of the greatest hindrances to the effectual spread of the gospel of Christ arise from the bigotry, the exclusive selfishness, and positive corruptions of the national church.

8. *Church and State union engenders pride and vain ostentation in the ministers of the Established Church.*—The fact here assumed is notorious, and its effects are very lamentable. Even the best and most humble of the clergy have been betrayed into this sin. Depraved nature prompts them to consider themselves as a favoured order of human beings both as to name and office. A vain conceit induces them to think that they are distinguished from other ministers, and stand on higher ground, simply because they belong to the church which is united to the state. This is a snare to many of them, and injures their humility and love to others, who labour in the same cause and serve the same Master. Even Robinson, Romaine, and Scott, whose names are valued by all who value truth and piety, could not resist the foolish temptation to think themselves quite superior to the conventicle pastors. True piety, diligence, and divine wisdom, constitute the real honour of every minister of God; and that system which betrays them into vain ostentation, is deceptive and dangerous, even to those who possess the greatest portion of humility and grace. That minister who best serves Christ is the most honourable. Other honours are mere chaff.

9. *The union of the Church with the State has broken down the divine order of that religion taught by the apostles of Christ.*—The form and order of the apostolical religion shows very strikingly the infinite wisdom of God. Destined for the use of the whole world, it is suited to the circumstances of all nations, whatever be the form of civil

government; and it interferes with none whether despotic or liberal, republican or monarchical. Its great maxim is, "Render to Cæsar the things which are Cæsar's, and to God the things which are God's." But state systems frame quite a different order of things. Offices are created and officers appointed utterly unknown in the Bible. The primitive churches of Christ were simply societies of converted men, united together by the truth, and pledging themselves to keep Christ's holy commandments, having bishops or presbyters to teach and rule them, and deacons to attend to their temporal affairs. But churches united to the state, as ours in England, have public functionaries, the names of whom would puzzle a man of common intellects to count up, much more to explain. Thus in framing religion to suit an amalgamation with the world, the New Testament is set aside, the order and laws laid down by the apostles are confounded, and man's wisdom or human fancy is the prescriptive rule to the utter rejection of that which divine authority originally inculcated.

10. *The union of Church and State always tends to intolerance.*—Here I need not enlarge. The history of the world from Constantine to the present period, known and read by all men who investigate these things, does not furnish one single case in which an established or state church has not been intolerant. The intolerance of state churches may be curbed as ours is now, but the power that curbs and controls is out of the church, and ever has been. Remember Sidmouth and look at Ireland.^a Go to Bungay or visit Exeter. If the Church of England had the power, intolerance would reign.

11. *The union of Church and State uniformly produces oppression and cruelty.*—The most lenient state church, and the purest ever known is that of Scotland, and there oppression and cruelty have very lately shown their hateful visage, and are every year extorting the *tiends* and the church cess. Read the church history of Edinburgh for the last two years, and mark the imprisonments and seizures of goods made and perpetrated to enforce the church tax. In England and Ireland the cases are more flagrant and notorious. The precious life of man has been the prey of the monster to extort the tithe, and that in the nineteenth century. To recite the history of the bloody and cruel deeds of state churches in former ages would be an endless and a hapless task. Such being the fruits proceeding from uniting Church and State, it is high time that the iniquitous alliance, wherever it exists, should be speedily broken and destroyed for ever.

12. *The union of Church and State has not the shadow of support or countenance in any part of the New Testament.*—This is the judge which must end the strife. The New Testament contains God's will; it explains the Old, and perpetuates all the Lord designed to remain; it is the divine statute book of the gospel religion; not one word is found in it to authorize state churches; ages passed away before they were even heard of; their deeds and doings are condemned by the holy and positive denouncements of the New Testament, and thus the plain and final issue comes; they are of man and not of God, or he would have commanded them to be or established them himself. The union of Church

and State is then, if these premises be accurate, a flagrant and wicked innovation, producing evils of serious magnitude, both to the church and to the world. If the Northamptonshire clergyman whom you mentioned,* whose violent attack I have seen and

read, thinks himself prepared to vindicate state churches, I shall be happy to exchange a few letters with him through the medium of your Magazine. I am, respectfully yours, &c.

J. W.

Haworth.

ON COMMUNION WITH SLAVEHOLDERS.

To the Editor of the Baptist Magazine.

DEAR SIR,

The letter of your correspondent from Stonehouse demands from me a reply, which, with your permission, I proceed to furnish, I trust in a spirit of candour and fidelity. The wrong side of any question can be maintained only by confounding things that differ. Your correspondent has not only confounded the principle of Slavery with its details, but maintained that there is no distinction between them. To avoid beating the air, therefore, and discussing the details, respecting the sinfulness of which there is no question between us, let us understand what is the naked, simple point in debate. The definition of Slavery, in the view I have had of it, is *the holding of property in man*; and what I meant to assert was, that the Scriptures have recognised such property, and that believers under the gospel, who held such property, were found in full communion with the primitive church. My meaning in saying that Slavery was not abstractedly sinful was, that it is possible for persons to be in such circumstances as to hold this property without sin. I am fully aware of the different modifications of Slavery with respect to the Hebrew slaves, the

slaves of the conquered Canaanites, and *other* heathen slaves; but I assert that the same principle is found in them all, of holding a property in man. This is recognized in the Jewish law, by the divine sanction; and under the gospel, though in different circumstances, it was held by individuals without sin. I here cite one or two passages, which, as I understand them, are conclusive to my mind on that subject: if my interpretation be wrong I shall be glad of better information.

Exodus xxi. 20, 21: "And if a man smite his servant or his maid with a rod, and he die under his hand, he shall surely be punished; notwithstanding, if he continue a day or two, he shall not be punished; *for he is his money.*" Does not this prove that the slave was his master's property, and that though he had accidentally caused his death by beating, he was not to be punished, because the loss of his property would be his punishment? Matt. Henry says, "This servant must not be an Israelite, but a Gentile slave, as *the negroes to our planters,*" and "if he continued a day or two after the correction given, the master was supposed to suffer enough by losing his servant." *In loco.*

* See our November Number, p. 470.

Exod. xxi. 2-4. Hebrew

slaves might be bought and sold, and those born of these slaves while in bondage, became the property of the master until the year of Jubilee, and were not to go out in the seventh year.

Leviticus xxv. 44, 45. These texts prove that the traffic in slaves as property was allowed, even of bond slaves, as distinguished from Hebrew slaves. Could not such property be held without sin? Was it sinful for the Israelites to obey these laws? If then they could hold property in man without sin, I have proved what I meant by saying, that Slavery is not abstractedly sinful. I undertook not to defend "Slavery as it exists" in America or any where else: the question is, whether it be at all possible to hold property in man without sin? and that it is so possible, the above Scriptures prove. The object of my former paper was to show that Christians, holding property in man, did commune with the primitive church; and, as your correspondent "readily concedes" the fact, that "believing slaveholders, and believing slaves of a *nominal* description, and believers who were neither the one nor the other, did, under peculiar circumstances, freely commune together," there does not appear much difference between us. I do not, however, fully understand what he means by "nominal description." If they were slaveholders at all they held property in man, and if they were slaves at all they were their master's property; and this is all I have contended for. That they abused their power, as such power is often abused among modern slaveholders, is not for a moment supposed; but though they were

not like some modern slaveholders in their cruelty to slaves, yet some of the modern slaveholders may be like them in their kindness to slaves; and if so, it is as lawful to commune with the one as the other.

Having reduced the question to its proper limits, I proceed to notice your correspondent's paper more in detail; and I hope you will not object to the form into which I have thrown the debate, as my object is to avoid a frequent repetition of "your correspondent," "my former paper," and similar unavoidable circumlocutions.

Mr. Webb.—"Is not the distinction which Christianus makes between Slavery as a political evil, and something that is not abstractedly sinful, fallacious?"

Christianus.—Here you confound national and individual responsibility. It is indeed a political evil for any government to uphold Slavery; but this does not prove it sinful for an individual living under such a government, under circumstances over which he has no control, to possess property in slaves. You believe it was evil in the government of Greece and Rome to uphold Slavery; but you do not, I suppose, believe that the slaveholders above mentioned were living in sin by holding slaves under these governments. We might say that even under the Jewish Theocracy, Slavery was a political evil, and like the law of divorce and the law of polygamy, "statutes that were not good" in themselves, but given under peculiar circumstances, and therefore right at the time, but yet it was not sinful for individuals to act under these laws according to their letter.

Mr. Webb.—"If the distinction be valid, the abolition of Slavery would be wrong. Moreover, how has it occurred, that if Slavery be not abstractedly sinful, Christianity in its progress has effected its abolition? Does that sacred system destroy something besides sin?"

Christianus.—Christianity has abolished the whole code of the Jewish ceremonial laws, and many other customs, but can we argue from this that those laws and customs were abstractedly sinful or altogether sin?

Mr. Webb.—"While Christianus asserts that Slavery is not abstractedly sinful, yet he tells us it produces 'cursed fruits.' This is passing strange."

Christianus.—Cannot a system politically evil produce its 'cursed fruits' without involving every individual connected with it in the charge of personal sin? Here again you confound public and private character.

Mr. Webb.—"Of Slavery, as it now exists, the sacred writings know nothing. It did not exist among the Jews."

Christianus.—I have never contended for the identity of ancient and modern Slavery in all their particulars; I have said the principle is recognized, viz. property in man. But the power of buying and selling slaves, not merely of the devoted nations, as you intimate, but of the *heathen round about*; of correcting them and keeping them in perpetual bondage is at least *something* like the modern system.

Mr. Webb.—"Allow me to examine the records of the New Testament: I hope to be able to prove that this case (1 Tim. vi. 1, 2), and that on which we are at issue, are so entirely dissimilar, that no

reasoning from the one to the other can be valid. Ancient Slavery originated in conquest: modern Slavery is founded on man-stealing. Our Slavery is the forcible detention of stolen men, or of their descendants.

Christianus.—I believe it would be difficult for any one to investigate or distinguish all the causes of Slavery either in ancient or modern times; but how does this affect the question? Is it not as wrong to make slaves by conquest as by kidnapping? Is it a greater crime to steal one man than a thousand? What is conquest but robbery on a large scale? Besides, were not many of the modern slaves captives from those wars which were excited among the African princes? These cases do not seem to me "so entirely dissimilar" as you would have me believe, as not to affect the question.

Mr. Webb.—"The character of ancient Slavery differed essentially from that of our times. His (the servant's) proper manhood was not disputed, his condition did not greatly differ from that of the subordinate branches of the family into which he was incorporated; the child of the Roman during his pupilage was, in a legal point of view, as much a slave as the servant, Gal. iv. 1, &c."

Christianus.—In this passage of the Galatians, the apostle simply means that in respect to the possession, use, and management of the estate, the child, in nonage, differed not from a servant; but, in quoting it to prove the equality of the child and the slave in other respects, the following remarks of Dr. John Taylor, as quoted by Parkhurst, show how much you are mistaken in this as in all

your last cited observations: "The common lot of *slaves in general*," says he, "was with the ancients, in many circumstances very deplorable. Of their situation take the following instances: they were held *pro nullis, pro mortuis, pro quadrupedibus, for no men, for dead men, for beasts*; nay, were in a much worse state than any cattle whatsoever. They had no head in the state, no name, tribe, or register; they were not *capable of being injured*: whatsoever they acquired was their master's, they could not plead nor be pleaded, but were excluded from all civil concerns whatsoever, were not entitled to the rights and considerations of matrimony, nor were proper objects of cognation or affinity; they could be sold, transferred, or pawned as goods or personal estate; for goods they were and such were they esteemed; might be tortured for evidences, punished at the discretion of their lord, and even put to death by his authority, together with *many other civil incapacities*, which I have not room to enumerate."

Mr. Webb.—"The Slavery of Greece and Rome was *not* tolerated in the primitive church."

Christianus.—"You have already acknowledged that slaveholders were in the primitive church. If by your terming them '*nominal*' you mean that they did not exercise all their legal power, I agree with you; but I maintain that the primitive church would not have tolerated any of its abuses, even though legalized, yet the thing itself, viz. a property in man, was tolerated. By the way, are not some of the American 'teachers of Christianity' prevented "from directly insisting on the enfranchisement of the slaves?" If they were to do this

would not "the banner of the cross become the standard of sedition, and every herald of its truths (be) regarded by both masters and servants as another Spartacus?" The government of America may be more guilty than the government of Rome, but private Christians under each might be in the same condition in reference to this subject.

Mr. Webb.—"The doctrines and spirit of Christianity are incompatible with Slavery."

Christianus.—"If they had been incompatible with the mere fact itself, then no slaveholder could have been a Christian, yet we find Christian slaveholders in the church; but that the spirit of Christianity is incompatible with the 'cursed fruits' of Slavery I readily grant.

Mr. Webb.—"I remind Christianus that the inspired penmen affirmed the state to be inconsistent with the right that the redeeming Lord had in his people, 1 Cor. vii. 23."

Christianus.—"Your interpretation of this passage makes the apostle contradict himself. He says, ver. 20, 21, "Let every man abide in the same calling wherein he was called. Art thou called being a servant, *care not for it*; but *if thou mayest be free*, use it rather." Do not these passages prove that Christianity did not *enjoin* freedom? The apostle asserted freedom to be better than Slavery; but he interfered not with the political bearings of the question. The slave was to care not for it, i. e. be not over anxious about it, but consider chiefly his spiritual freedom. When, therefore, he says, "Ye are bought with a price, be ye not the servants of men;" he cannot mean that they were to rebel against their masters,

but give their souls to Christ as their Lord; and if it have any reference to their servitude, the utmost it can mean is, that if they might be free, to choose a state of freedom in preference to that of Slavery.

Mr. Webb.—"Conjugal, parental, and social duties were inculcated, the due discharge of which was not compatible with a state of Slavery, &c. Now I ask Christianus if primitive masters, in their conduct towards their servants, had not acted on these principles, whether they would not have been worthy of exclusion from the communion of saints?"

Christianus.—I have already said that the primitive church would not have tolerated any of the abuses of Slavery. But was it not possible for a man to hold a slave and to give him what was just and equal, according to his condition? Was he bound to pay him wages in money in order to do this? Who should regulate the amount? If he gave him food and raiment, and treated him as a fellow-creature and a fellow Christian, could he not

fulfil all the apostle's injunctions without setting him free? To argue that a believing master was bound to pay his slave wages as a hired person, is to argue that Christianity enjoined the master to set him free, which we know was not the case. The salaries of human service in a free country vary from more than a thousand to less than three pound a year, and yet every one is considered to receive what is just and equal, according to the condition of the servant. If then a Christian master gave to his servant sufficient food and raiment, and every needful comfort, that also was just and equal, according to his station. If the American slaveholding professors do not treat their slaves with kindness and consideration, according to the apostle's rules, then let them be set aside from Christian communion; but if they cannot, as a body, be charged with this, let us not repudiate them merely because they hold a property in slaves, which primitive Christians did before them.

CHRISTIANUS.

Jan. 2, 1837.

AN APOLOGY FOR MINISTERIAL REMOVALS.

To the Editor of the Baptist Magazine.

THE suggestion thrown out by Philo-Pastor in your last number, is one of considerable importance, and especially at the present moment. I believe it is a fact, that there are more of our large and old established churches now destitute of pastors than were ever known at any one time; and from whence they are to be supplied, may well cause considerable anxiety. To wait until young men from our academies are pre-

pared to occupy them, will hardly be advised by any one competent to give an opinion; and as for ministers of character and ability without churches, I scarcely know of one in any part of the kingdom. If supplied at all, it must be by the removal of ministers from stations of less responsibility and prominence; where the pastor by diligent study, and by devout and patient observation, may have accumulated stores of crudition

and experience not so imperatively demanded in distant and less public stations. As to the *right* of destitute churches inviting settled pastors to supply them, I do humbly conceive many of our deacons and influential members have been labouring under a morbid and injurious delicacy on this subject; and it is to this part of your correspondent's letter that I propose to offer a few friendly suggestions. I am the more induced to draw attention to this matter, not recollecting that it has ever been definitely and at large brought under consideration in your pages; and from the present position of our churches, likely to appeal to some of them as a matter for practical decision.

We have been long taught to consider the congregational order of church discipline to be at once most consonant with the New Testament, and the best adapted to secure the growth of individual piety, and the advancement of truth in the world. Whether on some points we may not have carried our love of independence to too great an extent, may be a matter of serious inquiry: whether our sympathies and attentions may not have been too minute and contracted—whether we have not been sacrificing the good of the whole to the welfare of a part—and whether there may not have been discovered somewhat of a refined kind of selfishness in seeking what is beneficial to our own little inclosures to the disparagement and neglect of larger and more imperative claims. We cannot be too often reminded that the Church of Christ is one—one in the allegiance it bears to its Head—one in the affinity the parts bear to each other—one in the providential arrangements by

which it is governed. This unity, inasmuch as it confers a boon upon all, and strengthens the parts by consolidating them into a whole, imposes an obligation upon each:—that individual advantage should not be sought at the public expense; nor any private interest stand in the way of a greater good, or a more beneficial arrangement.

These observations, it is confessed, are of a general character, and apply to all the variety of cases which the history of the church may suggest. But to none can they with greater frequency or more propriety apply, than in the particular disposal of those whom the Great Head of the Church has raised up to be its guides and instructors; and to this one case will the following observations entirely refer.

I conceive, Sir, that when a young man devotes himself to the work of the ministry, he pledges himself to the cause of Christ at large; his time, his talents, his entire self is his Master's; and it is just as imperative upon him to devote every one of his talents to the utmost possible advantage to the church and to the world, as it was at first to engage in the work at all. His first engagement is to the work itself: this is of paramount, binding obligation: the precise location in which he may discharge this duty, is quite a matter of after consideration, and ought to be modified and regulated just as a supreme regard to his first duty may suggest. In an important sense, every minister is the property of the church at large; or rather of that gracious superintending providence which provides for the well-being of the church; nor is he any farther at his own disposal than as he cou-

ceives in any given direction he may most effectively subserve the interests of the Redeemer's kingdom. It consequently forms one of the most delightful parts of what are called our Ordination Services, to trace the leadings of Providence in first preparing and adapting an agency to the wants of a given church, and then directing the attention of that church to the instrument which an unseen hand had been preparing for its benefit; and not unfrequently have there been such coincidences, such concurrent yet unconscious arrangements, as when developed have greatly contributed to the delight of the church at large, and to strengthen its faith in that all-wise, protecting, yet invisible power by which its affairs are conducted.

But the particular inquiry returns.—When the hand of Providence has been visible in the appointment of a minister to a given spot, is it his duty, in any subsequent stage of his life, to remove? The answer to this inquiry will be readily suggested by applying the general principles already laid down; and which are just as applicable to a minister's removal as they were to his first appointment. If his time, his talents, his entire self is his Master's; and if he be bound to devote them to the utmost possible advantage of the church; then should he, by native gifts, by diligence in study, by absorbing devotedness to his work, outgrow the sphere in which he at present labours: then the Great Head of the church, and its officers acting under his unseen impulse, may call him to more arduous service, and to a more onerous station. Did he consult his own ease, or his love of study, or his local partialities and claims,

he might be tempted to live and die in his present comparative seclusion. But these are all subordinate considerations; the same hand which guided him where he is may assensibly guide him away; and he would not act in accordance with the entire consecration of himself to his Master's cause, were he to consult flesh and blood in his decisions. And with respect to the church over which he presides, were they permitted to consider their own private and personal interests, would obstinately refuse to let him go; but then, to the church in such a case as this, we apply that other principle (obvious enough to the dullest capacity when taken apart from its application, but not quite so obvious when it is made to fit a particular case) that "no man is to seek his own, but every man the things which are Christ's;" or in other words, that they are forbidden to indulge that refined kind of selfishness which retains what is beneficial to a part irrespective of the claims of the whole.

We are told sometimes with a measure of warmth approaching to ill-temper, that no church has any right to invite away the pastor of another church, unless that pastor is what is usually called *moveable*. Now let us examine this a little more closely. In the first place, what is meant by being *moveable*. In one sense, every minister is, and at all times ought to be, *moveable*; that is, he ought always to be ready to obey the voice of Him whom he calls Lord and Master; to go anywhere at the bidding of his providence, when its intimations are clear and unequivocal. But this is not the sense usually intended. It is used to describe a minister who is where he does not wish to be; who is

labouring with a people who have not his affections, nor he theirs; looking one way, and rowing another; a condition in which no minister ought to be left for six months together—a condition which, if long retained, will chill all the best emotions of the heart, will turn the services of the sanctuary into an official task, and rather hinder than forward the cause of truth and piety. When a minister of the gospel finds himself in this condition, it is better for him to remove at almost any risk or loss. From that moment his tranquillity may be said to be at an end: those fine and delicate sensibilities which bind a minister to his people, and which predispose them to receive profit by his instructions, become one by one dissolved; their connexion is no longer one of affection but of convenience; motives and actions are misconstrued, and a spirit of party divides the church into sections, and eats out the charity which is the bond of perfectness.

There can therefore be no difficulty in a case like this. But how are churches at a distance to know the relation subsisting between a pastor and his people; how are they to ascertain the wishes of a minister if no inquiries are to be instituted until it is publicly known that a removal is contemplated? If no minister is to be invited but those in this condition, what a premium is offered to that race of busy-bodies whose name is legion, to raise reports that such a preacher is moveable, when they merely wish that he should be so; and what a hardship to the minister, if an invitation to a distant church should necessarily subject him to all the suspicions and heart-burnings

which, for want of a more healthful state of Christian society, too frequently attend upon the removal of a pastor? How many cases have been known to exist, where, from causes never divulged beyond the limits of his own family, a minister may, for years together, ardently and laudably wish to remove to another part of his Master's vineyard; but which, being of a meek and patient spirit, he has chosen to keep locked up in his own bosom, rather than subject himself and his church to these painful consequences.

When looking at the actual state of our Societies, it may be a matter of grave inquiry whether the removal and change of our ministers are so frequent as they might be with advantage both to pastor and people. It is well known that the founder of the Wesleyan polity (than whom, perhaps, no man ever better understood the principles of human nature) would never permit his preachers to remain more than three years together in any one of his circuits; and the preachers in the connexion of the Countess of Huntingdon are required to supply another church than their own a certain portion of every year. Such a migration as this, however, is not contended for; but when, on referring to the past, we recal the actual benefits which have arisen from a pastor's leaving one church, and occupying another, such removals can in no respect be matters of regret. How often have we seen a minister inspired with fresh spring and energy in the discharge of his duties, merely from the change of scene and of connexions; and the people, grown callous under the intonations of a well-known voice, aroused and interested by a novel

and unaccustomed exhibition of truth. Churches which have sunk into lethargy under one minister, have arisen with new life and energy under a ministry of another description; and surely it is too much to expect, unless in minds of an original and powerful order, that in this reading age, the preacher himself should through the whole circuit of his life, be able to supply his hearers with truth in such a variety of shades as constantly to keep alive their interest; or exert himself with such unvarying energy as to afford a never-failing supply for theirs.

I am aware that objections may be taken to propositions of this

kind, and that no general rules can be laid down applicable to all cases, or to the same case at different times; but, having already occupied more of your pages than I had intended, and drawn a larger draft upon the time of your readers than perhaps they will like to honour, such objections may fairly be left for reply in case they should actually be made. In closing, permit me to request them to view the subject in its extended and general bearing, and as much as possible dissociated from any personal or local interests which in certain cases may possibly be affected,

I am, yours,
A LONDON DEACON.

THE BAPTIST MISSION.

THE Baptist denomination has acquired considerable honor in the missionary field. Not only did it in a great measure lead the way in the christianizing efforts which distinguish our times, but through those devoted men, Carey and his associates, a great impetus has been given to the translation of the sacred Scriptures into the languages of heathen nations.

But although our denomination has thus honourably stood forward, and often undertaken the responsibility of new measures, it is certain that the resources of the denomination are not yet fully brought out in the support of missions.

We have been in this respect outstripped by others who have subsequently entered on the missionary career. The sum we appropriate for missionary purposes is not proportionably so great as the amount devoted by

our brethren of other communions. For instance, the Wesleyans are not more wealthy in proportion to their numbers than the Baptist denomination, but they devote a much greater sum in proportion to their numbers for their foreign mission. In England they are only about *three* times as numerous as the Baptists, but the amount contributed for the year ending 1836, was full *four* times as much as the sum raised for the like purpose by our denomination.

A far greater income might be available for the purposes of our Missionary Society, if the members of our Baptist churches were imbued with a missionary spirit, and if each one would devote to the sacred object a regular contribution of almost the smallest amount.

From calculations as to the number of members in the counties of England, based on the report

of the Baptist Union, and excluding the General Baptists, it appears, that in nearly all the counties the contributions to the Missionary Society fall considerably below one penny per week from each member. In thirty-one of those counties, the amount actually contributed for the year ending 1836 was about £5445, but if the members of the denomination in those counties had contributed on an average at the rate of one penny per week only, the amount poured into the missionary treasury would have been about £15,980.

Even the Metropolis, with all its wealth, after deducting the amounts contributed by persons of other denominations, and leaving out those splendid sums which one or two noble individuals of our communion consecrate to the work—even the Metropolis, after these deductions, scarcely yields a sum which will afford an average of one penny per week from each Baptist member. Some of our churches in London and its vicinity, standing high for character, intelligence, and respectability, do not contribute more than a third part of this sum.

Upon comparing the last Missionary Report with the Report of the Baptist Union, it appears that there are between 500 and 600

churches from which no contributions are received.

It is deeply to be regretted that our Missionary Society should so frequently have to struggle with pecuniary difficulties, and not be able to do more than maintain the stations it at present occupies, while the most pressing calls are made for it to extend its operations. It is painful that such should be the state of things, and the resources of the denomination not be more fully developed in its support.

Let the statistical account of our churches, so carefully brought before our notice in the Baptist Union Report, be used for the purpose of making those resources available for missionary objects.

Let our churches be divided into districts, and one or more Missionary Collectors appointed to each section. Let a better organization, and more systematic efforts of this kind be attempted, and the average of one penny per week from each member will not be found more than can be cheerfully afforded, to send abroad the glorious gospel of our salvation; and with all our efforts let it be ours fervently to use the exclamation, "God be merciful to us and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."

A BAPTIST

POETRY.

THE DESTITUTE CHURCH,

WITH REFERENCE TO ONE DEPRIVED OF THE LABOURS OF AN ESTEEMED PASTOR,
BY PERSONAL AFFLICTION.

Fold of the desert, where
Hath thy lov'd shepherd fled?
Doth he forget to care
For those he lately led
By silent waters, and in pastures green,
Near to the peaceful tents, and where the flock had been?

L.

City of Zion, why,
 Why hath thy watchman gone?
 No longer doth he cry
 At eve or early dawn,
 "The morning cometh, and the night,"
 But silence ever reigns, over the watch-tower's height.
 O Lord our God! when Thou,
 In judgment art reveal'd,
 The shepherd's head must bow,
 The watchman's lips be seal'd,
 Though vocal with a sweeter strain
 Than once from heav'n awoke the slumberers of the plain.
 But we will praise thee, Lord!
 That still our Shepherd lives;
 And thou can'st speak the word
 That joyful utterance gives
 To lips that shall be first to tell,
 Though curtain'd by the cloud, thou hast done all things well.
 Do thou thy servant bless;
 Do thou thy servant hear;
 Let rivers in the wilderness
 His fainting spirit cheer:
 In quiet confidence his heart sustain,
 And as he *hath been* blest, so bless him yet again!

E. P.

REVIEWS.

The Christian Atonement; its Basis, Nature, and Bearings: or the Principle of Substitution illustrated, as applied to the Redemption of Man. With Notes and Illustrations. By the Rev. JOSEPH GILBERT. London, W. Ball. 1836. pp. 477.

It has been justly remarked by Mr. Hall, that "it is one thing to presume to anticipate the counsels of heaven, and another, after they are accomplished and exhibited as facts, humbly to explain the wisdom with which they are fraught." The Christian atonement is so entirely a doctrine of revelation, that the duty of an author, in relation to it, is simply to follow the guidance of the Inspired Writers in the exposition of the principles on which it proceeds, and in pressing its practical application. It were exceedingly rash to inquire, how much more so to determine, whether God could not have saved mankind by other means than the sacrificial death of his Son consistently with the laws of his moral government? And not less so to entertain the question as

to what would have taken place if this particular expedient had not been resolved upon? How is it possible for us, how is it possible for finite minds at all, to say what God could or could not do without infracting upon his perfect and glorious scheme of universal government? Unless we knew all the moral relations in the system of the universe, it is palpably absurd for us to pronounce in such a case; and it argues a mind ill-informed of the legitimate topics of human inquiry to push its speculations in such a direction. Our province is to receive the announcements of revelation with profound deference, and then to occupy ourselves in a spirit of humility, of teachableness, and prayer, in such an examination of them, as may lead us to perceive how they display the depths of infinite wisdom, and the riches of sovereign grace.

If grace and wisdom are any where displayed in the peculiar doctrines of the gospel, we are prepared to find their pre-eminent

manifestation in the doctrine of the atonement. And, accordingly, we are directed to it by the Inspired Writers themselves, as exhibiting the very perfection of divine wisdom, and an infinite plenitude of mercy. (1 Cor. i. 18—24. ii. 6—10. Eph. i. 7, 8. ii. 4—7. iii. 8—10.) Some of its congruities we are able to discern; we can understand its consistency with the character of God as a Moral Governor; and with those principles of rectitude and benevolence on which his administration is conducted; but the probability is, that we have incomparably more to learn on these points than at present we can be said to know. The scheme of mediation established in the person, and essentially based upon the propitiatory death of God's incarnate Son, is in its fitness and correspondency with the moral harmonies of the universe, as yet but imperfectly comprehended. It answers a grand purpose, a purpose every way worthy of such an expedient, in the salvation of our apostate race; but for aught we know it may look much beyond this its immediate object, and be adjusted to other parts of the general government of the Supreme Being. Some of its mercy also we have tasted. By means of it, as believers, we are reconciled to God; brought into a state of recovered friendliness with him, and enjoy privileges as his children, and the disciples of his beloved Son, which alike dignify our nature and rejoice our hearts; but comparatively little have we yet received, for an eternity is before us fraught with light and glory ineffable. We are waiting for the grace to be brought unto us at the revelation of Jesus Christ, and then, in a more emphatic sense than ever will be opened to us, "the fulness of him that filleth all in all."

The experience of the penitent and the redeemed, in all ages, has practically ascertained the exact adaptation of the doctrine of atonement to the spiritual condition of those for whose benefit it is intended. A system of grace could not be more wisely and judiciously

sued to the circumstances, or to the conscious necessities of sinful and responsible creatures. Its divine origin might safely be argued on this ground alone. It is precisely the mercy which guilty creatures needed, and that in the absence of which all others must have failed to make them happy. When the mind is first awakened to a sense of guilt and of consequent exposedness to danger; when its own helplessness is realized, and its inability to satisfy the demands of law and justice, with what lively perceptions of its value and suitableness is not the doctrine of the substitutionary sufferings and death of Christ welcomed! To the convictions of an individual in such a state, the doctrine carries the evidence—the satisfactory and overwhelming evidence—of its having originated in the love, and been framed by the wisdom of the Eternal. It seems to us impossible that the reality of an atonement can be doubted by any man who has been heart-broken in the recollection of his sinfulness, and has gone away from the throne of grace with a pacified conscience, and a sense of pardon. We know it is not the province of fallible creatures to sit in judgment upon one another, and we would, if we know ourselves, be very far from indulging the practice in a single instance; at the same time we cannot refrain from saying that we are constrained to view the rejection of this fundamental doctrine as totally inconsistent with the very first elements of vital and experimental religion.

There are, to the doctrine of the Christian atonement, speculative objections, and objections of a practical nature. Both these kinds of objections have at least been urged against it; but it may be feared, if in every instance they have not been advanced by those who were in the predicament of the natural man:—"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." There is something so irreconcil-

ably repugnant to the pride of the human heart in being indebted for salvation exclusively to the meritoriousness of another, and in no sense and no degree to our own worthiness, that to this cause alone, we cannot but apprehend, may be traced by far the greater portion of the opposition which evangelical views of revealed truth have had to encounter. That opposition we are quite aware has been made to assume a philosophical character, and has been thrown into the form of metaphysical argument; those who have conducted it would not be supposed to be actuated by any personal sentiment, but to reason on abstract principles; they even appear, in their writings, as the assertors of a scriptural piety, and vindicators of the character of God, from the pretended distortions of the Calvinist: but these are nothing else than the subterfuges of the carnal mind; the true origin and secret of the dislike is still found there; it resolves itself into personal enmity against the humiliating and self-annihilating doctrine of the cross.

At no other conclusion than this can we arrive, if we turn to the evidence of the doctrine as exhibited in the sacred page. That evidence is so manifold and conclusive, that it compels belief. So clearly, and in such varied forms, and numerous instances is it declared, that the sufferings of our Lord were peculiar, that he came into the world for the very purpose of making a propitiation—of dying in the room of the sinner—of delivering himself as a sacrificial victim—"the just for the unjust"—and not merely as a divinely commissioned teacher, or an example in his life of active, and in his death of passive virtue—that advocacy of the latter view, in rejection of the former, can be attributed only to the want of a willingness to submit to the authoritative declaration of the Word of God. It is not so much a misapprehension of its testimony as a flat contradiction. To take away the atonement from the Christian, would be much the same

as to blot out the sun from the solar system. A greater blank, a more profound and awful darkness would not ensue in the one case than in the other, while the ultimate consequences would be infinitely more disastrous. An occasion of holy rejoicing, therefore, unquestionably it is, that all attempts of the kind have proved abortive; and that notwithstanding the subtlety of metaphysical reasoning, the criticisms of misapplied learning, and the effrontery of a semi-infidel dogmatism, the basis of our salvation remains firm and immoveable, deep, broad, and massive, and strong as "the munition of rocks."

The work now before us is a professed defence of this capital article in our faith. It was undertaken by the author at the solicitation of the committee of the Congregational Library, and forms the third series of lectures delivered and printed under their patronage.

In proceeding to the consideration of the subject thus assigned him, Mr. Gilbert states, that what appeared to him to be the present desideratum in this branch of our theological literature was not minute scriptural proof, but a discussion, somewhat free and popular, of the theory of the Christian atonement; "not a critical discussion, but an investigation rather of the genius of that scheme of recovery which we think to be clearly enough laid down in Scripture"

"Our inquiry is, What are the principles upon which it proceeds? What the objects it is designed to accomplish? Whence its necessity? And in what respects, though purely a matter of revelation, it nevertheless may be shown to be not repugnant to any of the dictates of enlightened reason."—pp. 8, 9.

After such a statement of the line of remark intended to be adopted and pursued, we did not, of course, look for the adduction and detailed examination of particular texts; nor for elaborate criticism; but we confess ourselves nevertheless a little disappointed in the character of the book. We think that it might, without having descended into the specification of individual texts, have

been somewhat more constructed upon the word of God. Not that the author ever attempts to take the doctrine off from its own secure basis, in divine revelation, and set it upon the slippery foot of metaphysical argument; but that he has given us rather a series of philosophical discourses than a scriptural exposition. This also was the less desirable, as the treatise was intended to be popular. We fear it is too abstract for general readers, and that they will find themselves too much wearied with dry disquisition, and too little refreshed with the living water which is drawn from the font of inspiration.

The general scheme of the work is thus set forth:—It is to consider,

“ I. The relation between God and man; which we regard as not simply the *paternal* and *filial*, nor that of *proprietor* and *property*, but of *governor* and the *governed*.

“ II. Certain *preliminary* objections, which are either common to the opponent theory, or contradictory when applied to the one impugned.

“ III. The nature and ground of moral administration *in general*.

“ IV. Some *special* principles involved in that administration.

“ V. The functions and *bearings* of substitution.

“ VI. The *qualities* essential to constitute a *valid* substitution.

“ VII. The argument in general, as applied in a summary of *objections* and *answers*.

“ VIII. The *practical* application to which the doctrine must naturally lead.”

p. 33.

It is more than we can undertake to give analysis of the discussions of the author on these several points; to note where we agree with him and where we think he has not been sufficiently clear or sufficiently guarded in his statements; or where he might have made better use of his materials, or have put his argument into a stronger position, or a more conclusive form. All that we can further attempt is to offer a general opinion of the work, with a few observations of a more particular kind serving a little to qualify our general remarks; and then to furnish our readers with an extract or two showing the author's sentiments

on some of the great questions which his subject involves.

In giving a general character of the work, we have no hesitation in describing it as on the whole a masterly performance. It is a volume full of sound argument, logical, learned, and not unfrequently profound. It communicates enlightened views of the regal character of God, of the nature of law, of the province of mercy, and of human responsibility. We think it especially excellent in elucidating the general grounds, and the special principles, of moral administration; and not only conclusive, but forcible, in arguing from its natural operation to the inadequacy of repentance to expiate sin. In disposing of the objections of the Socinian, the author writes with a becoming confidence in the soundness of evangelical views, unravels the sophistry, and exposes the disingenuousness of the arguments opposed to them, triumphantly refutes his adversary, and establishes the truth.

This general commendation, however, is subject to some qualifying exceptions. The style of the book is heavy, dull, and sometimes affected. This last property we think it has acquired from what looks like an anxiety to avoid the ordinary words and phrases of theology. There is apparent, in by far too many instances, an effort to say things in another way than that which is obvious, and the consequence is both unpleasant to the reader, and unfavourable to the author; for after having been attracted by a passage which, from its construction and phrasology, seems to promise something extraordinary, you find, upon looking into it that it contains nothing beyond a common-place. Sometimes we met with obscurities which imposed the necessity of reading a sentence two or three times, and even then we were not certain if we really understood what was meant. The remark is indeed generally applicable that there is a want of perspicuity; occasionally, perhaps, the thinking is not clear, but, much oftener, the thought wants embodying in a plainer and more palpable form.

A student may go through the work, but we much question if what is understood by a general reader will. Now and then, also, there is a sort of flippant, undignified manner of treating an adversary, which is alike unsuited to the subject, and to the grave argumentative style in which it is discussed. If we add one friendly animadversion more, it will subject the author to the censure to which we have already said that rashness is exposed which pronounces upon what it behoved God to do in the hypothetical case of a different arrangement of the universe from that which actually exists. In one instance at least, we find him indulging in a speculation of this kind, and even asserting what the divine Being, in a supposed state of things, would "doubtless" have done.

From the following extract it will be perceived that Mr. Gilbert, in his definition of atonement, regards it as expressing, not the effect of our Lord's interposition, but the nature of that interposition itself.

"The sense usually affixed to the word atonement announces the specific mode by which re-union is or may be lawfully and consistently effected between parties in disagreement. This specific mode has an especial reference to the one party as guilty, and to the other as the guardian of law. It is the accomplishment of something which removes the barrier interposed by some legislative enactment against the recognition of the offending party, otherwise than as an offender and liable to punishment; or which takes away an objection, otherwise insurmountable, against favour and kindness being shown, how much soever he may desire to gratify his clemency by the official Avenger."—p. 31.

This view of the nature and design of the atonement is essentially that of Mr. Fuller. By him it is defined in fewer words, and with the characteristic nervousness of his own style of thought, "that satisfaction to the divine justice by virtue of which nothing pertaining to the moral government of God hinders any sinner from returning to him." (Works, vol. ii. p. 524.)

The general summary of evangelical truths involved in the scheme of the Christian atonement given in

the following passages is well drawn, and affords a comprehensive view of the whole case.

"The great God has treated us as responsible beings. He is our Legislator; and in that capacity has subjected us to law, that law denounces a curse, including the penalty of death upon transgressors; mankind are transgressors, accordingly convicted before God, and under condemnation. Before sentence is executed, Jesus Christ undertakes to become their Saviour; to accomplish this object he is made subject to that law which we had violated; he fulfils it so completely as to know no sin, yet he is made sin for us; though innocent, he suffers the curse, sheds his blood, dies a violent death, becomes a sacrifice. This his death is for us, in the sense of the just dying for the unjust; of becoming a curse, to rescue those who were under a curse. By this death we are, in fact, delivered from the penalty. While he suffers, the fearful award is removed from us, and we reconciled to God; so reconciled, that to those who believe, there is now no condemnation. We are unjust, he is just; we are condemned, he is innocent; we are pardoned, he suffers; and by this his interposition, God who justifies us the ungodly, is, in so doing, declared to be just."—p. 70.

Philosophical discrimination will be observed in the manner of stating the grounds of virtue, and of placing them in something ulterior to will, while yet Divine will is as to us its ultimate rule. And with the following extract we finish.

"The ultimate law of moral agents, must be the will of God, not, indeed, considered as arbitrary, but as issuing from the unchanging dictates of his only perfect nature. Divines, with justice, have renounced the sentiment that mere will, abstractedly considered, can be any foundation of law, or the criterion of right and wrong, since that would annihilate the essentiality of the distinction between good and evil; and by excluding justice, as well as other moral qualities, from the Divine essence, those attributes being thus considered as contingently dependent on arbitrary volition, would impair the grounds of reverence for the Deity. They, therefore, maintain, as the Scriptures teach, that justice must, in the order of our conceptions, at least, be regarded as antecedent to will, and as independent of it, even of the Divine will.

"'Shall not the Judge of all the earth do right?' What a world of profound

meaning, but seldom noticed in proportion to its weight, is there in that question! We are necessarily referred by it to a prior standard of right by which the will of the *Judge of all the earth* itself is regulated. Most delusive, and indeed, altogether without sense, would be the appeal, did it signify that whatever the Divine Being might be considered as doing, must, on that account, because he does it be considered as right. The word "right" would have no reference to a moral standard, but only to irresponsible power, and it would no longer be wicked, but merely foolish to question the Divine decisions.

"We cannot but perceive, from this and other representations, that the Scriptures presuppose a chain of truths, of essential and unalterable relations, according to which the Divine judgments and acts of will are themselves determined; but they do not admit the existence of those eternal truths to be independent or exclusive of the Divine nature. Were there no God, there would be neither truth nor error, neither effect nor cause, neither eternity nor time. The Divine essence includes all truth, all energy, and all duration, beyond which nothing real or good, except as derived and supported, can subsist. Exclude a Deity, and the foundations are destroyed; there remain neither being nor relations, neither physical nor metaphysical connexion. Blank nothingness supervenes. Though therefore the source of truth lies beyond will, we cannot seek for it beyond God himself; so justly is it said, that he is *truth as well as life*. And though Divine will cannot be said to constitute truth, yet its decisions cannot but be in accordance with his nature, and therefore unquestionably just. *The judgments of God are according to truth.*"—pp. 156—158.

Antidote to the Miseries of Human Life.
Sherwood and Co. pp. 264.

We are delighted to see the ELEVENTH edition of this truly interesting work, distinguished as it is, by purity of sentiment, evangelical piety, and practical wisdom. We know not any book of the same nature, so calculated both to interest and improve, as the "History of Widow Placid." We are sure that wherever she has been admitted once, she will be always a welcome guest, both to the grave and to the cheerful; and, as long as there are "miseries in human life," this antidote will, if consulted, afford a remedy.

As we understand the esteemed author still lives, and generously intends devoting the profits of this edition to charitable purposes, we earnestly hope she will enjoy the luxury of ameliorating some of the *real* miseries of life; as we know, by her friendly counsel, she has often removed those that were *imaginary*.

We rejoice to learn, that, should the sale of this volume justify the undertaking, "Talents Improved," and other works, by the same author, may be expected to follow.

A Catechism on the Sabbath Day. By Thomas Veryworth. 2d Ed.
Archbishop Usher on the Lord's Day.
The Lord's Day Record. Nos. I—VII.

Nothing is more important for the welfare of a Christian country than the due observance of the Lord's-day. To secure this blessing is the object of these works. But when the appeal is made to human legislation, for the purpose of enforcing its observance, we think that our brethren err. The Sabbath should be regarded rather as a blessing than an imposition; and men are accountable for the use of it to God alone. Diligence in diffusing proper sentiments respecting this, and every other religious duty, is binding on Christians; and by such means, the object will be best secured. If law could have effected a reformation in the habits of society, those which stand on our statute books would not have become obsolete through their inefficacy. Perhaps the open and shameless desecration of the Sabbath is intended to teach us the necessity of an enlarged out-pouring of the Holy Spirit on the churches of Christ, and on all mankind.

The Evangelical Labourer Delineated.
A Sermon preached at the Annual Meeting of the Northern Baptist Education Society, May 4th, 1836. By the Rev. John Edwards, Clapham. Wightman. pp. 39.
—This sermon was published at the request of the Committee before whom it was delivered, and will be read with advantage by all who desire to see gospel piety sustained by practical energies, and practical talents improved by diligent cultivation, devoted to "the cause of God and truth."

OBITUARY.

MRS. ANN SOULE.

THE subject of this brief memoir was the only surviving daughter of the Rev. G. Moore, late of Tonbridge, Kent. She was born on the 20th of April, 1807. In the month of August, 1834, she was united in marriage to the Rev. J. M. Soule, of Lewes, Sussex, and on the 8th of March, 1836, she entered into that rest which remains for the people of God.

Seldom has the attention of our readers been invited to circumstances more affecting than those connected with the death of this young disciple. If a combination of natural and moral excellencies could have retained her upon earth, she had now been mingling her joys and sorrows with an endeared circle of Christian friends, in whose esteem she was privileged to live. But that God who worketh all things after the counsel of his own will, and whose thoughts are not as our thoughts, weakened her strength in the way, and permitted her to behold man no more with the inhabitants of the world.

The friends of the deceased were unexpectedly called to drink the wine of astonishment, in beholding the object of their regard and expectation numbered with the dead, but it is to them a source of consolation under this bereaving stroke, to know that they need not sorrow as those who have no hope. For though her sun went down at noon, her Christian character had become matured, and as a shock of corn fully ripe she was gathered into the garner of God. During the whole of her illness she displayed an eminent degree of patience, an utter renunciation of self, an implicit reliance upon the Saviour, and a joyful anticipation of heavenly bliss. This will appear from the following memoranda taken at that period.

"I have long been convinced that religion is a divine reality. I know my end is near, but I am not afraid to die. I have a good hope through grace. The Lord is very gracious to me; and I esteem it a great mercy, that I have not now a Saviour to seek, but to enjoy. Christ is very precious to me. I am without a doubt. I know that my Redeemer liveth. He is all my salvation and all my desire. I have no righteousness of my own; I am a guilty sinner, an unprofitable servant; but what an unspeakable mercy, that the blood of Jesus Christ cleanseth from all sin."

To one of her attendants, a pious servant, she said, "I hope I have an interest in your prayers." Being assured that she had and in the prayers of many others, she observed, "I am such a poor unworthy creature, I need the prayers of the Lord's people. I must say to corruption, 'Thou art my father, to the worm, 'Thou art my mother and my sister. But that is a sweet truth, He shall change our vile body, that it may be fashioned like unto his glorious body.'"

Seeing her beloved parent and husband much distressed, she requested them not to grieve on her account, because she was happy, and expected soon to be perfectly so. She then most affectionately and earnestly commended them and her babe (nearly five weeks old) to God, particularly urging her dear parent to be a kind father to them as he had been to her.

On the morning of the first Sabbath after her illness, she said to her husband, "I expected we should this day have walked to the house of God in company, but the Lord's ways are not our ways. The providence is a very mysterious one, but be not cast down;

'God is his own interpreter,
And he will make it plain.'

I hope before long to begin my Sabbath in heaven." She then repeated the 92d Psalm, Part I., Dr. Watts, and dwelt with particular emphasis on the last verse,

"Then shall I see, and hear, and know," &c.

For a short time she experienced the temptations of the enemy, who insinuated that her hope, after all, might be groundless, that she was impatient under her sufferings, and could not hold fast her confidence steadfast unto the end. But by the sword of the Spirit and the shield of faith, she was enabled to quench all the fiery darts of the wicked one. Her usual composure and magnanimity of mind returned, and she observed, "I see I have not climbed up any other way into the sheepfold, but have come in at the door. 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." At another time when suffering severely, she said, "Oh cruel pain!" but instantly observed, as if to correct herself, "What are my sufferings to the sufferings of Christ."

" His way was much rougher and darker than mine,
Dil Christ my Lord suffer, and shall I re-
pine?"

As a proof that she was delivered from the fear of death, she occasionally said, "The waters are very shallow. Death has no sting. 'Oh, the pain, the bliss of dying.'"

When the day previous to her death began to dawn, she observed, "I expected before now to have beheld the light of a brighter sun—the Sun of Righteousness in glory." Her thoughts now became more absorbed in eternal realities, and the Spirit of glory and of God eminently rested upon her. At one time, with an indescribable sweetness beaming upon her countenance, she said,

" See the kind angels at the gates," &c.

Then, with much energy, lifting her eyes and hands towards heaven, she exclaimed,

" Lend, lend your wings, I mount! I fly!
O grave, where is thy victory?
O death, where is thy sting?"

Shortly afterwards, she repeated the last verse of the 39th Hymn in the Countess of Huntingdon's collection :

" Musing on my habitation,
Musing on my heavenly home,
Fills my soul with holy longing;
Come my Jesus, quickly come:
Here vanity is all I see,
Lord, I long to be with thee."

This request was speedily granted, for these were nearly the last words she uttered before she fell asleep in Jesus.

" The Angel of the Covenant
Was come, and faithful to his promise, stood
Prepared to walk with her thro' death's dark
vale.

And now her eyes grew bright, and brighter still,
Too bright for ours to look upon (suffused
With many tears) and closed without a clond.
They set, as sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven."

On Lord's-day evening, March 20, the event was improved by the Rev. Eliel Davis of London, from 1 Thess. iv. 14, to a numerous and deeply affected audience. Indeed the interest felt on the occasion by all classes of society in the town was so intense, that the Chapel was crowded long before the hour of service, and multitudes sought admission in vain. "The righteous shall be in everlasting remembrance."

RELIGIOUS INTELLIGENCE.

STATE OF THE BAPTIST DENOMINATION IN
SCOTLAND. NO. III.

" To the Editor of the Baptist Magazine."

In your October number there are a few strictures by "Z." on my first communication, which it was my intention to have noticed at an earlier date had it been in my power. In reply I beg leave respectfully to inform your correspondent, that when I spoke of the Baptists in Scotland, I classed them, as he may find on a reference to my paper, under two heads, "*Scotch and English*;" and that when I alluded to the "disjointed state of each party, and the want of cordial union," I had this classification in view, without any allusion to the subdivisions on either side. On the supposition that this was my meaning (and why it should be doubted, I am at a loss to comprehend), your correspondent "fully concurs" with me in my allegation; "had," he says, "your correspondent's remarks alluded merely to the disconnected state of the different parties of Baptists in Scotland, they would then have been but too consistent with fact."

The decision with which your correspondent has entered his protest against the "unwarrantable practice" of exclusion, which now obtains in some of our churches, is matter of rejoicing, and will, it is hoped, go a great way towards banishing from amongst us what every right thinking mind must admit to be a disgrace to the name of Christianity. And I would take this opportunity of informing your correspondent, that *Scotus* has no wish to see the Baptist churches in Scotland adopting the principle of "free communion:" all that his remarks were designed to enforce, is simply what "Z." has hypothetically stated, and in which, he says, he cordially agrees.

There is only one other point of your correspondent's communication to which I shall at present refer. In characterizing the two parties of Baptists in Scotland, I stated that the Scotch Baptists contended for a plurality of elders; mutual exhortation of the brethren on the Lord's-day; and disapproval of Pastoral support, &c. In reference to the first of these statements, "Z." admits that it is "held by many of them as a principle, but often departed from in prac-

tic." The exhortation of the brethren on the Lord's-day he admits is generally practised, although he indulges the hope that it is not in every case *dogmatically* insisted upon. The third statement, viz. that they disapprove of Pastoral support, he "positively and without any qualification denies." He "admits and deeply regrets that the duty of Pastoral support has been *so little exemplified amongst them*," but contends, that if it "has been or now is at all attended to, this is sufficient to show, that there is no *principle* of theirs hostile to it." This I admit would be true were it the case that the conduct of his party was always, and in all things, regulated by their principles. But, that this is not the case, he has himself shown, when he admits that they hold the *principle* that a church ought to have a plurality of elders, but *often* depart from it in *practice*. Also when he contends that they hold the *principle*, that Pastors should be supported, and in the same sentence admits, that it is but *little exemplified among them*. The picture which your correspondent has thus inadvertently drawn of the conduct of his friends is rather humiliating; especially when it is remembered that they are Baptists, and Baptists who above all others boast of their acting up to the very letter of the law's requirements.

It will at once, I doubt not, be conceded by all parties, that the "practice" of a Society in the absence of a written creed, is the legitimate source from which to judge of its "principles." If there are insuperable obstructions to their acting out their principles, the Society will not be to blame for the discrepancy between these and their practice; yet without these obstacles are known, a stranger will doubtless be justified in judging what are their principles from their mode of acting. Now in the case of Pastoral support, seeing that the practice according to "Z." has been "so little exemplified" by his friends, he ought not to be surprised that they are charged with holding the principle opposed to such a practice. Nor ought it to be forgotten, that to free from the charge of inconsistency, to call it by no worse name, any society whose practice does not correspond with their principles, the obstructions in the way must be, not imaginary, but real; not trifling, but insurmountable. Now, how stands it in the present case? Your correspondent admits, that the party with which he is connected, holds the "principle" that Pastors ought to be supported, but admits that the proof has been but "little

exemplified." And what is the obstacle which he mentions as being in the way? "Our poverty, and not our will, he says, consents." I confess, I was not a little surprised when I read this statement of your correspondent; and had it been uttered by a stranger to the body, I should have regarded it as a sally of keen sarcasm. What will the Churches in Paisley, Glasgow, Dundee, Kirkcaldy, Dumfermline, and Edinburgh, think, when poverty is alleged as their only excuse for not acting out a principle which they believe is based upon the word of God, and which they profess to hold? Poverty would certainly be a sufficient excuse did it actually exist, but it is a well-known fact, that in each of the above-mentioned places, there are Scotch Baptist Churches who are well able to support a Pastor, or two, if they prefer a plurality, and who do not! What then are we to make of the assertion that poverty is the cause of this Scripture principle not being acted upon? But your correspondent asserts, that there are, "what all acquainted with the denomination know," instances to prove that they hold the principle of Pastoral support. By this he doubtless means, that there are instances of Scotch Baptist Churches supporting their Pastors. Your correspondent has found out, that I am not acquainted with the present state of the denomination, and this may be the reason of my ignorance of these instances; for certainly I do not know of a single instance in all Scotland of a Scotch Baptist Church supporting its Pastor wholly, and that simply on the ground of his being their Pastor. And in this ignorance I am not singular. I have made diligent inquiry of Scotch Baptists since the communication of "Z." made its appearance, but all of whom I inquired knew of no such instances. Such cases as the following, I believe, are to be found. That of a Pastor who is also a Teacher, receiving some support from the Church, because the income of his school is inadequate to his maintenance. Of a Pastor who is also a weaver, receiving remuneration from the Church for one or two days in the week which are devoted to Pastoral duties, &c. But a Scotch Baptist Church supporting their Pastor wholly, and that simply on the ground of his being their Pastor is, I believe, a "*rara avis in terris*." Still it is gratifying to hear from your correspondent, that in his belief the Scripture principle "of supporting Pastors, was never more generally acknowledged amongst his brethren than at present." This information, if well founded, will rejoice

many hearts—many who mourn over the low state of the denomination, who wish to see it hold the high station to which it is entitled, but to which they believe it can never rise without a more efficient ministry, and a more general and hearty co-operation. To these points it is gratifying to think the attention of the Baptists in Scotland is being turned. The Baptists in this quarter, in addition to all their other excellencies, are comparatively wealthy: they have a large amount of strength, which, were it put forth and well directed, would, under the blessing of Heaven, in a short time effect a mighty revolution in our body. And is it not time that this strength should be carried into exercise? Does not the comparatively low state of the denomination call loudly for it? Does not the abounding of iniquity demand it? And above all, do not the obligations under which we are laid to the Author of our being, call upon us to consecrate to his service, with willing devotion, the means which he has intrusted to our care? We, as a denomination, glory in the purity of our distinctive principles; but is it not true, that our practice in other respects exhibits us to the world as a specimen of that inconsistency which we imagine we see in others, and on account of which, we are ready to say, if not in words, yet by our actions, "Stand by, for I am holier than thou." The prayer of the Scottish bard,

"O wad some pou'r the gifte gie us
To see ourself as others see us,"

if answered in our experience, would be profitable towards the promoting of a becoming diffidence, and might tend greatly to supply what is now the desideratum, to love, union, and prosperity, in the Baptist denomination in Scotland.

Yours, &c.

Dec. 10, 1836, Scotus.

**AN ABSTRACT OF THE MARRIAGE ACT,
SIMPLIFIED AND EXPLAINED.**

This Act is to come into operation on the first of March, 1837.

It is to extend to England only, and is not to extend to the Marriage of any of the Royal Family.

Clergymen of the Church of England shall still solemnize Marriages as they have hitherto done, in the form prescribed by the Rubrick.

Special Licences, enabling parties to be married according to the form of the Church of England, at any time or place most convenient, may still be obtained

from the Archbishop of Canterbury, and his proper Officers.

Licences to marry according to the form of the Church of England may also be obtained, as heretofore, from every Surrogate, or other person, having power, before the passing of this Act, to grant such licences.

Marriages may also be solemnized according to the rites and ceremonies of the Church of England, after Bans have been published, as has hitherto been the custom.

By this Act, an additional power is given to parties to have their Marriage solemnized according to the rites and ceremonies of the Church of England, on producing to the Minister officiating, a Certificate from the Superintendent Registrar, which Certificate is not to be granted by him under Twenty-one Days after proper notice shall have been given to him by one of the parties intending to be married.

And all parties after the First Day of March, 1837, whatever may be the religion they profess, will, after the proper Certificate has been obtained from the Superintendent Registrar, be empowered to have their Marriage solemnized in any Chapel or Building, properly registered for that purpose; or they may, if they prefer it, be Married at the Office of and in the presence of the Superintendent Registrar, provided also, that, in either case, it be solemnized in the presence of a Registrar, and two or more credible witnesses.

And parties so Marrying, may have the ceremony performed in any form they may choose, provided that in some part of the ceremony, and in the presence of such Registrar and witnesses, each of the parties shall repeat the following words:

"I do solemnly declare, that I know not of any lawful impediment why I, A. B., may not be joined in Matrimony to C. D."

And each of the parties shall say to the other:

"I call upon these persons, here present, to witness that I,
A. B. } do take thee } C. D. to be
C. D. } } A. B. to be
my lawful wedded Wife or Husband."

Provided, that there be no lawful impediment to the Marriage of such parties.

And provided also, that the Marriage shall be solemnized with open doors, and between the hours of eight and Twelve in the Forenoon.

And a Fee of Ten Shillings must be

paid by the parties Marrying, to the Registrar, if the Marriage shall be by License; and a fee of Five Shillings if the Marriage shall not be by License.

Parties who intend Marrying, whether they do so by the form of the Church of England (unless they have obtained a License, or Special License, or have had Bans published, as has hitherto been required), or whether they do so by the form used by Quakers, or by the Jews, or by any other form authorised by this Act, must first give Notice to the Superintendent Registrar of the District with-

in which the parties shall have dwelt for at least Seven Days, immediately preceding such Notice being given.

And if the parties have lived in different Districts, then a similar Notice must be given to the Superintendent Registrar of each District in which the parties shall have respectively resided for seven Days at least immediately preceding such Notice.

And the form of the Notice to be given is to be to the following effect; the words in Italics are to be adapted, of course, to the circumstances of each case.

NOTICE OF MARRIAGE.

To the Superintendent Registrar of the District of *Hendon*, in the County of *Middlesex*.

I hereby give Notice, that a Marriage is intended to be had, within Three Calendar Months from the Date hereof, between me, and the Party herein named and described.
(That is to say),

Name	Condition	Rank or Profession.	Age	Dwelling Place	Length of Residence	Church or Building in which the Marriage is to be solemnized	District and County in which the other Party resides, when the Parties dwell in different Districts
<i>James Smith</i>	<i>Widower</i>	<i>Carpenter</i>	<i>Of full age</i>	<i>16, High Street</i>	<i>23 Days</i>	<i>Sion Chapel, West Street, Hendon,</i>	<i>Tonbridge, Kent</i>
<i>Martha Green</i>	<i>Spinster</i>	.....	<i>Minor</i>	<i>Grove Farm</i>	<i>More than a Month</i>	<i>Middlesex</i>	

Witness my Hand this Sixth Day of *May*, 1837.

(Signed) *James Smith.*

And any person who knowingly and wilfully signs any such false Notice for the purpose of procuring any Marriage, will incur the Penalties of Perjury.

A Fee of One Shilling is to be paid to the Superintendent Registrar, upon entering the Notice in the Book provided for that purpose, to be called the "Marriage Notice Book," which Book is to be kept open at all reasonable times; and every person wishing to inspect it, will be allowed to do so without the payment of any Fee whatever.

Any person, whose consent to the Marriage would have been required by law, previous to the passing of this Act, is still authorized by this Act to forbid the issue of the Superintendent Registrar's Certificate, whether the Marriage be intended to be solemnized with his License or without it. And any person so authorized may forbid the issue of the Certificate, by writing at any time before it has been issued, the word "*Forbidden*,"

opposite to the entry of the notice of the intended Marriage in the Marriage Notice Book; but the party so forbidding the Marriage, must at the same time write his or her name and place of abode, and state the character in which he or she stands in respect to either party, by which he or she is authorized to interfere.

And if the issue of the Certificate be so forbidden, the Notice and all the proceedings taken upon it shall be utterly void.

But any person who shall so forbid the issue of the Superintendent Registrar's Certificate, by falsely representing himself or herself to be a person whose consent to such Marriage is required by Law, knowing such representation to be false, shall suffer the penalties of perjury.

If the intended Marriage shall not be had within Three Calendar Months after the Notice shall have been entered by

the Superintendent Registrar, the Notice and Certificate, and any License which may have been granted, and all other proceedings thereon, will be utterly void; and any person who shall proceed to solemnize the Marriage, or any Registrar who shall register the Marriage before new Notice shall have been given, and entry made, and certificate thereon granted, at the time and in the manner before stated, will be guilty of Felony.

And if any persons shall knowingly and wilfully intermarry after the first of March, 1837, under the provisions of this Act, in any place except the Church, Chapel, Registered Building, or Office, specified in the Notice given to the Superintendent Registrar, and in the Certificate received from him; or without giving any Notice to the Superintendent Registrar; or without obtaining a Certificate issued by him after the proper period has elapsed after giving Notice; or without obtaining a License where the Marriage shall take place in Seven instead of Twenty-One Days after Notice has been given; or in the absence of a Registrar, where the presence of a Registrar is required; or in the absence of both the Superintendent Registrar and the Registrar, or either of them, in the case where the presence of both is required—all such Marriages shall be null and void.

By virtue of this Act, any Proprietor or Trustee of a separate Building, certified according to Law as a place of religious worship, may apply to the Superintendent Registrar of the District, in order that such Building may be registered for solemnizing Marriages therein. And, in such case, shall deliver to the Superintendent Registrar a Certificate, signed in duplicate by at least Twenty Householdors, that such has been used by them during One Year at the least, as their usual place of public religious worship, and that they are desirous that such Building should be Registered for the solemnization of Marriages; each of which certificates shall be countersigned by the Proprietor or Trustee by whom the Certificate is delivered. And the Superintendent Registrar shall send both Certificates to the Registrar General, who shall Register such Building in a Book to be kept for that purpose at the General Register Office in London; and the Registrar General shall endorse on both Certificates the Date of the Registry, and shall keep one Certificate with the Records of the General Register Office, and shall return

the other to the Superintendent Registrar, who shall keep the same with the Records of his Office. And the Superintendent Registrar shall enter the date of the Registry of such Building in a Book, to be furnished to him for that purpose by the Registrar General, and shall give a Certificate of such Registry, under his hand, on parchment or vellum, to the Proprietor or Trustee, by whom the Certificates are countersigned; and shall give Public Notice of the Registry thereof, by advertisement, in some newspaper circulating within the County, and in the London Gazette; and for every such Entry, Certificate, and Publication, the Superintendent Registrar shall receive at the time of the delivery to him of the Certificates, the Sum of Three Pounds.

And if at any time subsequent to any Building being registered for the solemnization of Marriages, it shall be made to appear to the satisfaction of the Registrar General, that such Building has been disused for the public religious worship of the Congregation on whose behalf it was registered, the Registrar General shall cause the Registry thereof to be cancelled; and if it shall be proved to the satisfaction of the Registrar General, that the same Congregation use instead thereof some other such Building, for the purpose of public religious worship, the Registrar General may substitute and register such new place of worship, instead of the disused Building, although such new place of worship may not have been used for that purpose during the space of one year immediately preceding; and every application for cancelling the Registry of any such Building, or for such substitution and Registry of a different Building, shall be made to the Registrar General, by or through the Superintendent Registrar of the District; and such cancel or substitution when made, shall be made known by the Registrar General to the Superintendent Registrar, who shall enter the fact and the date thereof in the Book provided for the Registry of such Buildings, and shall certify and publish such cancel or substitution and Registry, in manner herein before provided in the case of the original Registry of the disused Building; and for every such substitution the Superintendent Registrar shall receive, at the time of the delivery of the Certificate, from the party requiring the substitution, the sum of Three Pounds; and after such cancel or substitution shall have been made by the Registrar General, it shall not be lawful to solemn-

nize any Marriage in such disused Building, unless the same shall be again registered in the manner herein provided.

And every Marriage solemnized under this Act, shall be good and cognizable in the same manner as Marriages before the passing of this Act, according to the Rites of the Church of England.

REGISTRATION COMMISSION.

Dear Sir,

In your last you published the Circular issued by the Commissioners appointed by Government to inquire into the state of Dissenting Registers. I have reason to know that in some cases, a copy of this important document has not been sent to our ministers; and that, in other cases where it has been received, reluctance is felt to comply with the request of the Commissioners by sending the Register Books to them.

Allow me through the medium of the Magazine to state that if any Minister, Deacon, Trustee, or other person of our Denomination, holding Register Books in his hands, has not received the Circular referred to, it shall be forthwith supplied to him on application to me. The circumstance of its not having been sent already is, I believe, altogether undesigned and accidental, as the object of the Commissioners is to collect

all Dissenting Registers without distinction of Denomination.

In order to remove the unwillingness felt in some instances to put the Register Book into the hands of the Commissioners, it should be known that the Commission was appointed at the express instance of the Dissenters themselves, and even, more particularly at the suggestion of one of the leading members of our own Denomination; is composed nearly, if not quite half of Dissenters, and aims at nothing but the benefit of Dissenters. The Books, as they state, will be returned if parties wish it; or if not, will be deposited in some public office, as the legislature may provide. This latter is certainly the more desirable alternative, both because, for perpetuity, they will be in safer keeping, and because they will acquire more weight as documentary evidence, and a legal sanction which, while in private custody, it is possible should attach to them.

Parents not having registered the birth of their children should be careful to do so before the end of February, as the new law takes effect from the 1st of March.

I am, Dear Sir,
Yours truly,

EDWARD STEANE,
Corresponding Secretary of the Baptist Union.
Camberwell, Jan. 23, 1837.

We have also received a letter from our friend Mr. Dyer, in consequence of inquiries addressed to him from the country—in which he suggests the importance of prompt attention to the duty above recommended. “It can hardly be expected,” he says, “that any Register will in future be accounted valid in our Courts of Law, which has not been examined and attested by the Commissioners, whose office it must be remembered is a very transient one.” From the above our readers will perceive that all unregistered children should be registered during the present month; and we recommend that they avail themselves of the earlier part of it.

ON THE ARRANGEMENT OF PUBLIC COLLECTIONS.

To the Editor of the Baptist Magazine.

Dear Sir,

Permit me, through your valuable periodical, to direct the attention of the churches to the propriety of arranging new annual collections. Last year the following plan was adopted by my friends, and carried into effect with comparative ease.

Sabbath School Ann.	Col.	January.
Home Mission	—	March
Academy	—	May
Foreign Mission	—	June or July.
Ann. of the Chapel	—	September.
Current Expenses	—	November.

By this arrangement, opportunity was offered for the collection of the quarterly seat rents in January, April, July, and October. It is pleasing to review the year, and the amount of effort arising from the voluntary principle. The propriety of adopting some plan of this kind must be evident, and the advantages of it are considerable.

What these advantages are, will appear upon reflection to the ministers and members of our churches. For want of a plan of this character, some public objects are neglected or omitted, from the old-fashioned phrase, not yet disused, “we cannot make room for them.” This arises from allowing three or four

months of the year to pass without attention to public objects, so that some of them are almost unavoidably postponed. "Order is heaven's first law." "Let all things be done decently, and in order." Let the claims of our valuable institutions plead with the churches to make room for their appeals upon Christian support. These are days for them to put forth their strength, and that will best be done by regular simultaneous efforts. Different churches will adopt different times for their annual collections; the idea is evident, "a place for every thing, and every thing in its place." A good rule for the school, the family, and the church of Christ. The Syrian proverb is, "a glance is enough for the intelligent!"

Yours in Christ Jesus,
J. P.

EFFECTS OF THE LATE STORM.

The Baptist church of Christ, meeting in Zion Chapel, Battle, Sussex, beg to solicit the attention of Christian churches, to the loss of property sustained by them, through the hurricane of the 29th of November, trusting to participate in their sympathy and liberality.

During the desolating ravages of that fearful storm, our town suffered extensively; our chapel was partly unroofed, and several of its windows shattered to pieces, besides other injuries sustained by the building. In addition to this, the old chapel, in which a large Sabbath-school has been conducted, from the time of the erection of the new one, has been injured; and another small place of worship in connexion with us, situate in the hamlet of Netherfield, was completely unroofed and nearly destroyed. It may be interesting to state that, in this small village, the friends have conducted a flourishing sabbath-school for about fourteen years, besides which, there is preaching on Lord's-day and Tuesday evenings; and God has blessed the efforts of his servants there to the conversion of some, and to the improvement of the general conduct of many who crowd to hear the word of salvation: but their little sanctuary now lies in ruins, and which many of them deeply feel. But shall it continue in ruins to lie? Shall many dear children be left destitute of a place in which to meet for religious instruction on the Lord's-day? Shall from sixty to ninety villagers continue without a house for public worship? Christian friends! you must decide;

and already we hear, or seem to hear, you respond—no! We also say, no! Netherfield must have another house for God, in which the industrious poor, with their interesting little ones, may hear of the way to heaven, through Him who loved and died for sinners, and who has said with an emphasis, "To the poor the gospel is preached."

We record, with grateful hearts, the pleasing fact, that no life has been lost in our neighbourhood, though several remarkable providential escapes from death have been experienced; and we pray that this dispensation may be greatly sanctified. But to replace the loss of property sustained by us, will incur considerable expense, and which we are unable to bear alone. Yet, feeling that in such a case it is our duty to repair those sanctuaries which have been mutilated, and rebuild the one all but destroyed, we think we may venture to go forward, trusting in Him who, we doubt not, will influence the hearts of our Christian brethren to lend a helping hand in this necessary work of reparation; and thus show that the voluntary principle is an efficient one, and that the love of Christ is all-constraining!

The smallest contributions would be thankfully received, and duly applied, by the undersigned.

Yours most respectfully, &c.,
(Signed) ROBERT GRACE, *Pastor*.
GEORGE SARGENT, } *Deacons*.
WILLIAM ATTREE, }
Battle, Sussex.

CHAPELS OPENED, &c.

LAVERTON, SOMERSET.

On Thursday, Dec. 22, a new Baptist chapel was opened at Laverton, near Frome, Somerset, when three sermons were preached, by the Rev. William Walton, of Trowbridge, from Psalm lxxx. 1; Rev. W. H. Coombs, of Taunton, from Exod. xx. 24; and by Rev. William Jones, of Frome, from John xiv. 2. The devotional services were conducted by brethren Viney, of Beckington; Whitworth, (Wesleyan); and Dyer, jun., of Frome; Evans, of Westbury Leigh, and Armitage, of Heningsham, (Indep.) The collection amounted to £26.

The whole expense of this neat and modest erection is £350, towards which the sum of £130 has already been collected, and the circumstances of the case are so peculiar that, it is presumed, were they generally known, the remainder would be supplied without delay

by the haters of oppression; especially when directed against the servants of Jesus Christ. About 25 years since, two families in this sequestered village, wishing to provide religious instruction for their poor neighbours, as well as for themselves, built a small place of worship at their own expense, aided by a trifling donation or two from Christian friends. In this, during the above period, worship has been regularly maintained, and a small Christian church formed, among whom fruit has been gathered to life eternal, and by whom exertions have been cheerfully and liberally made for the spiritually destitute, both at home and abroad. It has recently been found, however, that a legal error was committed in the conveyance of the land, which circumstances render it almost impossible to believe was an accidental one; in consequence of which, the whole of the premises have been taken possession of by the party from whom they were purchased, and the village chapel was immediately converted, by the rector, into a national school-room! The case is well-known and strongly recommended by the neighbouring ministers, both of the Baptist and Independent denominations; but as the little church has no person connected with it who can make application on its behalf, the help of Christian friends at a distance will be received with especial gratitude. All the circumstances are well-known to the Rev. John Dyer, 6, Fen Court, London, by whom donations will be thankfully received.

HORTON COLLEGE, BRADFORD.

The Rev. F. Clowes, formerly student of Bristol, and late pastor of the church in Thrisold Street, in that city, succeeds the Rev. B. Godwin, as classical tutor in the above institution.

BRISTOL EDUCATION SOCIETY.

My dear Sir,

I take the liberty of calling your attention to a statement in page 594 of the Dec. number of your magazine, which, though not incorrect, conveys an erroneous idea of the present state of the Funds of the Bristol Education Society. The expenditure of last year was actually less than the receipts, but a part of those receipts was a legacy of £43 10s. and the amount of sums unpaid during the two preceding years, is stated in the report to be £495, while the assets are only £322, making a deficiency of £173. In addition to this, I beg to state, that the Society is in debt to the

Treasurer to the amount of £300, and that we have this year been under the necessity of expending upwards of a hundred pounds in putting up an apparatus for warming the studies and the library with hot water.

To meet these demands, an extra effort is now being made in Bristol, where donations have been already contributed to the amount of eighty pounds. A few contributions have been received from friends in London, one to the amount of fifty pounds from the Honourable Baron Gurney. This large donation, which we most gratefully acknowledge, was generously sent without solicitation.

T. S. CRISP.

KENSINGTON GRAVEL PITS.

The members of the Baptist Church at Kensington Gravel Pits, thankfully acknowledge the following sums received during the past year, in behalf of the debt upon their Meeting-house.

	£	s.	d.
Tewkesbury. Friend by Rev. T. Testman	2	0	0
Hackney. P. Ellis, Esq.	1	1	0
Clapham. John Williams, Esq.	1	1	0
Chelsea. James Skerritt, Esq.	1	0	0
Wallington. Mr. C. Davis.	1	0	0
Do. Collected by Rev. J. Froad	7	1	0

The attention of the denomination is respectfully invited to the particulars of this case inserted in the Baptist Magazine for October, 1836.

DUBLIN.

A part of the "Appeal of the Dublin Baptist Church" was inserted by mistake in our last number. But it is intended on an early occasion, after our Irish friends have done what they can to help themselves, to make in our pages an application to the liberality of the English Baptists; and it is hoped that this church which has lately had many proofs of the Divine blessing resting on it, will meet with every encouragement from our friends. A plate of the intended building will be given in an early number.

Just Published,

Sorrow for the Dead regulated and restrained. A Sermon occasioned by the death of the Rev. S. Summers, Pastor of Broadmead, Bristol. By Edward Steane. To which is annexed, the Address delivered at the Interment. By T. S. Crisp. Ward and Co. London.

In the Press,

A Volume of Sermons from the MSS. of the late Mr. Summers.

ERRATUM.

In our last Number, page 12, col. 1, line 20, for "distinction," read "destruction."

IRISH CHRONICLE.

FEBRUARY, 1837.

Subscriptions and donations received by the Secretary, Rev. S. GREEN, Walworth: Mr. DYER, at the Baptist Mission Rooms; Messrs. MILLARD, Bishopsgate Street; SANDERS, High Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; BURLS & Co., Lothbury; H. D. DICKIE, 13, Bank Street, Edinburgh; Rev. Mr. INNES, Frederick Street, Edinburgh; Rev. J. FORD, 6, Upper Chamber Street, Dublin; P. BROWN, Esq., Cardigan; Mr. J. HOPKINS, Bull Street, Birmingham; Mr. J. H. ALLEN, Norwich; and any Baptist Minister, in any of our principal towns.

MICHAEL MULLARKY, under date of Dec. 19, writes to MR. ALLEN.

REV. SIR,

At the end of another year, I feel great pleasure in bearing testimony to the blessing of God on the exertions of the Baptist Irish society. As at other periods, most of the schools are well attended, and the gospel is extensively preached; but God, at the present time, seems in a most effectual manner, by the power of his Holy Spirit, establishing his everlasting kingdom. Last week I inspected the schools, when I thought the children had paid greater attention, and were more eager for instruction, than on former occasions. For the benefit both of the children and spectators, I asked questions relative to the portions of Scripture which they read and repeated; which many of the children answered with a clearness and confidence calculated to put to shame more experienced professors. In the Mohena school, I asked a child of eight years of age, on reading the 16th verse of the 3rd chapter of John, Who was speaking? she answered, "Jesus Christ." "What does the Saviour mean by the world?" "All mankind." "Did the race of man deserve this love from God?" "No; the world sinned against God, and displeased him." "Have you, my dear?" "Yes; I was born in sin." "How do you expect to be saved?" "By God sending his Son into the world to save sinners, and by the death of Christ upon the cross." I was filled with joy and astonishment at the answers of the child, and could not avoid giving glory to Him who "out of the mouth of babes and sucklings perfected praise." Had those who labour, watch, and pray for the extension of the Redeemer's kingdom been present on this and similar occasions, they would feel themselves rewarded with much joy, and encouraged to persevere to the end.

I was informed in the neighbourhood of Foxford, that priest Henry urged

the people to send their children to the schools. "How different is this," said the person who told me, "to the time that Dr. M'Hale,"—the present Roman catholic archbishop of Tuam,—"assembled all the children in the parish together in the chapel, put them on their knees, and ordered those who attended the bible schools to stand up; when, to his surprise, all but three stood up. He earnestly entreated each of them, on pain of incurring the displeasure of God and their clergy, never to attend the schools again. The minds of the people seem beginning to be too much enlightened to be dissuaded from sending their children where their spiritual and temporal conditions will be improved.

During this quarter, in consequence of brother Berry's illness, I have supplied all the principal stations; which, I am happy to say, are very promising. As these are farthest from this town, and as the weather was almost incessantly stormy, I have not preached this quarter as often as I could wish; but, notwithstanding, I have endeavoured to be useful to my fellow-creatures; and I trust my exertions are in some measure owned. For a length of time I laboured privately among Roman catholics in the neighbourhood of Ardarae; and a few of them who were very attentive, requested that I would preach for them regularly, and that they would feel pleasure in attending.

From MR. BATES to the SECRETARY.
Dec. 19.

Dear Brother,

In looking back at our operations these last twelve months, I find that the Lord has blessed our labours in this district; and seven have been baptized on a profession of their faith. During the present month, I find that I have travelled about 250 miles, inspecting the schools, preaching the gospel, reading and expounding the scriptures to

my fellow-men. Oh, sir, we are living amongst a people that are devoted to superstition, and enveloped in darkness, so that I think it must be the very seat of Satan's empire. But the standard of the cross is being erected, and it becomes powerful, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God;" so that the thickest gloom of moral darkness is dissipated, and beginning to fade away before the ineffable light of divine truth. In Ireland, even in the province of Connaught, there are things of an encouraging nature, which should lead us to redouble our most vigorous efforts in the defence of the gospel, and the promulgation of the word of God.

The school at Gurteen was very much persecuted by the priest, and the children entirely prevented from coming. As there appeared to be no prospect of a change, it has of necessity been discontinued. Some others have been thinly attended this quarter, but I hope that they will be better before long. The weather has been, and still continues to be, very severe. Some of my neighbours were reaping their crops since the commencement of the month; in other places there is some to carry; and, in some villages, I fear that it will rot upon the ground.

From R. BEATY to Mr. BATES.
December 12.

Rev. Sir,

The following is a short account of my labours during the last month, in endeavouring to propagate the knowledge of the truth as it is in Jesus.

Nov. 14. An old man, more than sixty years of age, came to this neighbourhood, seeking employment at potato digging. He came to my house, and I read for him the third of John, in the Irish, with which he seemed greatly delighted. He succeeded in getting employment in this place, and did not fail to attend to the reading of the scriptures every night, in my house; and being himself able to read, he seemed greatly delighted with the study of the sacred volume. While employed at his labour in the field, by day, he frequently talked of what he read by night; and being originally a Roman catholic, he used to contrast his former opinions with the doctrines of the gospel. Respecting the doctrine of purgatory, he said he had been reading 1 John i. 7, "If we walk in the light, as he is in the light, we have fellowship one with another,

and the blood of Jesus Christ his Son cleanseth us from all sin." This he said was the only purgatory he could find in the word; and that "there is no other name under heaven given among men whereby we must be saved." More of his fellow-labourers came with him, and forming a class, used to read a great deal of the scriptures, talking with one another respecting the meaning of what they read, and asking questions.

From ROGER MULLARKY to Mr. ALLEN.
November 21.

Rev. Sir,

Since my last, I have been diligently endeavouring to spread among my fellow-sinners the knowledge of that word, which is able to make men wise unto salvation, through faith in a crucified Redeemer.

I have great pleasure to inform you, that there is an increasing desire for the Irish scriptures manifested by Roman catholics in this part of the country; and it plainly appears to have been the cause of diffusing much knowledge among the ignorant inhabitants, who, without the means afforded by the society, would have remained in utter darkness, and strangers to the everlasting gospel of Jesus Christ. During this month, I confined my feeble labours chiefly to Roman catholics; and it is pleasing to see, that there is a spirit of inquiry among the people which indicates the Lord is doing wonders by his word. There are some persons in this neighbourhood to whom I have given Irish testaments, and also taught them to read; and they are determined not to be prevented by either priest or friar. I am frequently in the habit of reading to a man of the name of Boland, who lives in the neighbourhood of this town. He says that the priests are acting contrary to the scriptures in almost every respect, and that he is fully determined to examine religious matters for himself; further adding, that he was too long blindfolded by priestly superstition, ignorance, and error. I endeavoured to show him, in my simple way, from the Bible, that every man is bound to search the scriptures, and see whether his creed was according to them. "I have not," said he, "the least doubt but you are right, as every one must give an account of himself to God, consequently, he ought to judge for himself. A few weeks ago the priest sent his clerk to the above Boland, with great authority, demand-

ing a certain portion of corn, according to the priestly custom. However, Boland told him to begone away from his house, saying, he should never have any thing to do with either him or his master; further adding, that he would much sooner give it to Roger Mullarky, as he was, in his estimation, more deserving of it. This saying is much talked of all over the parish.

And I am made to understand, that many of Boland's neighbours have taken pattern by him, that is, to keep the oats from the priest. It is truly delightful to hear many of the Roman catholics speaking of what Christ did for their salvation. But I humbly trust that the time is fast approaching when all shall know the Lord, from the least even to the greatest.

My visits through several villages in this vicinity afforded me many opportunities of disseminating the knowledge of the glorious gospel of the blessed God, looking to him who hath said, "Cast thy bread upon the waters; and thou shalt find it after many days." I have been led to hope that the society is contributing much towards the fulfilment of those animating predictions—"Many shall run to and fro, and knowledge shall be increased;" and the knowledge of the glory of the Lord shall cover the earth, as the waters do the great deep.

From WILLIAM MC' ADAM to Mr. ALLEN.
Sept. 20.

Rev. Sir,

I feel it my duty to send you some intelligence of what is going on here, together with some account of my feeble exertions for the by-gone quarter. I therefore commence, by stating that there is a general prejudice reigning in the minds of the people, especially among the papists, in consequence of their artful priests repeatedly inveighing against free schools, and Bible readers, (as they call them), who they say are going designedly, like their master Satan, endeavouring to proselyte pious Roman catholics from their most holy church. There is also another class of persons, which may truly be called the spawn of hell, namely ballad singers, rag gatherers, and feather men, who are very active in disseminating ballads, tracts, and controversial pamphlets, among the papists, stirring up their depraved minds to commit the most flagitious crimes, without the least remorse of conscience. I have seen part of the effects of these satanic

agents, in my own neighbourhood, already. A man named W. C., who heretofore used to read the sacred scriptures, used to attend preaching sometimes in my house, and could talk a good deal about religion, is now so changed, since he bought one of their diabolical spiritual songs, as they call them. He lent it to all my neighbours; was offered treble what he paid for it, but would not sell it. He even gave it John Carson's daughter—she gave it to me till I read it. He came purposely to John Carson, to praise the dictators of it. "What able men! see," said he, "what knowledge they had of the scriptures, see what numerous scripture quotations to prove it true." I was really terrified much to see scripture quotations abused so much, and brought and interspersed through such disgusting and abominable dictation.

It is indeed deplorable to see how indolent our magistrates are, in the discharge of their functions of life. Were they only to exert themselves a little, they could easily put a final stop to such strolling vagabonds, who are constantly sowing the seed of discord among the people. But blessed, ever blessed, be the name of the God of Israel, he has not left us without hope; he has appointed one effectual means, which never proves abortive, when tried in a right spirit and frame of mind. We have read of the grand effects of it in every age of the church; and thanks be unto God, even in our own day, we have seen the happy effects of it, and shall continue so to the end of time. By this grand means, all prayer, we have access to God through Jesus Christ, and are encouraged to ask with confidence in his name. This means, accompanied with faith, will bring us off more than conquerors, and cause us to triumph over the world, the flesh, and the devil, and at last land us on the shores of eternal felicity.

On the 20th of July, Peter Eakin's sister, Mrs. Ilumes, being dead, I availed myself of that opportunity, a multitude of different sects of people being assembled at the wake house. I commenced on the nature of time and eternity. I first showed the only way of rendering time truly pleasant, is by preparing for a blissful eternity. But how are we to be prepared? This is an inquiry of the greatest importance. Too many alas! persuade themselves that nothing is more easy, than to acquire a fitness for heaven by their own efforts. Such persons are unacquainted with their

fallen state as sinners, and with the purity and perfection of the divine law. They fix their dependence on some vain and delusive scheme of self-righteousness. If they repeat a certain number of prayers, and take the sacrament in their last hours, they count themselves secure of happiness in the world to come. But when we appeal to the holy scriptures, we find something more required to prepare us for the mansions of glory. We learn, in reality, that those only who are justified freely through the justifying righteousness of Jesus, adopted into the family of heaven, sanctified through the Holy Spirit, can have a title to that inheritance, incorruptible and undefiled, which fadeth not away, reserved in heaven for them that love the holy Jesus.

Nothing, I am sure, but ignorance and folly, can lead any one to expect pardon and eternal life from a covenant of works. What individual can meet and answer the claims of divine justice by his own obedience? Who can, by lives of contrition, or acts of charity, cancel the long catalogue of his sins? For the inspired apostle tells us, that by the deeds of the law shall no man living be justified. While I thus distinguished between the law and gospel, the people flocked up to the room, and listened attentively, while

I inculcated the doctrine of justification by faith alone, resting on the promise of salvation through Jesus Christ, who of God is made unto us wisdom and righteousness, and sanctification, and redemption; that according as it is written, "He that glorieth, let him glory in the Lord."

Space will not permit me now to delineate every discussion I had, and scripture conversation, through the village, and in my own house, with professing Christians, who nevertheless depend partly on the atonement of Christ, and partly on their good hearts and good works. O that this self-righteousness, which is truly the bane of Christianity, was done away and buried in oblivion.

I continued the Sunday school to the last three Sabbaths; but in consequence of Messrs. Berry and Mullarky not attending, I had to carry on the meeting as the people attended. I published a prayer-meeting every Thursday night, but very few attended; but I trust as the nights are pretty long now, they will attend after night in future. And may he who has said, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it," command his blessing. Amen and amen.

CONTRIBUTIONS.

From December 21, to January 20.

A Friend, by Mr. G. Blight . . .	25	0	0
One who hopes to find redemption through the blood of the Lamb	2	0	0
Mr. A. Barcham, Tunbridge, by Mr. Cozens	1	0	0
Mrs. Holland, Bristol	50	0	0
Jason, by Mr. Dyer	5	0	0
Bourton on the Water, by Mr. Fritchard	3	3	0

By Mr. Keen, Pershore—Collected for a sight of specimens of needle-work, from Baptist Female School, Ireland	1	0	0
Mr. Studdart, Banbury,	0	10	6
F. M.	0	5	0
A Friend	0	14	0
Mrs. Copeland, Waterford	1	10	0

MISSIONARY HERALD,

CCXVIII.

FEBRUARY, 1837.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CHITPUR CHRISTIAN BOARDING SCHOOL.

IN our last Quarterly Paper we inserted, as a specimen of the advantages which might be hoped to follow from this seminary, a brief account of Shem, one of the pupils, written with his own hand. The interest excited by that letter induces us to publish the remaining two, from youths considerably younger than Shem; but who, it is trusted, have experienced, like him, the power of renewing grace.

Peter Sardar writes thus:

I was born in the year 1823, at a village named Lakhyahtapur, which is about 30 miles south of Calcutta. My father was a husbandman, and with all my friends worshipped idols. My name was Durga Ram Sardar: and afterwards, when I was grown enough, I saw that my countrymen worshipped many gods and goddesses, and amongst them I may mention Káli, Durgá, Shib, Panchánan, Lakhyi, Kártik, and Sarasati. When I was six years old, my father, named Harishchandra Sardár, taught me some work; and by this time I had one sister. Some days after this my eldest uncle, Rám Mahan Sardár, came up to Calcutta, and received some Christian tracts from one of the missionaries. He read them at home, and having considered that this was the only way of going to heaven, and that there is none other name under heaven given among men whereby we must be saved, he became a Christian. And some days after that my dear and kind father died, and soon after my uncle also died. About the year 1830, my mother sent me to the Chitpur Christian Boarding School; and it was not only that she sent me, but I was desirous to go, in hope of

receiving learning, food, and my clothes, and thought that hereafter I should be a good and wise man. About one year after this the master of the school, named Rev. G. Pearce, gave me one month's leave; but, alas! three days before this my affectionate mother died, so I was left an orphan. And soon after my dear little sister and my uncle died of a sickness called oláutha, or cholera. I came back to school, and could now read in Bángáli the Conversation between a Mother and her Daughter, the Child's first Reading-book, and the First Catechism. One year after this I learned to read the English spelling-book and the Bángáli New Testament. The Lord Jesus Christ was now kind to me; and I began to love and serve him, and the Holy Spirit made my heart clean, and also made me to understand his holy words, and I loved to read his Holy Bible; so I read them over day after day, and prayed. But before this I had one fault, that I was sleepy at the time of preaching; but afterward, through the blessing of God, I had faith in Jesus Christ, and in April, 1833, was fitted, through the Spirit, to be baptized. Now I feel more happy than I was before, and am thankful to God for his kindness in bringing me from ignorance into a place where the gospel of the Lord Jesus is taught. Since that I have continued in the school, and have read many books, particularly the Bible, and the Companion to the Bible, together with history, natural philosophy, &c., &c. About five months ago my kind teacher lent me Abbott's Child at Home, where I read the history of a little boy thirteen years old, named Casabianca. His father was the commander of a ship of war called the Orient. The little boy accompanied his father to the seas, when the ship was engaged in a terrible battle upon the river Nile. In the midst of the thunders of the battle, while the shot were flying thickly around,

and strewing the decks with blood, the brave boy stood by the side of his father, faithfully discharging the duties assigned to him. At last his father placed him in a particular part of the ship to perform some service, and told him to remain at his post till he should call him away. As the father went to some distant part of the ship to notice the progress of the battle, a ball from the enemy's vessel laid him dead upon the deck. But the son, unconscious of his father's death, and faithful to the trust reposed in him, remained waiting for his father's orders. The battle raged dreadfully around him. The blood of the slain ran at his feet, the ship took fire, and threatening flames drew nigh. Still this noble-hearted boy would not disobey his father in the face of blood, and balls, and fires; but he stood firm and obedient. The sailors began to desert the burning and sinking ship, and the boy then cried out, Father, may I go? But no voice of permission could come from the mangled body of his father; and the boy, not knowing that he was dead, would rather die than disobey. So that the boy stood at his post till every man had deserted the ship, and stood and perished in the flames. Now I hope that those who read this will pray for me, that as this little boy obeyed his father, so I may always obey God, and serve the Lord Jesus with all my heart. And my desire now is to do good to all my countrymen, and to all that know nothing of Christ. I will finish this with a song of praise to the Lord for bringing me into light, from the gulf of ignorance and darkness.

Jesus sought me when a stranger,
Wandering from the fold of God,
He, to save my soul from danger,
Interposed his precious blood.

PETER SARDAR.

Chitpur, 10th April, 1836.

Mark Dhara adds:

I was born at Khari, a village 30 miles south of Calcutta, and I do not recollect when my father and mother died. I had two uncles who were fond of worshipping idols, and when I was very young they taught me to do the same. I worshipped them for many years. I and my uncles and all my neighbours, believed that if we served Kali, Krishna, and Durga, we should obtain salvation. And they thought that we are right in doing these things, and also that when we die we shall go to Baikanta or heaven, a place where gods and goddesses live. Thus we were confined in many sinful and superstitious actions, when we heard about Jesus Christ from the Christians of Lakhyihantapur,

where missionaries came from Calcutta, and preached, and gave good instructions to the people, and showed them their errors, and told them in what way they might be saved. When my friends heard these glad tidings of salvation, they directly came to Calcutta to the house of Rev. W. Pearce, to hear something more of Christianity. And soon after they became Christians, the Rev. G. Pearce and Mr. Carapit went with them to Khari, and preached the glad tidings of salvation, and many became Christians, when all the heathens insulted and abused them very wickedly, and they counselled together that they would not allow the Christians to dwell there; and wherever they shall find them, they shall treat them with cruelty, and they shall take away all their property. And when my relations repented for all their sins, and believed in Jesus Christ, they knew that there was no profit in worshipping idol gods and goddesses, for they did not come to save us, and they did not die for our sins; but Jesus Christ our Lord died for our sins, and purged our sins upon the cross, that our souls might be saved from hell. I came to the Chitpur Christian Boarding School in the year 1830, and I am thankful to God for his bringing me to this school, and that I can now read and understand his word. Through God's blessing, in March, 1834, I was baptized by the Rev. J. Ellis, my dear teacher. I am thankful to God that he has separated me from the heathens who worship idols of wood and stone, and put me in such a place, where I receive much good instruction and many good books. I pray to God for my good teacher, and that God may bless him and all his family. I bless God that he sent Jesus Christ our Lord into this world, and that I have heard the good news of salvation. Now I deliver myself to God, and pray to him that he would take away all my sins, and make me fit to go to heaven when I die.

MARK DHARA.

Chitpur, 16th April, 1836.

An esteemed correspondent from the North, whose communication we would gladly insert, if our scanty limits would allow, wishes to suggest to the superintendents and teachers of Sabbath Schools throughout our connexion, that the exigencies of the Chitpur Christian Boarding School might be supplied most appropriately, efficiently, and with much benefit to the youthful donors by contributions from the numerous and important seminaries under their care. He has,

himself kindly forwarded five pounds as the first contribution from a small school (only about thirty in number) under his care; nor can we doubt that many will be disposed to follow his example. We thankfully acknowledge that many acceptable offerings to the general fund of the Society are already annually presented from this interesting quarter; but they might, in all probability, be greatly augmented if an object, simple and defined, and in some degree analogous to their own circumstances, were thus distinctly brought before them. How small an exertion would be required to extend the operations, and consequently the usefulness, of the Christian Boarding School, to a much wider extent than they have hitherto attained!

DIGAH.

By a friend, who corresponds with our missionary brother, Mr. Lawrence, we have been favoured with the following extract from one of his letters, dated

Digah, Feb. 10, 1836.

Yesterday I returned home after an absence of just three weeks, during which time I travelled in company with brethren Beddy and Start, upwards of 100 kos, or nearly 200 miles, preaching the gospel in the towns and villages in our way. And, as you have requested me to furnish you with interesting facts illustrative of the religion, customs, &c. of the people here, perhaps the following account will be acceptable.

We were pleased to find, wherever we went, that some knowledge of the Christian religion had reached the people, and that there was a general disposition amongst the more thinking portion of the inhabitants, to inquire into the particulars respecting the gospel and history of Jesus Christ. At a place called Daud-nagar, we had, besides good congregations in the bazars, many persons visiting us at our tents, for the purpose of religious conversation. If no farther good was effected, we may say that, through public preaching, private conversations, and the distribution of books, we left them with a better knowledge of the gospel than they possessed before our visit.

At another place called Sarsárám, we met with a very kind reception. Here the inhabitants are chiefly musselmans; but, unlike most of their caste, they behaved with much deference and respect. We

were introduced to one of the principal men in the place, who is called the Sháh Sahib. The sháhs are the descendants of the ancient dervishes, who were generally poor, but greatly venerated by all classes. The kings, and great men of the country, put great confidence in them, generally made them their almoners, and paid them to instruct the ignorant in religious knowledge. But the sháhs, unlike their ancestors, are mostly rich, having enriched themselves with the property which was originally entrusted to them for charitable purposes; and now, instead of being teachers, they frequently employ a moulti to instruct the people. Thus the sháh at Sársárám is a great man, and has a college in his house, which is superintended by a learned moulti. To this man we were of course introduced, he being, as they said in compliment to us, their Pádré. Brother B. and myself had the first interview with him on Saturday, when we conversed chiefly on general subjects. We found him an intelligent and rather clever man, one whom the musselmans call a learned man—an M.A. There is moreover a great deal of mildness and suavity in his manners. On the whole, he is a pleasing contrast to most of his people. We appointed the sabbath morning for the time to have some religious discussion together. We all three went accordingly, and soon after our arrival a very large crowd of Mahometans collected in the court-yard, where we sat beneath the shadow of a large tree. The young sháh, or sháh's brother, honoured us with his presence. We had to wait a little time, whilst the moulti was reading prayers. At length he made his appearance, clad in a long flowing gown, which gave him a very stately appearance. After the usual salutations, he seated himself, and began by asking us what kind of discussion we wished to be carried on. We of course replied, a discussion on religion. He then said, "There are three kinds of discussion;" and, if I recollect right, the first, he said, is "that in which the parties only contend to show off their own learning; the second, that in which they only contend for victory; and the third, that in which there is a fair discussion of the subject on both sides, with a view to arrive at the truth." We assured him that it was the last in which we desired to engage.

Knowing that it would not be so well for more than two to be engaged in argument at the same time, we had agreed that Mr. Start should conduct it on our side. The moulti, ascertaining who was to be his antagonist, placed himself opposite to Mr. S., and commanded all to be

silent. He then proposed, as it was a subject of so much importance, that we should all engage in prayer to God for his aid, that we might be assisted to know and receive the truth; to which we assented, and, whilst the musselmen were engaged in prayer, partly in secret, and partly in a whisper, we secretly lifted up our hearts to our God on behalf of those by whom we were surrounded. We found that this act had a very beneficial effect on the people; it made them more serious, and disposed to listen to what was said. After this, Mr. Start demanded of the moulvi proof that Mahomet was a true prophet, and that the koran is really the word of God. He evidently felt the difficulty of his task, and endeavoured to evade giving a direct answer; finding, however, that it was impossible to avoid it, he complied, and stated three proofs: The first was taken from the composition of the koran, which all Arabic scholars allow to be of the very first order; and, as Mahomet had never received any instruction, but was illiterate, he considered it an evidence of divine inspiration that he should be able to produce such a work. Secondly, he said the miracles which Mahomet wrought, were sufficient to establish his claim to be a true prophet of God. Thirdly, he asserted, that Mahomet was foretold by our Lord Jesus Christ, in the New Testament, the same as the Messiah was foretold by the prophets in the Old Testament.

Mr. S. in reply said, he did not think his arguments conclusive; for admitting that the composition of the koran is as excellent as he affirmed, he would ask whether it was not possible for Mahomet to employ some learned man to write it for him? As to his second argument, respecting miracles, the prophet himself expressly says in the koran, that he did *not come to work miracles*. As to his third argument, he would call on him to show in what part of the New Testament anything is said respecting Mahomet. The moulvi referred to our Lord's promise that the Spirit, the Comforter, should come. Mr. S. begged him to observe, that it was expressly promised that the Comforter should come to *them*, not to their descendants some long time after; that he should not come to them merely, but that he should be *in* them; and that he was not to be several hundred years after Christ, but the apostles were directed to wait in Jerusalem until he should descend upon them, &c. The moulvi endeavoured by sophistry and many words to defend himself, but he brought forward no other arguments. After three hours' discussion, we took leave with much good feeling on

both sides, engaging to meet the next day.

On Monday morning we went again, and commenced with prayer as on the preceding day. We then entered on a discussion respecting the character of our Lord Jesus Christ. The moulvi admitted that he is called the Son of God (he is the first musselman I have heard make such an admission; they generally affirm that in those passages which call Jesus Christ the Son of God, we have corrupted the gospel). But, although the moulvi made this confession, he endeavoured to explain it away as the Socinians do. After a long discussion on this subject, and on the death and resurrection of Christ (which the musselmen deny), we again took leave of each other, with apparently as much good feeling as before. Our desire and prayer to God is, that the moulvi and his people may be led to examine the New Testament more carefully, and experience the gospel to be the power of God unto their salvation.

Having told you about the discussion at Sarsáram, I must now say a few words about the place itself. It is one of the prettiest places I have seen in India. It is situated at the foot of a long range of hills, and is remarkable for the remains of many specimens of Musselman grandeur. There are two very large tanks built entirely of stone hewn out of the hills; in the midst of one is a splendid mausoleum in ruins, built by an ancient king; and in the middle of the other is a small island on which are the ruins of a palace.

I had nearly forgotten to say, that the sháh's brother paid us a visit on sabbath afternoon at our tent, and every day we were there, he sent us a dáli, that is, a basket of fruit, &c. from his garden; and on the sabbath, he sent us a dinner, dressed in the native fashion, which was really very good, but it unfortunately came too late—we had just dined.

The Hindoos, in general, have the most grovelling ideas of that state of reward to which they suppose the righteous will be exalted after death. A few days ago I was conversing with several pilgrims who had travelled many miles to offer a little water to a stone. I addressed them, "Well, my friends, what do you expect will be the reward of the toil and hardship which you are now taking upon yourselves?" One of them replied, "We expect to get great good in this life, and, after several births, we shall get to bikunt"—one of the names of their heaven. "And what do you expect to realize if you should obtain bikunt—what kind of place is it?" "It is a place," he said, "where there will be no more cold

or oppressive heat, no more hunger or thirst, but where we shall have plenty to eat and to drink, and may have buggies (gigs), and horses, and fine houses, just as you English people have now." I told him that the English, although many of them possessed abundance of this world's good were not happy; that multitudes of them were very far from being so, and that we could not be happy in any circumstances until freed from sin; and endeavoured to show that heaven is a happy place, because it is holy; and spoke to them of Him who is "the way, the truth, and the life," of heaven. They assented to what I said, but it was with characteristic indifference. O that the Lord would open their blind eyes, and turn their hearts of stone to flesh!

MONTEGO BAY, JAMAICA.

Among the variety of intelligence from our stations in Jamaica, we must confine ourselves, for the present month, to that which relates to Montego Bay.

Soon after the arrival of Mr. Oughton, who, as our readers will remember, was sent out to assist Mr. Burchell, at the pressing instance of that laborious missionary, he addressed the Secretary as follows, under date of Aug. 23rd. last.

"It appears natural that I should acquaint you with the impressions which have been made upon my mind by the present condition of the mission in this island. You are aware, my dear Sir, that I had formed very sanguine expectations with regard to it, and it now is my pleasing duty to inform you, that those expectations have been more than realized. The people here are indeed an interesting race, and the prospects of success to the cause of the Redeemer, far exceed my most fervent imaginations. At Montego Bay, between three and four thousand assemble every sabbath, to hear the word of life; and, although the majority come from various distances, varying between five and fifteen miles, yet at six o'clock prayer meeting, the chapel is crowded, and, at 10 o'clock, the surrounding spaces completely occupied. The anniversary of the First of August was, indeed, an interesting occasion. On Sunday, July 31, it was computed that not less than 7000 persons were present. I preached on that occasion in the present temporary chapel, to an immense congregation, and Mr. Burchell, in the new and unfinished building, which was completely

filled. The next morning a prayer meeting was held, at which not less than 2000 persons were present, although it commenced at the early hour of 3 o'clock. I think I never heard petitions so delightfully characterized by simplicity and earnestness, as those offered on that interesting occasion; nor witnessed gratitude so exuberant and overflowing, as displayed by the poor people, while praising God for the temporal and spiritual privileges which they then enjoyed, and to which they were looking forward. After the prayer-meeting, the whole congregation which had by that time increased to upwards of 3000, proceeded (en masse) to a river about a mile from the Bay, when Mr. Burchell baptized about 125 persons, and I administered the same ordinance to about forty-five others.

Although the number was so great, and the congregation so numerous, no accident happened nor confusion occurred. At 10 o'clock the same day, services were again held in both places, and attended by thousands of anxious auditors. At the conclusion, we admonished the people of the necessity of returning immediately to their homes, and by four o'clock, scarcely an individual was left in the town, excepting its regular inhabitants. Thus, my dear Sir, I have endeavoured to sketch a faint outline of the proceedings of that delightful day, and can only add, that this is no exaggerated statement, but that, in fact, the reality far, very far exceeded the description.

On Saturday, 24th September, the new School-rooms erected by Mr. Burchell, towards the expense of which a grant of £400 was made by government, were opened for the reception of the pupils. On this interesting occasion, the several schools at Mr. Burchell's subordinate stations, were united with that in Montego Bay, forming an aggregate of more than three thousand, rescued from hopeless and polluting ignorance, and instructed in connexion with the mission in this single locality. A number of testaments, sent out as presents to the children from the Surrey Chapel Sunday-schools, were distributed by Mr. and Mrs. Oughton, together with reward books and other articles of British manufacture. Various appropriate addresses were made by the several missionaries present; and the whole scene, which occupied about five hours, appears to have afforded high gratification to the friends of the

rising generation, as well as to the children themselves.

Mr. Burchell wishes us to express in the most emphatic terms, his grateful sense of the kindness shown him by the many Christian females who have sent him, from time to time, articles to be disposed of for the benefit of these schools; and at the same time to solicit a continuance of such kindness. The pressing and urgent necessity for schools for the negro children rests with great weight on the minds of our missionaries, and they have embarked in benevolent exertions of this kind to and beyond their strength. The scanty portion of public aid rendered in two or three instances has been wholly confined, as in this country, to the purpose of building; and as the Society has no school funds, the burden of maintaining school-masters, and providing for current expenses, falls on the missionaries themselves.

"My expenses for masters' salaries alone," says Mr. Burchell, "is £500 currency per annum, which falls entirely on myself to provide, either out of my own pocket, or by raising subscriptions. Last year, after all my exertions, I was left minus £123 10s. 5d. currency, exclusive of purchases and buildings. If benevolent friends in England could but see our necessities, and the prospects opening before us, they surely would not leave us to labour alone, and thus to spend our little all. I cannot forbear, however, as long as I have a shilling left. Go on I must. Still if I could obtain some assistance from the negro's friends in England, I should be able to go on for a longer time before I become bankrupt."

And yet these are the men who have been privately but industriously slandered as 'mercenary;' 'squandering the public money,' &c. It might have been thought, certainly, that while their days are consumed in harassing toil, and their nights frequently in sleepless anxiety, till, as an eye-witness assures us, Mr. Burchell is but the shadow of what he was in England, their reputation would have been left untouched, even if their labours had obtained neither commendation or sympathy. But on this point we will not enlarge. Our beloved brethren are not the first who have

had not merely to labour, but to suffer reproach in the service of their divine Master: and we pray that he who has honoured them with such signal success in the conversion of the souls of others, will enable them to possess their own souls in patience, and to commit themselves to Him who judgeth righteously.

In justice to Mr. Burchell, we close this article by his reply to the charge of extravagance and splendour in the building of his new chapel—a charge never made, that we are aware of, to himself, but sent home and privately circulated in this country. His letter is dated 25th November last.

"Even at present our chapels are mere skeletons, consisting of mere brick and mortar, common floor, skeleton of gallery, and roof without ceiling, not as yet one ornament. The brick work is on the plan sent out by yourself by brother Knibb. Unless the largeness of the buildings, and the proportions of length, breadth, and height, with the number and size of windows to give us light and air, may be denominated splendour, the charge is surely ill-timed. That they cost us an immense sum of money, we well know. At Montego Bay, there are £600 buried in the foundation. Not less than 60,000 bricks are beneath the earth, which cost, and for which I have paid £6 10s. per thousand! But who would charge me with spending that amount in a mere foundation, if I could have secured it without? My chapel, 90 feet by 60, and 33 in height, with a vestry of two stories, 30 by 14, and 22 in height, with deep galleries, and walls and fence round the premises, is estimated to cost £7500 currency.* Now this chapel will accommodate as many persons as one in Kingston which cost from £25,000 to £30,000. It will accommodate 700 persons more than East Queen Street Chapel, without vestries, and which is considered the cheapest ever built in Jamaica, costing £6,600, exclusive of fences. It will accommodate 1200 persons more than the Spanish Town Chapel (before the enlargement), and without vestries, and which cost £6000. The Methodist Chapel at Montego Bay, which will scarcely accommodate one-third of mine, without vestry, and exclusive of fence, besides using the lumber of the old chapel, cost them £3,500. The Moravian premises at Irving Hill cost (I understand) £4000 to accommodate not 500 persons. The Pres-

* About £5200 sterling.

lyterian Chapel at Falmouth, 70 feet by 50, about 25 in height, without galleries, cost £6000, and will not accommodate a congregation above one-third of mine: and I could mention others. The fact is, it would be impossible, even had I wished it, to build a splendid chapel of the dimensions of mine for the amount. I am

building the very best I can for the sum; but, when completed, it will not cost, in proportion to the number it will accommodate, an equal amount, per head, to some of the plainest chapels in the island. Let me, then, not be accused of 'squandering' money, but of employing it to the greatest advantage."

LIST OF LETTERS LATELY RECEIVED.

Ceylon.—Rev. E. Daniel, Aug. 5, 1836.

West Indies.—Rev. T. F. Abbott, Sept. 8, Oct. 12, and Nov. 1: F. Gardner, Oct. 16, Nov. 23: W. Dendy, Sept. 5, Nov. 1, and 14: T. Burchell, Sept. 8, and 20, Oct. 11, 18, and 25, Nov. 1, 8, 15: W. Knibb, Sept. 26, Oct. 4, and 25; S. Oughton, Oct. 11, and Nov. 15: B. B. Dexter, Oct. 7 and 11: J. Clark, Sept. 28, Oct. 17: Mrs. Coultart, Sept. 3: J. Tinson, Oct. 19: J. Clarke, Oct. 4 and 26: J. Philippo, Sept. 11: C. Taylor, Sept. 21, 22, and Oct. 27, 28: J. Hutchins, Sept. 30, and Nov. 14: E. Baylis, Oct. 6, and Nov. 18: J. Kingdon, Nov. 2: S. Whitehorne, Nov. 19.

Rev. Josh. Burton, Sept. Oct.: E. Quant, Oct. 25: J. Bourn, Nov. 23: Rev. A. Henderson, Belize, Oct. 15.

HOME PROCEEDINGS.

On Monday, Dec. 12th, the fourth Anniversary of the High Wycombe Auxiliary Society, was held, by permission of the mayor, in the Town Hall, G. H. Dashwood, Esq., (late member for the County), in the chair. Sermons on behalf of the mission had been preached in each of the Independent chapels on the preceding day, by the Rev. Eustace Carey, who, with the Secretary of the Parent Society, attended as a deputation from London. Although the weather was unpropitious, the large hall was crowded, and a liberal collection was made. Appropriate speeches were delivered by John Wilkinson, Esq., the Rev. Messrs. Judson and Haydon, of Wycombe; and also, by the Rev. T. Davis, of Chemies; Payne, of Chesham; Harsant, of Beaconsfield; and Cooper and Statham, of Amer-sham.

In consequence of an earnest application from our missionary, the Rev. H. C. Taylor, of Old Harbour, for help, in consequence of his growing inability, through age and infirmities, to supply the whole of his important stations—especially connected with the assurance, that the churches in Vere Clarendon, having nearly surmounted the pecuniary difficulties attending the erection of their new chapels, were both able and willing to take on themselves the maintenance of a pastor, could one be sent them—the

committee have sent thither Mr. James Reid, late of the University of Glasgow, and for several years laboriously and usefully connected with the City Mission there. Mr. Reid was designated to his important work, on the evening of Dec. 29, at the Baptist Chapel in Hope Street, Glasgow, of which church he was a member. A. R. D. M. Thompson, of Greenock, opened the service by reading the Scriptures and prayer. The introductory discourse was delivered by Mr. Alex. M'Leod, of Glasgow; Mr. Paterson (Mr. Reid's pastor), briefly stated the circumstances connected with his departure, and addressed the usual questions to the candidate, who was then commended to God in solemn prayer, by Mr. George Barclay, of Irvine, amidst the deep sympathy of the numerous audience. Another hymn having been sung, Mr. Paterson addressed the missionary from 2 Tim. iv. 5: "Do the work of an evangelist," and Mr. M'Millan, of Stirling, concluded the service in prayer.

Mr. Reid has since sailed for Jamaica in the Gen. Wolfe, from Greenock.

Mr. G. F. Anderson, whose return from Calcutta was noticed in our number for August last, has been called from all earthly labours and sorrow. He expired at Shaldon, on December 26th, having been favoured to experience, throughout his affliction, the rich consolations of that gospel which it was the desire of his heart to have made known among the perishing idolators of India.

Contributions received on account of the Baptist Missionary Society, from December 20, 1836, to January 20, 1837, not including individual subscriptions.

High Wycombe Auxiliary, by Mr. D. Hearne, Treasurer	34	5	0	Wingrave, and Aston Abbotts, by Rev. T. Aston	5	0	0
South Devon, Auxiliary, on account, by Mr. John Nicholson	15	0	0	Oxfordshire Auxiliary, by Mr. Hucklevale :—			
Walworth, Part of a Collection at York Street, by Rev. Geo. Clayton	33	10	3	Chipping Norton	12	7	4
Oxford, collected by Miss Collingwood, for Calcutta Schools	10	12	6	Bourton, for Waldensia Chapel and Schools	30	0	0
Spanish Town..Do.	9	8	6	Hook-norton, John Wheeler, Esq. Do.	5	0	0
	20	1	0	Banbury	1	1	0
Worcester Auxiliary, by Rev. T. Walters, Leominster	7	5	0	Blockley	2	12	6
Suffolk : by Rev. C. Elven and J. Eyres :—				Burford	2	0	0
Bury	20	5	0	Coate	2	2	3
Do for Turks Island Chapel	14	7	6	Do. for Waldensia Chapel	2	0	0
Stowmarket	1	7	5				
Wattisham	3	2	2	Cornwall, Auxiliary Society, by Rev. J. Spashatt :—			
Bildeston	1	15	8	St. Austle Branch	12	9	4
Odey	2	0	8	Chacewater	9	8	11
	41	18	5	Falmouth	38	5	4
Holyhead, Baptist Churches in Anglesea by Rev. W. Morgan	20	0	0	Helston	13	11	8
Newbury, Collection and Subscriptions, by Rev. T. Welsh	44	7	2	Marazion	3	3	0
Cambridge, Ladies, by Mrs. E. Foster for female education	15	13	9	Padstow	3	10	0
Aberdeen, friends, by Mr. Mc. Donald	2	0	0	Penzance	12	9	6
Bedfordshire, by Rev. D. Gould :—				Redruth	41	5	7
Dunstable	27	11	0	Truro	43	17	10
Houghton	14	2	6				
	41	13	6	Previously remitted expenses, &c.	132	0	8
							46 0 0

N. B. The liberal extra contributions for the removal of the debt have already appeared in the separate list.

DONATIONS.

C. M.	21	0	0
D. F. T. Jamaica	10	0	0
D. L.	5	0	0
Jason	5	0	0
B. to the Cause of the Almighty	1	1	0
B. of Birmingham	1	1	0
Mr. George Yonge, Jun.	1	1	0

LEGACIES.

Mr. John Burnley, <i>Batley, near Dewsbury</i> (Ex. Mr. Abram Batley)	19	19	0
Rev. Thos. Adam, <i>Cumbræes, N. B.</i> by Rev. Geo. Barclay	11	13	4

TO CORRESPONDENTS.

A box of books, &c., for Mr. Andrews of Montego Bay, has been received from Mr. Yonge, Jun., 156, Strand; a parcel of Sundries, from Mrs. Risdon, of Birmingham; as also a box of Sundries for Mr. Burchell, from Mrs. Trego, of Stonehouse, Devon, and another box for the School at Spanish Town, from Miss Stacey, of Tottenham.

Mr. Dyer has received the following donations for the Baptist Canadian Society during the past month :

A Friend, on recovery from affliction	10	0	0
John Foster, Esq., Biggleswade	10	0	0
James Proctor, Esq., <i>Manchester</i> , by Mr. W. Bickham	10	0	0
D. L.	5	0	0
Miss Grey (<i>Jersey</i>)	1	0	0

We are particularly requested to state that of the sum mentioned in our last as collected in Shrewsbury, one pound, five shillings was from the Castleforegate meeting house; and that one pound, at Pontesbury, was the produce of Missionary box and Peartree by Miss Roderick. It would, however, contribute to save both time and expense to the Society, if all our correspondents would explain to contributors that the proper place for such details is not the Herald, but the Report.

Friends in the country collecting for the Society, and desirous of being supplied with its monthly and quarterly publications, should arrange with their booksellers to have the parcels forwarded by means of the London houses with which they deal, sending to Fen Court the address both of the London and Country bookseller.

BAPTIST MAGAZINE.

MARCH, 1837.

STRICTURES ON AN EDITORIAL NOTE IN "THE CHRISTIAN OBSERVER."

"THE Baptists, to do them justice, are never neutral; they are zealously affected in what they consider a good cause; but their proceedings, we grieve to add, wherever they have influence, are too much of a sectarian, and not of a catholic, character."—*Christian Observer for January, 1837, p. 25.*

MR. EDITOR,

THIS passage is selected from a long and sufficiently remarkable article, in the periodical from which it is quoted. It is remarkable as a direct, and somewhat severe attack on the entire Baptist body throughout the world; and still more so, as an attack made, not by a correspondent of the *Christian Observer*, but by the Editor himself, constituting, as it does, an Editorial note, appended to the letter of a correspondent. The Editor of that work is sufficiently well known to deprive what he has written of an anonymous character, while the opinions he has thus officially expressed, may, of course, be regarded as generally held by its patrons and supporters. For these reasons, together with the importance of the matters handled, a serious and careful notice of the charges brought against our body appears to be not only justified, but required.

The sum of these charges is found in the passage at the head

of these remarks. For the commendation contained in it, I can only say that I wish it were better merited. But we have now to do with the accusation. Our proceedings, wherever we have influence, it is alleged, are sectarian, and not catholic. Before I proceed to the principal instance adduced in support of this charge, I may briefly advert to what the writer calls the "unfair and unchristian assumption" of calling ourselves Baptists. Yet he acknowledges that the name correctly arises out of the views we hold, (since he affirms us "to deny the validity of the baptism of all the churches throughout the world, except our own") and he himself would surely marvel, therefore, if we scrupled to *call ourselves* by it. Whether he or any persons choose to call us by it, is a matter of very little importance, and we leave it altogether to their discretion. It is obvious, however, that, whatever "unfair or unchristian assumption" there may be in the case, it is equally

chargeable on himself and his brethren, in calling themselves Episcopalians. We maintain, in our judgment, the Scriptural order of bishops in the church, as truly as themselves; and their exclusive assumption of the term which denotes it, fully entitles us to retort the charge, so frivolously founded on a harmless and almost universal mode of appellation. One cannot help wondering, indeed, what magic there can be in a *name*, to find this respectable Editor so excessively sore, because a correspondent (and only a correspondent) of the Baptist Magazine has called "other christians Antibaptists." He harps upon this term more than once, with an irritability evidently morbid. He will have it, that Antibaptists must be "opposers and despisers of Christ's holy institution;" yet he knows very well that we have often been called Antipædobaptists, (he himself calls us so in this very paper) and that none of us ever dreamt of being stigmatized, under that name, as "opposers and despisers of Christ's holy institution" of infant sprinkling. If, however, this were to be set down as an ill-natured use of a term, the person who used it (and he alone can be held responsible for it) has, what his accuser must deem a tolerable sanction, since he allows himself in a similar indulgence. "The Baptists are Antibaptists," he exclaims, with a noble ardour; that is, we are (for this is his own interpretation of the term) "opposers and despisers of Christ's holy institution." And so the entire body of Baptists throughout the world are designated by the Editor of the Christian Observer!

It would lead too far to enter

on a vindication of our valued brethren in the United States, upon whose conduct, in relation to the American Bible Society, some severe animadversions are made, evidently (as is the case throughout the paper) in considerable ignorance of the facts of the case. But the Americans can defend themselves; and perhaps we shall hear something more of this matter from the other side of the water. The principal attack is directed against the Baptists in India, and, of course, their brethren in England, in relation to Mr. Yates's Bengalee translation of the New Testament. I confess, Mr. Editor, I was struck with astonishment, (and I am sure your readers will sympathize in my feelings) upon finding that any man, and more especially such a man, and a man so situated as the Editor of a public periodical, could commit himself to a statement so utterly erroneous as the following: "The whole word of God is to be excluded, because the Bible Society will not vouch for exclusive immersion! At this very moment, for no one reason but this, they [the Baptists] are preventing the Calcutta Bible Society from printing their Bengalee version." The very reverse of this is the fact, and was publicly stated to be the fact, in the Annual Report of the Baptist Missionary Society for 1836, from which the following words are taken: "The committee of the Calcutta Auxiliary Bible Society, after carefully examining the existing versions, selected that of Mr. Yates, *of which they have printed at our press 5000 copies*, taking on themselves the responsibility of transferring, instead of translating, the words which relate to the ordinance of

baptism." Report. p. 12. The erroneous allegation thus set aside is the basis of a paragraph, in which the writer taxes his power of severity to the utmost. I am very sorry that so much good indignation should be thrown away; but, of course, the Editor of the Christian Observer will also be sorry for his mistake, and will not only withdraw his charge of *sectarianism*, mainly founded upon it, but with equal warmth will eulogize the newly discovered catholicity of Baptist proceedings.

The occurrence of such a blunder as this is enough to destroy all confidence, both in the writer and what he has written; but I will proceed to notice such other points as require animadversion. He alights on the "Protest" of the Baptist Union against the decision of the Bible Society, in reference to Yates's Bengalee translation; and here again he tries to be severe, but he is not correct. That document is not yet by authority, but only by breach of confidence, "published to the world;" nor would it have been published by the body who originated it, until it had been presented to the committee, and had *failed of its object*. And I think the Editor of the Christian Observer might as well have waited till it had been on the table of the committee, before he had made any remarks on it. He is the first of editors in his present course. Neither is it correct to say, that the committee "directs the word 'baptize,' or something equivalent to it, shall be employed." A term "*unobjectionable to other bodies of Christians*" was all that was required, whether equivalent to "baptize," or not. According to Bible Society prac-

tice, it might have been, "I **CROSS** thee." It is as remote from accuracy to say, that "the Protest accuses the Bible Society of concealing from the heathen a portion of the word of God." All that the Protest alleges is "an attempt" "to conceal," by "an attempt *to evade translation*." How is it that our assailant has not noticed this intermediate phrase? Is it that he sees, what indeed is obvious enough, that, in endeavouring to procure the use of the word "baptize," the committee are undeniably making "an attempt to evade translation?" And if so, how does this differ from "an attempt" "to conceal from the heathen a portion of the word of God?"

There is as remarkable a want of truth in some greater matters, as in those minor ones already noticed. This writer lays it down as a principle, that, "the Christian community, in all its ranks, has long agreed to employ the untranslated Greek word *baptize*; and hence he raises a complaint against the Baptists, for wishing it to be translated. The ignorance displayed in this assertion is astounding. I affirm, on the contrary, that in many of the most accurate and valuable versions, both ancient and modern, the word *baptize* is translated. It is so in the Peshito Syriac version, in the Arabic in Walton's Polyglott, the Arabic of the Propaganda, the Arabic of Sabat; in the Ethiopic, the ancient Coptic, the Gothic of Ulphilas; in the German of Luther, the Dutch, the Danish, the Swedish; in the Persian of Martyn, the Slavonian, the Chinese of Morrison, and the Chippewa of Peter Jones. Yet the Editor of the Christian Observer lays it down broadly,

that "the Christian community, *in all its ranks*, has long agreed to employ the untranslated Greek word!" Before he writes on this subject again, surely it would be well for him to spend half an hour in the library at Earl Street, where he may easily satisfy himself, that the propensity of the Baptists to translate *baptize* is not so solitary a phenomenon in the "Christian community" as he supposes.

I am struck with equal astonishment by the following passage: "The Pædobaptist missionary does not ask the Antipædobaptist to use a Testament which reads pour or sprinkle; he gives to the heathen God's own word: but the Baptist wishes his brother to put into their hands a translation which contradicts his own belief, preaching, and practice; and then complains, that the Bible Society, and the Christian world, are sectarian, because they will not yield to this unreasonable request." The writer evidently does not know, that Peter Jones's Chippewa version reads *I sprinkle thee*; and that, therefore, if a Baptist missionary were to address that tribe of Indians, the Testament put into his hand by his Pædobaptist (I will not say *Antibaptist*, since our assailant is grieved by it, though his use of the term *Antipædobaptist* fairly challenges it) brother is one that "contradicts his belief, preaching, and practice." The same thing would happen if he went to Russia, where the Sclavonian version reads *I cross thee*; or to China, where Morrison's version reads, "*I make washing upon thee*." So that, after all, the Baptist only requests his brethren to stand in the very same situation in which they have placed him, and in

which, moreover, he has never complained. So much for that universal agreement in "the Christian community, *in all its ranks*, to employ the untranslated Greek word," for "the caution and modesty" of which, the Editor of the Christian Observer tells us, "the Baptists ought to be thankful;" (we certainly owe a heavy debt of gratitude to our Pædobaptist brethren) "as the field is thus left open to their own exposition." Yet he afterwards confesses that, "*by custom*, the word baptize conveys throughout almost all Christendom, the idea rather of sprinkling, or pouring, than immersion." For this also, perhaps, we should be grateful.

To advert once more to the protest. "Truly it is strange enough," says this writer, "that one of the reasons given for this protest, is Archbishop Newcome's twelfth rule of translation, that 'the critical sense of passages should be considered, and not the opinions of any denominations of Christians whatever;' by which they mean, that their sense is the critical sense; that all other senses are the sectarianism of some 'denomination of Christians,' and that therefore all Christendom is to bow to their opinion, that not being the opinion of any 'denomination of Christians,' but the truth of God's word. This is sufficiently assuming." Really, from the pains he takes to make out against the illfated Baptists a charge of denominational assumption, it would appear as if this editor thought it to be the very worst of ecclesiastical crimes: he will just allow me to tell him, that I am glad to see such a horror of assumption diffusing itself in the body to which he belongs. But he will hardly

succeed in this case, in fixing the charge upon us. He ought to have known that the assertion of a primary regard as due to "the critical sense" of Scripture, in comparison with "the opinions of any denomination of Christians whatever," bears directly upon the reason assigned by the committee of the Bible Society for their conduct; which was not drawn from any alleged inconsistency of the Calcutta translation with "the critical sense" of the term *baptizo*, but solely from its not being "unobjectionable to other bodies of Christians." Archbishop Newcome, it is evident, would not have vindicated the principle of their decision.

With respect to "the critical sense" of *baptizo*, the editor of the Christian Observer is somewhat more adventurous than the committee of the Bible Society. He will not allow that "biblical scholars are agreed that immersion is the correct word;" but affirms it to be "critically maintainable," "that there is not an atom of proof that the Greek word means solely dipping, . . . to the exclusion of washing, . . . or sprinkling, or affusion." There is some boldness in this assertion; which has however, one advantage, that it brings us to the essential matter in dispute, and the field on which it must ultimately be decided. If presently we may take high ground on this subject, it is not because we think it necessary to the support of our cause. It would be enough to warrant us in requiring the aid of the Bible Society, to be able to show that *I immerse* is a critically correct translation of *baptizo*—a point on which there is certainly no dispute: nor will we complain of its being translated by any

other term, which can be shown to be *also* critically correct. But we go further than this. There is no dispute among biblical scholars whether immersion is or is not the *primary* meaning of *baptizo*, the fundamental idea from which all other alleged meanings are derived; and we challenge a reason for giving the term in this connexion any other than its primary meaning. Nor is this all. The result of extensive and learned research goes to demonstrate, that the *only* critically correct meaning of *baptizo* is *I immerse*; and that, therefore, it must be translated by this or an equivalent term, or not at all. By far the greater part of the versions executed and used by pædobaptists, in which the term is translated, render it by terms signifying immersion. As to the ingenuousness exercised in this matter by those who have not translated it, we say nothing. We only say, let the word be translated, and by every translator with critical accuracy, to the best of his judgment. Nothing short of this is endeavouring to give to the heathen the word of God. This writer allows that he has "nothing to object to immersion," which he says "the church of England *authorizes*," but which I tell him she *enjoins*, and which *only* she enjoins, as the mode of baptism. But if he is disposed to try his skill in proving the critical correctness of *washing*, *sprinkling*, and *pouring*, as translations of *baptizo*, I beg leave to commend him to a work by the Rev. Alexander Carson, A. M. entitled "Baptism in its Mode and Subjects considered;" and when he shall have read that work, let him take up his pen. I will only treat him further, on this point, with the following words

of the late profoundly learned Mr. Greenfield, ("neither a baptist nor the son of a baptist,") from his "defence of the Serampore Mahratta version," p. 42. "I believe none has ever had the hardihood to render *baptizo* to pour or sprinkle." Peter Jones's Chippewa version had not then been executed; it is the first example of a "hardihood," which might well be, to biblical scholars and honest men, all but incredible.

I take leave of the writer without bitterness. I rather sympathize with him, that so elaborate an assault should have been so fruitless. And if he has been goaded to this forlorn effort by the feelings of others rather than his own, I hope he will easily relapse into those kindly sentiments for which in general he has credit; and that he will choose for his next attack, a more vulnerable enemy, and weapons of better temper. As to the Bible Society, the object of the Protest and of its promoters is certainly not "to rend," as he alleges, but to prevent the rending of it. It is the shortsightedness of the committee which has created the danger of a rent in that noble, and hitherto catholic institution; and with a view, assuredly not to objects of denominational importance, but to the unity and prosperity of the Society itself, we most fervently hope, that the committee will promptly avail themselves of the opportunity, which the presentation of the Protest will afford them, of honourably retracing their steps. That the whole, even of the pædobaptist part of the Christian world, is not, and will not be, with them in their present attitude, may be sufficiently manifest from the follow-

ing extract from the Eclectic Review, in reference to the Serampore Mahratta version.

"Whether the Serampore missionaries have correctly rendered the Greek word or not, they can take their stand upon such high critical authorities, that the charge of bigotry must recoil upon their accusers. The question, so far as it is a philological one, does not lie between the baptists and the pædobaptists, but between pædobaptists and pædobaptists. There is just as much ground for imputing sectarian bigotry to Luther and Tyndale, to Ludolf and Schleusner, and even Doddridge himself, because they favoured this interpretation, as to the Serampore missionaries. The principle is as untenable as it is intolerant, which would proscribe a version of the New Testament, because we disapproved, in some particular instance, of the translators' mode of rendering a word. Why, upon this principle, we must quarrel with king James's Translators, and throw away the authorized version, which is full of renderings which cannot be defended. Translators are bound to follow, in such cases, their judgment and their conscience."

I shall now, Mr. Editor, close this long, but not unnecessary article, by presenting to your readers a few sentences from a letter just come to hand, from Mr. W. Pearce, one of our missionaries at Calcutta. He says, under date of the 31st of August last:—

"If our brethren will not let our denomination print a *share* of any edition (when needed) with the disputed words translated as we conscientiously believe the Holy Spirit intended, our duty is plain. We must print for ourselves. A Baptist Bible Society should be formed, and active measures, I conceive, taken, to secure a due proportion of attention to the object. No fear need be entertained for the result. I would not, however, desert the Bible Society on that account. But why do I offer my sentiments so prematurely, when doubtless ere now the course of the denomination has been prayerfully considered and determined? May the termination be (it doubtless will be) the glory of the blessed Saviour, and the more extensive practice of his primitive institutions!"

IGNOTUS.

COVETOUSNESS INCOMPATIBLE WITH CHRISTIANITY.

To the Editor of the Baptist Magazine.

DEAR SIR,

THE eloquent writer of "Mammon" has designated Covetousness, "the sin of the Christian Church;" and this designation appears in some measure justified by the fact, that whilst other sins committed by members of churches are visited with censure, and if continued, subject the individual to exclusion, the sin of covetousness is visited with no such consequences. It cannot, however, be denied, that it is as much condemned by the word of God, and Christians are prohibited from common association with the professor who is guilty of it. Under such circumstances it would be difficult to believe that it was tolerated in our churches, did not facts too plainly testify it. I am quite aware that great pains have been taken to disguise it, to give it an air of respectability, and to save the individuals from reproach; but the expression which is so common that every reader will have heard it often repeated, 'that such an one is an excellent man, very spiritual, but that to be sure he is covetous,' may serve to show, that spirituality and covetousness, though directly opposed in the word of God, have not been so considered in our communities.

It might have been almost necessary a short time ago to enter into the subject, and show how the Christian world has been deceiving itself, by removing the disguises under which this monster has appeared to some as the very Angel of light; but this has been most faithfully performed by the Essays of Harris, Treffry, Pike, and Mrs. Copley, one or more of

which, every Christian, who is faithful to himself will read. I know many who have read the first two who have fallen under conviction; and it is a fact well ascertained, that in addition to the general influence they are exerting on society, many thousand pounds have in consequence of their perusal been devoted to the cause of God. Still the question remains, Are not our churches tainted with this sin? Is not wealth held in undue estimation by the professors of religion, and by many who we charitably hope are the possessors of it? Permit me to bring the matter to this test. Are there not many who in early life had a very strong conviction of the unfaithfulness common among those possessed of wealth, and who yet in spite of their early resolutions, have been equally affected by the influence of riches, and have followed in the steps of those they have condemned? Are there not many, who when they had but little, gave a due proportion of the little they possessed, whom God has prospered in their callings, who in social intercourse will tell you, that they have been wonderfully succeeded,—far beyond their expectations or hopes; that they have extended their concerns, perhaps have settled their children advantageously, and that they are seeking investments for their surplus capital. You naturally look to what they are doing in discharge of the sacred trust committed to them, for they themselves will admit, that they are only stewards of their Lord's goods; but, alas! you will find that the injunction to give "as the

Lord hath prospered them," is altogether a dead letter. When they were in humble circumstances they contributed their guinea a year to a society for the conversion of the heathen abroad, and to another for the conversion of the heathen at home, and so on. What are they doing now? In many instances the same guinea is still given, or in some cases it has been doubled or trebled, with perhaps an extra subscription now and then, in case of peculiar emergency; whereas, if they faithfully discharged their trust, they would have contributed their hundred, or in some instances their thousand pounds to those objects. There certainly is a great error in persons proceeding through life on the plan of a certain portion of their income being devoted to the cause of God. To a man in humble circumstances, it may be a sacrifice to devote a tenth, while the duty of a rich man to consecrate the half, or even a larger proportion, may be equally clear. But it is well-known, that there are cases in which individuals have decreased their benefactions while God has increased their prosperity, as Mr. Fuller remarked in his *Sermon on Soul Prosperity*. When they were in humble circumstances, the mouth of the bag was open, and access to its contents was ready; but the riches they have accumulated have drawn the strings so close, that they cannot force even a finger in: and thus they accumulate wealth which will fall at last as a curse rather than a blessing on children ill prepared for such a trust.

Permit me to suggest whether this sin has not been treated much too lightly by our ministers. They

denounce every other sin, but alas! many of them tamper with this. Their observations are in many instances so general, that no one applies them. They do not expose the offensive nature of this sin, or its deceptive character, tracing it through all its ramifications, and warning their people against that indulgence of it which is so natural to the human heart. God grant that they may not have to answer for the blood of those whom they have permitted to continue under delusion. Why is the distinction made of excluding for drunkenness, and not for covetousness? The Scripture justifies no such distinction, and as the danger is greater in the latter case, it calls for greater vigilance. I am aware that great delicacy is requisite in inquiring into private concerns, but that is no ground for the omission of a duty. The investigation is made by the American churches, and I am informed on good authority, that it has been attended with no practical difficulty. The individual is waited upon by messengers; they state the grounds of their suspicion—his explanation is received in confidence, in some instances it is deemed satisfactory, and that is a sufficient report to the church; in some cases where it is not, the remonstrance of the messengers has led to a result as beneficial to the individual as to the recipients of his bounty, and where that has not been the case, the covetous man, "who is an idolater," has been excluded, and the purity of the church has been preserved. Are we less jealous of the purity of our churches than our brethren of the United States? If not, why do not we imitate their example, and remove from our churches that "accursed

thing," which is blighting them and hindering our prayers. For how can we feel any satisfaction, or, in fact, even sincerity, in presenting the supplication, "Thy kingdom come," when the conviction flashes us in the face, that we ourselves or those who on our behalf present the supplication, are determined not to make the pecuniary sacrifice which the extension of the Redeemer's kingdom involves?

It is not unlikely that some difficulty may arise from the deacons of our churches being in some instances those to whom the charge will apply: prosperous men who have taken a lead in the affairs of the church have been chosen to office, and this propensity has been too much over-

looked. Let me entreat every deacon, *as a matter of duty*, to peruse, in a spirit of prayer, the treatises before-mentioned. I am convinced that many will see the subject in a light in which it has never before appeared to them, and that we shall in consequence witness many examples of liberality, the past deficiency of which can be extenuated only by the false glosses which have been thrown over the subject, but which are now happily removed. In the hope that this letter may lead to the further consideration of a matter too much neglected,

I remain,

My dear Sir,

Your obedient servant,

A LAYMAN.

THE BAPTIST UNION.

To the Editor of the Baptist Magazine.

DEAR SIR,

I REQUEST your insertion of a few remarks on "A Country Pastor's" letter in your January number, "on the Importance of Union."

It appears to me that his title is inaccurately, if not unfairly, chosen. The question at issue is not "*the importance of union*,"—which we all feel equally with himself;—but "*the importance of joining Associations, and becoming members of the Baptist Union*;"—a very different question, and one about which there exists amongst us a wide and, we are bound to believe, a conscientious difference of opinion.

Many able and devoted men consider the Baptist Union eminently calculated to promote the great object whose importance is admitted by all, viz., *union in feeling, and co-operation in ac-*

tion. But they are scarcely prepared, I apprehend, to say, that this object can *only* be attained by joining the Union; far less would they deliberately and advisedly *assume* such a proposition as *self-evident*, and thereupon proceed to charge those who do not act upon it, as neglecting *known duty*; as guilty of conduct "*discreditable to themselves and the denomination*;" and as incurring "*responsibility on account of the probable influence of their example on others*." Your Portsea correspondent has, indeed, rendered himself liable to be misunderstood; and I cannot but regret, that his feelings on the subject have betrayed him into a warmth and urgency, more resembling the language of uncharitable censure than of friendly appeal; but I am persuaded that

this has arisen from his ascribing the conduct of which he complains, rather to irresolution, or want of zeal, than to any difference of sentiment. For I cannot allow myself to suppose, that he would even desire the concurrence of his brethren without their conviction; much less that he would thus have arraigned their conduct, had he believed it to be the result of opinions conscientiously at variance with his own. That this is, however, very generally the case, I am fully persuaded; and will therefore proceed to suggest some of the considerations which may probably have led a large proportion of our denomination to a conclusion so opposed to the wishes of your correspondent.

There exists, I believe, in the minds of very many persons, a jealousy of any,—the most distant—approach to a Diocesan constitution among us; or to investing any body of ministers or laymen, or both, with the *right*, or even the *power*, to interfere in any way whatever, with the internal concerns of our churches. Those who entertain such feelings, would very probably object even to organizing the several churches of a district into an association; more especially when armed with a law, empowering the body to call upon each church for an annual report of its internal state and progress; deeming such a proceeding neither consistent with apostolic practice, nor with the perfect independency of our churches. They might urge similar objections against the Baptist Union; and surely with still greater force; when we consider, that, if completed according to the wish of its promoters, it would carry the

association principle to its utmost limit, viz., that of comprehending all the churches of the denomination, (grouped in their several associations,) within one regularly organized ecclesiastical combination, under the conduct of a London Board.

Again, the question has been asked, and very fairly, for what object is so vast, and so organized a combination contemplated? Not to supersede the societies under whose separate agency the British and Foreign missions have so long, and so successfully been conducted. It is the distinctive (and surely a most objectionable) character of the Baptist Union, that it is avowedly intended, not (like the societies just named) to effect some clearly defined object, of universally admitted importance, but (in the words of your correspondent,) “to enable us to embark in ANY great or good work to which we may be called.” The operation of which would be to enable the Board of Management to embark the denomination, at any moment, in any work to which the board (most honestly, though perhaps most injudiciously,) may deem us to be called.

I would ask, in short, (and I put the question on the broad grounds of experience and probability, without any latent reference whatever of a personal kind): “Is there not enough, in the records of ecclesiastical history,—nay, in the events which have been and are passing before our eyes,—in other denominations, to explain, if not to justify the apprehension, that to create such a moving power as is here contemplated, would be to commit ourselves to the discretion, and to place ourselves in the power of a body, who from

their presumed intelligence and activity, and above all from their concentration, would substantially become possessed of an uncontrollable, if not an irresponsible, command of the entire denomination?"

I have thus sketched the grounds which, in my view, may be supposed to have kept the majority of our churches aloof from Associations and the Union. My object, in so doing, has not been

to keep up or to revive unpleasant discussions; but rather to deprecate further advocacy on the subject; being persuaded that peace and union will be most effectually promoted by leaving it to the conscientious decision and spontaneous action of each individual.

I am yours, sincerely,
S. WILKIN.

Cossey, near Norwich,

THE CLAIMS OF HOME MISSIONS.

THEY claim our *attention*. Their name, their design, and their operations, all present reasons why they ought to be regarded by the British Christian. The endearing recollections connected with the appellation given to the societies, induce us at least to think of them with a degree of pleasure. Whether by it, we are reminded of the frolics of childhood, the scenes of the family circle, or of the rest provided by the Divine Redeemer for his devoted followers: still we hail "Home, sweet home" with peculiar delight.

But when the church contemplates making this, our native isle, more prosperous, more holy, more happy, we must rejoice,—we will rejoice; and we will eye those proceedings which aim at bestowing so great blessings, as worthy of our attention. Behold then, the progress of the Home Missionary Societies. We see their chapels rising and multiplying; their agents faithful and laborious; their converts numerous, and prayerful: hence our attention is necessarily arrested; and we exclaim, Who hath begotten us these? Is this effected by that mean and despised society? Yea,

but rather by that grace, which has made the weak, mighty, and the lightly esteemed, honourable.

While God has blessed, and while he alone can bless, we at once discover, that Home Missions claim a place in our private, domestic, and public prayers. As you love your countrymen, your relatives, your Bibles, and your God, do pray for the spread of *the truth* in Britain. Ask of Jehovah soul-reviving showers; that the churches may be more lively, more liberal, and more active; that the perishing thousands at home may be justified, sanctified, and glorified; and then display the sincerity of your concern and prayers, by prompt co-operation in the choice and support of sufficient agents, who shall *labour* until the going down of the sun in seeking "that which is lost."

The mean ideas we have attached to the name "itinerant," has induced us to say, "any one, or any thing will do to fill up the duties connected with that office;" and if a minister should fail in his pastoral charge, "let him seek employment under some of our itinerant societies," is as

frequently recommended as the case occurs. Whereas the state of the times, the importance of the work, cry aloud for men of God, workmen that need not to be ashamed; for they have to seek and make friends. They have to keep pace with the inquiring spirit of the age. They have to contend with prejudice, with ignorance, with infidelity, and with Satan. They have first to make the attack, first to enter the breach, first to plant the banner of the cross, and first to give an impulse to an interest, which rests not until it rests in heaven. They ought to be alike able to meet the dwellers in ceiled houses, and the inhabitants of the humble cot or cellar. But alas! how few such men are in the field, when compared with its *vast* extent, and with our own strength as a body of professing Christians! We have not done one quarter of what we ought to have done, and what we must do, before the voice of our brother's blood will cease to cry from British ground. Contrast our home exertions with those of our trans-Atlantic brethren in the same department, and we are convinced, confession must be made, and the inquiry instituted, What more can we do for the conversion of the unconverted English?

Well then, cannot the number of Missionaries at home be multiplied by an application to our colleges? Cannot each one of our local societies employ a travelling agent, whose duty it shall be, to

visit its various stations, to commence new ones, and to collect in behalf of its funds? Cannot five or ten members in each of our churches, unitedly support and superintend one labourer, in addition to those already in the service? Cannot each one of our wealthy friends employ his own agent, to *work* in some part of the field which he knows to be really destitute? We answer—all this might easily be accomplished. There are men who have it in their heart to do it; and there are men who have it in their power to do it. We will not talk of making sacrifices, for as Christians we have nothing to sacrifice. All we have and are, belong to our Master. He is calling us to think of seven millions of our countrymen who are destitute of the means of grace. Must they live and die so, brethren? If they do, *you know* what awaits them; and you are aware that our safety as a nation is suspended on our religious character. It is also plain that the success of our foreign undertakings depends on our condition at home. If there is a falling off here, there must be a falling off abroad; and if Britain is the sun of the moral system, how vastly important that it be clear and bright; that it be purified, in order that the light and the truth may emanate from this isle, even unto the ends of the earth, which is the heart's desire and prayer of

J. R. V.

A PLEA FOR IRELAND.

To the Editor of the Baptist Magazine.

Sir,
SUCH of your readers as have noticed J. P.'s letter on the ar-

rangement of public collections in p. 78 of your number for February, will not wonder, perhaps,

that I should offer a remark upon it on behalf of Ireland. Why has J. P. in the objects he enumerates, omitted all reference to societies formed to diffuse religious knowledge in that unhappy country? I do not suspect him of indifference to these societies, and wish he would account for it, so as to remove suspicion from every mind. It is exceedingly painful for those who conduct the affairs of these societies, to observe the want of any effective expressions of concern for Ireland among our churches. In our own denomination, especially, is this deficiency to be complained of. Why, Sir, think of the Baptists in London, individually numerous as they are, furnishing only about £90 in the shape of regular annual contributions to our Irish Society—think of our congregations in this metropolis affording us less than twenty auxiliary societies, or congregational collections. And then as to the country: of the 1100 Baptist congregations in England and Wales, scarcely 150 in any year of our society's existence have given us collections; the average number of these collections for the twenty-three years falls below 100, I am afraid below

three-fourths of that number. Am I not forced to the suspicion, with such facts before me, that our churches are less interested for the spiritual welfare of Ireland than is consistent with the very near relation in which that country stands to our own? I hope J. P.'s congregation is included among the steadiest of our friends. And if those who are not so at present, would inform themselves more thoroughly on the condition of Ireland, and give us the benefit of their advice, we should soon have their co-operation.

Allow me, Mr. Editor, to suggest a further improvement upon J. P.'s list of objects. Three of them ought to be met, I conceive, by other means than public collections; these are the Sabbath-School, the Anniversary of the Chapel, and Current Expenses. Our friends know the sums necessary for these things, and should—I believe they would, if tried—subscribe to meet them. By the way, an appeal to our congregations, under the name of an anniversary, is, I think, very greatly to be deprecated.

Yours in Christ Jesus,
SAMUEL GREEN.

A FRIENDLY HINT.

To the Editor of the Baptist Magazine.

Dear Sir,

SOME of us who attended the last mission meetings of our denomination in London, supposed from a conversation that took place after the dinner on Wednesday, June 22d, that some arrangement would be attempted between the conductors of our principal societies to avoid the clashing

which sometimes occurs in their appeals for pecuniary assistance. The subject is of general interest to our churches. May I be permitted, therefore, through you to ask the esteemed secretaries whether they are making any progress in this very desirable object? I am the more induced to ask the question, because in my own

county the representative of one of these societies, though his contemplated visit was adverted to at that meeting, has met with some difficulty from the presence of an agent on behalf of another of them.

Yours very sincerely,
B.

Feb. 12, 1837.

POETRY.

THOUGHTS AT A CHURCH MEETING.

Oh! when we see Immanuel's cause advancing,
And sinners pressing into Zion's fold,
It brings a thrill of heavenly bliss, enhancing
Each sacred pleasure, into joy untold!
We seem awhile to breathe the air of heaven,
And triumph in the news of sins forgiven.

Yes! it is sweet to hear the rebel telling
How conquering grace his stubborn heart subdued;
To see the lion tamed, and meekly dwelling,
Among the chosen few by grace renewed!
And feel afresh the value of *that* blood
By which *our* souls were reconciled to God.

To watch the humble prodigal returning
A weeping suppliant to his Father's feet;
And mark the flame of pure devotion burning
Within the heart so lately Satan's seat!
To hear him count his former gain but loss,
And glory only in the Saviour's cross!

And when we see the stony heart relenting
Beneath a pow'ful influence from above,
And sinners, long impenitent, frequenting
The earthly courts of *HIM* our spirits love—
Shall we not join with those around the throne,
And give the honour to the Lord alone?

Oh! if the angels and the saints in glory
Feel a new joy when sinners are forgiven,
Say, shall not we, while listening to their story,
Echo the blissful harmony of heaven?
And strive to imitate the songs above,
Where every note resounds "Redeeming Love?"

W.

"THE HONOUR THAT COMETH FROM GOD."

Emblazoned on the scroll of fame
Let kings and heroes stand;
The world's applause is all they claim;
And titles added to their name
Is all they can command.
But let the honour that descends
From God alone be mine:
May I be classed among his friends,
Whose love all other love transcends,
And then in glory shine!

Let but my name at last appear,
Writ by Eternal love,
I ask for no distinctions here—
But press towards the nobler sphere
Of light and joy above.
There brighter stars than nobles wear
Shall round my Saviour shine!
And saints, who now enjoy his care,
Shall ultimately rise and share
In honours more divine!

Trevor Square,

E. D.

REVIEWS.

Poems. By M. Gordon, A. M.—London, W. L. Painter, 342, Strand. pp. 346.

Songs for all Seasons. pp. 47.

Leisure Hours. pp. 47.

THE genius of poetry is an angel of light, who stands at the fountain of human thought and feeling; she loves, through her modesty, to be neither seen nor heard; but, holding up her mirror with an invisible hand, she reveals the inward operations of the soul, with the causes and effects of every emotion. Her object is, by refining our nature, to increase our joys. When any principle is discovered in the heart of man that is dishonouring to God, she unclothes it, that men may be led to repentance. Deficiencies of pious sentiment are also revealed, that careful cultivation may supply the defect. And, when the sincere desire of perfection is entangled with difficulty, and depressed with discouragement; her benignant design is, to smooth and illustrate the upward paths to holiness and felicity.

This genius of poetry is not divine; but constantly employed by the Creator. She is his servant; and, with powerful authority received from him, she often employs the sons of men in conducting her several designs. They are then endowed with peculiar sensibilities, inducted into the mysteries of human nature; they are sometimes led into the holy sanctuary, where they listen to the songs of angels and perfected spirits, and learn to tune their harps with seraphim and teraphim, who surround the throne of God; they are then permitted to employ those harps on earth, preparing their fellow-men for the anthems of eternity.

How happy had it been for us, if those who were thus exalted by the gifts of poetry, had always proved true to their undertaking and trust! But, that sin which has polluted our hearts, has also defiled the most

refined labour of our hands. Men have called themselves poets when they had nothing to justify the claim, because they wish to be *themselves* admired. They reveal no operations of the mind, but those which originate in their own vanity; and, when they have fixed the attention of mankind on their discordant instruments, they seem like moors in the band of nature, who are used for the sake of contrast; and they have less that is pleasing and intelligent in their utterances than an ass when he brays in the forest.

But vanity is the least of many evils which disgrace the candidates for poetical honours. Some have spent their youth in courting the favours of this mighty genius; they have invoked her attentions and favours, and when she has kindly listened to their supplications, inducted them into the mysteries of her art, and presented her lens and her lyre, they have betrayed her sacred trust; and where they were pledged to the cause of truth, virtue, and religion, they have basely dishonoured her gifts, by using them in the cause of infidelity, vice, and error; they have falsified both history and nature; the passions they were bound to purify, they have polluted more and more; they have entered the very sanctuary of God, and hurled their sacrilegious sarcasms at his throne, until the genius of poetry herself was shocked at the license of their blasphemy, and trembled at the awful defilement of her name.

How must that angel of light have wept, (if angels weep) when she saw the gifts she had bestowed on Prior, on Byron, on Scott, and on Burns, (to mention no other names in the doleful catalogue) prostituted in such various ways to vice and infidelity; adapting their compositions to those very tastes which they were bound to correct; and stooping to the praises of those whom they were pledged to reprove;

and, after their little span of life, leaving the world, not better, but the worse for their existence! In this result, the demands of reason and the course of nature are alike overturned, and the brightest blessings of earth are prostituted to the worst of purposes.

The authors we have to introduce now are, at least, free from this dreadful censure. Their aim is good, and their pages are pure. The "Leisure Hours," and "Songs for all Seasons" have nothing in their vivacity to be blamed. The author has fixed his attention on those religious emotions which are awakened by the objects of nature; and, by giving them more distinctness, he has endeavoured to render them more tender and influential. We wish him success in this department; for every holy association which is formed to any earthly objects will diminish both the misery and danger of our present existence, and render those who cherish and use it increasingly fit for the society of heaven.

Mr. Gordon has taken higher ground. His aim is to perform the task of a religious man in serving the genius of poetry. His volume commences with sketches of several English poets, which are drawn with tolerable accuracy; and if he does not lead us into all the mysterious operations of *their* minds, he enables his reader to see the principles which regulate his own. And in this case, the discovery is not unfortunate, for the uniform tendency of every observation he makes to promote a prevailing regard for sincere and evangelical piety, will command respect from the followers of Jesus, and facilitate every other effort he may make to benefit mankind.

As the object of poetry in general, is to exhibit the emotions with their causes and effects; those emotions which arise from a proper view of religious truth must be the peculiar department of religious poetry. The facts which are comprehended in the revelation of Jesus Christ, will also have a powerful influence in modifying emotions that are common to all mankind. For instance, the love

which unites the sexes is exhibited by Shakspeare under almost every natural modification. But a genius of equal power is needed to show the operations of Christian principle in beautifying its several diversities; and the vices which Christianity condemns may also be seen diminishing its healthful power. Mr. Gordon, in his "Bereavement," has given an example of this. Two persons were intimate in their youth: their intimacy had led to an attachment on either side. The lady, with all the faithful fervency of a pious woman, resigned herself to its influence, but still maintained the utmost dignity and decorum. Another feeling prevented her lover from the just response of full affection. The nature of this opposing attachment may be stated in the author's words.

' Thus it was plain, there was within his heart
Some idol he preferred to God and her,
' Though bound by obligation her to love
More strong than ever tyrant yet devised;
Nor was he ignorant of its curst sway,
Nor did he shrink to stare it in the face;
Ev'n when that pang was on him, he could tax
His reason to look back, and ask the thing,
Whose absence made him wretched; he could

catch
The passion ere it fled, and hold it there,
And grasp its vanished maker in the sin,
That in the heart lies nearest; till at last,
Habituated to behold the things
He once adored and mourned, restored again
With a "fresh pinion;" thus experienced, he
No longer coveted needless pain, but still,
In his most desolate hour, could yield to hope.
But other pangs, less stormy but more deep,
And more heart cutting, were behind; for, then,
By weighing better self with those more good,
He grew to loathing of the first; nor wish
Within his heart was found, except to be
That thing, whose contrast withered self away;
Nor could the popular breath, the voice of fame,
E'er reconcile him to himself again.

" This seemed to augur good, repentance seemed
To augur, and of restitution full
Abundant store: but, still, the ghost, unlaid
Of vanity, held his goaded heart;
Still he was cold, albeit she still was kind.

" Him glory called away to other scenes
And she was left alone to ruminate
Over neglect unmerited, and pine,
With nought to bear her up but hope reposed
In Him, without whose ken no sparrow dies;
This could not last;—disease, encroaching quick,
Stopp'd up her springs of life, and stretched her
pale

On her last couch, with scarce the common means
Of comfort or of cordial to revive
Her drooping spirit in its parting hour.

" The bard returned and saw her empty seat,
But more his heart (a heart erst too glad not
To verge on pain) felt emptied of all joy
And shunning man, in bitter solitude
Shed lonely tears, which none but God beheld."

The result of those tears was re-

penitance towards God, and forgiveness through the atonement, but the following scenes of life, were, to this child of vanity, sombered with the sadness of bereavement.

Some few weeks since, a woman bending with years, and bowed down still more with mental affliction, called on a minister in town to ask his advice and assistance. Her case, as she stated it, was very distressing. She regarded herself as being possessed by an unclean spirit. It had tormented her for many years, and no means that she could ever think upon had any effect in procuring a release. The minister endeavoured to show her she was mistaken, but she still persisted. He said he was sorry that it did not come within his department of labour, since God had given him no power to expel the spirit if it was there. With a pitiful tone she replied, "O Sir, do help me, I know that I have sinned, but if every woman who has proved unfaithful to her friend when a prospect of improving her condition was before her, must be possessed by a devil, it would depopulate the kingdom of darkness, and the peace of every household upon earth must be overturned."

It was a case no doubt of monomania; and yet there was a kind of reason in her madness. For, what could be more likely to overturn the intellect than the torment which attends such a consciousness of infidelity? Her opinion of her sex, was of course, unjust; but the poem of Mr. Gordon, and the facts of her case, may teach us that nature and conscience will not be dishonoured in these affairs without exacting their fines of the culprit.

Wherever these feelings are regarded merely as sources of animal delight, they will necessarily be subjected as subordinate things, to considerations of worldly prudence. And Christianity requires the same, but in a different way. The former will allow the passions to be exerted; but, so long as nothing is written to form the basis of an action in law, it allows the whole to be managed, for profit, or honour, or influence,

or any other object included in the earthly interests of mankind; but Christianity, which requires that no engagement be made without forethought, and a reasonable expectation of fulfilling it, requires also that the feeling which can be returned by nothing but the engagement, should not be awakened until a rational hope of its gratification be possessed. Those who are punished by the laws of their country for breaches of promise, are few compared with those who, carefully avoiding the point of law, betray the most sacred confidence by insulting the tenderest feelings of our nature.

Parents also ought to remember, that a broken-hearted child in a hearse, or in a carriage, will never give them so much satisfaction as a healthful mother, with a third generation trained by frugality to a virtuous industry.

The subjects of his other poems are conducive to usefulness, but his trains of thought are not always so clear as might be desirable. Mr. Gordon will excuse our saying, that he should labour to make every sentence like his own spectacles, which are intended to assist the organs of sight, without being seen in the process. With this remark we recommend his volume to public attention, and hope that his future labours will place him amongst those who have added to the pleasures, by increasing the spiritual improvement, of their fellow-men.

Theory of the Hebrew Verb. By the Rev. W. YATES. Second Edition. London: Wightman. 12mo. pp. 51.

If Christian missions have been indebted to learning, they are amply repaying the obligation. Missions to the East have given a great impulse to the study of Oriental literature, which even our ancient universities have felt, (although we suppose the Sanscrit professorship at Oxford will scarcely be proud of its origin,) and have raised up profound Oriental scholars, by whom any university would be adorned. In a recent number we presented to our readers part of the tes-

timony most caudily and honourably borne by the present professor of Sanscrit at Oxford, to the vast philological genius and prodigious attainments of Dr. Carey,* one of the first two Baptist missionaries in India; a man whom no college reared; of whom any college might be proud; but it was the mission made him. And it has subsequently made another like him: it is our present missionary, the Rev. Wm. Yates, of Calcutta. The works of Cary and Yates will stand side by side in the libraries of the learned, and their names will go down together to be honoured by posterity, as their blended labours are now blessing, and will bless to the latest age, millions of their kind. The great work which Mr. Yates has achieved, is a new translation of the whole Scriptures (the Old Testament not being entirely finished) into the Bengalee tongue; a translation characterized, according to numerous and unquestionable testimonials, by "singular fidelity, purity, and elegance." Pref. p. ii. Among the accidental, but far from unimportant or uninteresting results of his labours, is the tract before us, on the Theory of the Hebrew Verb. He does not take up in it the theory of the entire verb, but of those parts of it only which have been called the preterite and future tenses; and these be endeavours to show ought to be regarded rather as indicative and potential moods. It would not be suitable to the pages of this Magazine to enter into the details of such a subject. All we shall say, therefore, is, that the author has treated it with great good sense, learning, and good temper; and that he has thrown out an idea well deserving the consideration of Oriental scholars at large. The tract does credit to himself; it reflects honour on the body to which he belongs; and it will furnish a pleasing and profitable exercise to every student of the Hebrew tongue.

Sorrow for the Dead regulated and restrained. A Sermon preached in Broad-

mead Meeting-house, Bristol, Dec. 25, 1836, occasioned by the Death of the Rev. Samuel Summers; by EDWARD STEANE. To which is annexed, the Address delivered at the Interment. By THOMAS S. CRISP. pp. 51. Ward.

Among those events which have a peculiar adaptation to impress and instruct the mind is the death of a Christian minister; especially when, as in the case before us, in comparatively early life, he is suddenly removed from an attached people, an affectionate family, and a station of more than ordinary importance. Yet the esteemed preacher, in the words of the prophet, says, "Weep not for the dead!" He explains the sentiment, however, and we think ably sustains the counsel; after which he suggests topics rich in consolation: and if these do not entirely dissipate our sadness, yet they may diffuse, even through our most pensive reflections, a hallowed glow of joyous anticipation.

Did we not intend, in a future number, to supply from the pages of this excellent discourse, a brief but interesting account of the lamented deceased, we should enlarge this notice of its valuable contents by appropriate extracts.

The Address, at the interment, by Mr. Crisp, well deserves serious and repeated perusal. It is characterized throughout by the most obvious indications of sound judgment, matured piety, and correct taste.

Memoir of the Life and Experience of Samuel Bagster, jun. By JOHN BROAD. pp. 207. Ward.

Our predilection for biography generally is by no means inconsiderable, but we have a decided preference for the perusal of those narratives which describe the commencement, progress, and complete development of Christian character. In this acknowledgment of our preference, we make no pretension to disinterestedness. On the contrary, the avidity with which we resort to this department of reading, is very much influenced by solicitude to

* Number for September, p. 384.

ascertain the apparent harmonies and discrepancies exhibited by persons receiving substantially the same principles, but living at different periods of time, and occupying diversified stations in life, and then subordinating the result of our investigation to test the soundness of our own views, and determine the correctness of our own conduct.

Not supposing for a moment that we are singular in our sentiments on this subject, but that they are very generally entertained by our readers, we beg leave, in addition, to remark, that they will find in "the Life and Experience" of Mr. Bagster, jun. much to employ their reflection, to awaken their sympathy, and to invite their imitation. In these pages may be seen, what has so often appeared, how pre-eminently adapted is Christianity to tranquillize the perturbed, and to sustain the suffering, and the dying. Here, too, may be impressively contemplated the precarious nature of temporal prospects, the uncertain tenure of connubial happiness, and even the brief enjoyment in this world of Christian companionship.

The compiler has performed his part very respectably; and we sincerely hope that his life will be long spared, and that his labours may be rendered abundantly successful.

Britain's Plea for Sailors.—Nisbet and Co. 21, Berner's Street; Snow, 26, Paternoster Row. 36mo. pp. 120.

We are glad to observe the tone of feeling, and judicious statements of this valuable little work, as they indicate a progress in this department of Christian benevolence towards permanent usefulness. Our readers will have long felt the necessity for devoted exertion in the religious instruction of seamen; from the misery which everywhere infests the sea-ports of our country, and, indeed, of the whole world. To no class of men are we so much indebted for the comforts and security of civil society as to sailors, and none have been so grossly neglected.

The work before us is intended to lay the case of our seamen more fully before the public, and ought to be most extensively circulated. The following statements, extracted from Part II. Chapter I., will serve to justify our opinion:

The two classes of obligations (by which we are bound to consider the case of seamen) we are about to specify, relate, first, to man as man; and these with additional obligations, are, secondly, binding on Christians. Of the former class, we can but see, that humanity is brought under powerful obligations to help them.

1. From a consideration of their numbers. Sailors are computed to amount to three millions. Not including the Chinese, which are said to amount to several millions.

2. The mortality of sailors, as well as their numbers, appeals to our humanity. It is asserted that the whole of these millions of human beings are swept off the land of the living every fifteen years. Some have said every ten years.

3. The causes of their mortality is a further appeal to humanity. For eleven of every sixteen deaths result from the peculiar dangers of their calling. *Climate, &c.*, is one source of mortality. *Shipwreck* is another cause of destruction of life.—The following extracts from the Reports of the Select Committee of the House of Commons on Shipwrecks, presented Aug. 15, 1836, will supply mournful evidence on this point.

1. Vessels lost in 1816-17-18	1114
2. Vessels lost in 1833-34-35	1573
3. Vessels missing in 1816-17-18	89
4. Vessels missing in 1833-34-35	129

Total first 3 years, 1203—Second 3 years, 1702.

1. If each ship be valued at 5000*l.* the total loss in six years would be 6,015,000*l.* and the average loss of each year 2,005,000*l.*

2. The number of persons drowned by shipwreck,

In 1816-17-18	2228
In 1833-34-35	2682

4. These returns include only the losses entered in Lloyd's books, and therefore by no means the whole that have occurred in the United Kingdom.

5. The whole annual loss of property in British shipping wrecked or foundered at sea, may therefore be assumed as amounting to nearly three millions sterling.

6. The loss of life, by the foundering of British shipping, may be estimated at one thousand persons every year.

4. The impositions, fraud, and cruelty,

practised on the honest hearted, unsuspecting, homeless, friendless sailor, renders the duty to help him still more pressing.

The following views of Capt. Beden on the subject, are important.

“Vicious habits undermine the character of seamen, who, being robbed of their hard earnings, and reduced to misery, drag out a few short-lived days of riot and drunkenness, and are forced to sea by the imperious mandate of the crimp. Thus debased they curse the very country that gave them birth. Bitter remorse ensues! They return home, which ought to have been longed for with all the earnestness that clings to domestic happiness; but the *crimp* again intervenes. Alas! how bitter the fruit of all their toil! these merciless bands, keen as the wolf for her prey, pounce upon them, and swear debts and claims against them; frequently sending their victims to prison, releasing them only on assigning their hard-earned wages to discharge their unjust demands.”

That the men who are so necessary to the existence of government, should find so little protection from its officers and laws is very strange; but that Christians, and Christian churches, should have looked on with coldness, while the horrid tragedy has been acted before their eyes on individuals from their own country, and even children from their own homes, would have exceeded belief, did not the fact stand out with proud defiance of all controversy.

The Christian Penny Magazine. Vol. V. for 1836. Hodson, Fleet Street, London.

We congratulate the conductors of this excellent periodical on the success which has attended the work committed to their judicious superintendence. They have deserved a much more full and efficient support than they have received; and will, we hope, be more extensively patronized in future. For, though we rejoice in the advantage our country is daily deriving from the diffusion of literary knowledge, there is great reason for seeking, by every means, to render the circulation of *Religious Truth* as extensive and interesting to the public, as the high

patronage given to other publications has given to the former kind of reading. Christianity loves the light, but it requires particular care that the light which natural science sheds on society should be properly used; and that whatever belongs to the common salvation, should be as generally known as the facts of nature. The conductors of this work have kept this object in view with faithful perseverance. The papers are generally very interesting, while they are free from that affectation of false wit which bad taste and bad feeling often induce in the writings of men, who strive to provoke laughter, while they approach the things which relate to heaven and hell. The *Christian's Penny Magazine* deserves to be read by every Christian. It is cheerful without the least approach to levity; and seriously instructive without being *dull*. The awful vices of the age are reproved in it with simplicity and affection; and we do not know of any similar work, which is distinguished by so much regard to an unbiassed and faithful liberality in advocating the principles of the Protestant Reformation.

We venture however to suggest, whether some means might not be adopted to bring into its pages more liberally the productions of original genius.

Christian Union, &c. By JOHN BOWES, Dundee. Simpkin and Marshall, London. 12mo. pp. 311.

THIS work is intended to show the importance of unity among real Christians of all denominations, and the means by which it may be attained. Many very useful hints will be found in its pages, which all who love our Lord should read, and well consider. Others appear to us not quite so happy; but the kind and faithful manner in which the whole is exhibited, renders the volume, at this period, peculiarly valuable. Perhaps there never was a time when Christian union ought not to have been taught with the utmost care and perseverance: but there

never was one which afforded so many facilities for attaining it as the present. The wide diffusion of knowledge, the advance of Scripture criticism, the state of parties, and the balance of power between them, which is every day becoming more perfect, serve to brighten our hope of unity beyond what has ever cheered the church in any age since the influence of apostolical governance began to disappear. But the way to improve these advantages, is not so obvious as at first it seems; for, most plans hitherto laid to perfect unity, have ultimately exploded with increased repulsion and discord.

One reason for this disappointment is the corrupt or undefined nature of the object for which the unity of Christians is sought. Obscurity is fatal by dividing the attention; and by confusing the actions of individuals; but impurity of purpose is fatal, by bringing down the judgments of God upon his people. The parties in the Roman Church could never unite on this account; their union is seen only in their labour to suppress the truth. God himself will scatter such attempts at unity: whether the object be to put away the atonement of Christ, because it opposes the profitable absolution of the priesthood; or whether it be to do away with the baptism of Christians, to make way for a national registration of infants, and a power to which clergymen have no just claim in the administration of wills. Christian union must be based on vital and individual godliness. Hence many attempts to promote unity fail by the effort to combine what is heterogeneous; and, to obtain "a church within a church:" forgetting that Moses positively forbids us to plough with an ox and an ass in the same team.

Christian union can never be secured but by divine law. Obedience to this, therefore, is the most direct path to union in the church. Each one should walk in the divine precepts as far as he can attain to their knowledge; then the unity of all will be found in heaven above,

while constant approximations will be realized on earth.

Many call for unity, and will not pay the price of it. Pride, prejudice, and selfish feelings, cannot be sacrificed. But the unity of Christians can only be obtained through the exercise of Christian graces. Humbleness of mind, and the simplicity of obedience, can never be dispensed with. Men may apply the axioms of divine truth with seeming propriety; but purposely to cover unprincipled designs. They also, for a time, may shift to others the blame of their own wickedness. But such folly cannot be long concealed. Exposure and shame will follow it, not unity and love.

An Essay on the Efficiency of God the Source of Human Happiness: intended as an Antidote to Infidelity. By J. J. POULTER. Wightman, Paternoster Row.

An Essay on the Habitual Exercise of Love to God considered as a Preparation for Heaven. By JOSEPH JOHN GURNEY. Fifth Edition. Seeley and Burnside.

THE two works now before us direct the mind to God in a way which is necessary to the cultivation of true piety. The former, as appears from its title, is intended to prove the abstract truth, that God the author of all created existence, is himself the source of all true felicity. In supporting this position the author enters into the investigation of "latent" and "demonstrative power." The first he shows to belong only to God; the second, if possessed by creatures, is altogether dependent on him, and limited in its operation, and can never secure felicity but when employed in obedience to his will. His law, therefore, is the rule of all action in man, and his blessing the efficient cause of all his happiness. The expressions, "latent" and "demonstrative power," give a metaphysical appearance to the argument; but the reasoning is not very perplexing; and if it should meet the peculiar habit of thought indulged by any class of infidels, may be very well allowed. To us it seems that no cause could,

by possibility, secure an effect without the exertion of divine power. Jehovah, therefore, must be the cause of all causation, both in nature, providence, and grace. The manifestation of his will is every where our guide to the enjoyment of his blessing.

The second essay points out the habit of mind in which that blessing will certainly be enjoyed. The love of God in the heart of man is not only felicitous in itself, it is an emotion to which Jehovah responds in the fellowship of a reconciled God and Father. By this our communion with the Father is maintained here; and by the perfection of this the perfect inheritance of heaven will be enjoyed hereafter. To those who are tried with sceptical difficulties, the first essay may be serviceable; but the second will be a great assistance to Christians in promoting spirituality of mind. The heart of every believer is intended to be an habitation of God through the Spirit; and the temple

of our bodies must be sanctified by the Shechinah of his presence.

Ward's Miscellany. Under the superintendence of a society for the advancement of Literature, Science, and Religion. Part 1. p. 63. Ward and Co.

Though we are far enough from predicting that this production will please every body, yet that it will be a great favourite with a very numerous class of readers, we think scarcely admits of a doubt. Its obvious adaptation to diversified tastes will secure extensive acceptance, while the general brevity and great variety of its contents will, with considerable numbers, very much enhance its value. In short this new periodical has many attractions favourable to its *entré* if not to its precedence, and we expect ere long to be informed of its having attained respectable eminence. The stationer and printer have not been wanting in their efforts to advance its celebrity.

BRIEF NOTICES OF RECENT PUBLICATIONS.

Interesting Narratives. By the Rev. J. Belcher. Second Edition. Ward and Co. pp. 580.—In these narratives, many of the most important characters and events in Scripture, are brought under examination in very short and interesting chapters. The work affords an instance, not very common, of exactness in the judgment of an author, when deciding on the merits of his own work. Perhaps it will be said that the word *interesting*, was intended to apply to the portions of history to which the attention is directed, as they are recorded in the sacred volume; if so, it is ill chosen, for some of the characters and events are grand even to sublimity. But Mr. Belcher's remarks on them are interesting, and will not be read without improvement by any who are anxious to obtain it; they leave, however, much to be desired. He points us to the flickering flame which shines on the summit of a volcano; but he has not found the passage by which we may descend into its bowels, to examine the fountains of its eternal fires; and, as on the surface of things, so the author delights to dwell on the physiognomy of characters. In many instances, he has sketch-

ed a few lines by which the countenance of a Scripture example may be known; but the fire of his eye, the life of the portrait, and more especially, the solemn pulsations of his heart, are not presented to the reader. For what he has done, Mr. Belcher deserves the public esteem, but sacred literature still implores a writer, whose mental and spiritual endowments will prepare him to unfold the vital physiology of Scripture characters.

Christian Biography; a Memoir of George Dance Bourdman, late Missionary to Burmah. Tract Society.—We are exceedingly glad to perceive that this valuable Society is from time to time enlarging the department of pious biography. The life of this Burmese Missionary will be received as a valuable addition to its numerous and interesting predecessors.

Pastoral Recollections. Edited by the Rev. J. Belcher. Ward and Co. pp. 279.—Those sympathies which are most valuable to us, both as Christians and members of society will, we trust, be greatly improved by an attentive perusal of this interesting volume.

Daily Thoughts. Ward and Co.—A

handsome little book containing 365 passages from the works of our eminent divines. If these "Daily Thoughts" be well digested, and used, they will add more to the elegance and vigour of the mind, than an equal number of the most costly gems when tastefully spread over the youthful frame.

Oliver and Boyd's Threepenny Almanac for 1837.

Oliver and Boyd's Penny Almanac for 1837.—Each of these publications contains much practical information for the use of persons engaged in business.

Live Joyfully; or the Duty and Means of being Happy. By Rev. J. Belcher. Ward and Co. pp. 104.—A neat volume on a pleasing subject.

Adventures of a Coal Mine. By H. Harcourt. Westley and Davis. pp. 168.

Adventures of a Cotton Tree. By H. Harcourt. Westley and Davis. pp. 168.—These works contain much useful instruction, and are well adapted to promote the improvement of young people.

Scripture References. By Charles Leckie. W. B. M'Phun, Glasgow. N. H. Coles, Cheapside.—A valuable assistance for such as are engaged in Scriptural instruction.

Baptist Child's Magazine for 1836. Wightman.

Revivalist for 1836. Ward and Co.

Family Magazine for 1836. Ward and Co.

Temperance Magazine for 1836. Ward and Co.—Our opinion respecting these periodicals has been already expressed; in their present form, the numbers may be most conveniently and respectably preserved.

Jennings's Family Cooking. Sherwood and Co.—Book-making generally relates to the soul, but here we have 486 pages devoted to the body. Amongst the 250 recipes which it contains, some will probably be found which bear the appearance at least of quackery. Respecting the soundness of this opinion we leave the ladies to judge; while we cherish a hope that temperance and simplicity in the use of food, will soon render the study of such works altogether unnecessary.

The Herald of Peace. New Series. Nos. 1, 2, 3, 4, 5, and 6. Ward and Co.—We wish that the influence of this work may increase, until men shall bent their swords into ploughshares, and their spears into pruning hooks; and the cruel atrocities of war exist no more for ever.

Christian Theology for every Day in the Year. Selected from Three Hundred and Sixty-five Authors, and Systematically Ar-

anged. By Samuel Dunn. Tegg and Co. pp. 232.—This work is intended to assist in the daily culture of devotion and practical piety. The extracts are short, some of them beautiful, and at the same time adapted to secure the object for which they were designed. We recommend the work with pleasure.

Nineteen Hints to Young Gentlemen, on Domestic Comfort. By Theophilus Thoughtful. Ward and Co.—The ladies will greatly promote their comfort by giving this little book a wide circulation; and every gentleman will, we hope, be ashamed to appear unmindful of its instructions.

Visible History of England. By Charles Williams. Author of "Seven Ages of England," &c.—In this as in his former work, the author has conveyed to his youthful readers much valuable information, with great simplicity of style, and considerable interest. The pictorial illustrations are useful; and the questions for exercise are well constructed. Mr. Williams still retains a happy mode of referring to the conflicts of parties, without familiarizing the mind to scenes of bloodshed, or facilitating the formation of vicious habits. He has given too much credit to Augustine, and his monks, in the introduction of Christianity to our island; but, for the most part, his statements are very correct, and the work worthy of a wide circulation.

The Adventures of a Sugar Plantation. By Henry Harcourt, Author of "The Adventures of a Cotton Tree," &c., &c. Westley and Davis. pp. 177.—This little volume contains a popular statement of many important facts which bear on the subject of slavery.

Missionary Records. Western Africa. Tract Society.

West on the Atonement. Tract Society.—We are much obliged to this valuable society for these two important additions to their numerous works. They will greatly assist in diffusing the knowledge of divine truth, and the necessity of increased missionary exertions.

Aerial Sights and Sounds. By Charles Williams. Westley and Davis.—We regret that our limits will not allow of our making extracts from this very interesting work. It is intended to illustrate the principles of natural philosophy, by an easy conversational reference to facts. The author has been eminently successful in his undertaking, and every instructor of youth should not only possess the book, but make himself perfectly master of the method used in communicating the important lessons it contains.

RELIGIOUS INTELLIGENCE.

REGISTRATION COMMISSION.

Most of our readers are doubtless already apprised that the REGISTRATION AND MARRIAGE ACTS which were expected to have come into operation on the first of March, as stated in our last number, are to be suspended by the bill now before parliament, till the first of July, in order to allow time for completing the formation of the registration districts. The HON. MEMBER for BOSTON has, on this account, postponed his motion for leave to bring in a bill to amend the MARRIAGE ACT.

EDITOR.

To the Editor of the Baptist Magazine.

Sir,

I have received several letters during the past month from different parts of the country asking advice as to the manner in which registries should be made. On this subject I have therefore put myself into communication with the proper quarter, and beg now to state for general information what course is best to be adopted.

An entry made in a register book now (in 1837) by a minister, that A. B. son of C. D. and E. F., was born in the year 1820 or 1817, (or, as in one case which it appears has come before the Commissioners specifying the year to be 1798,) can only be considered as recording, not a fact within the Minister's own knowledge, but a something that has been told him by some other person or persons, and therefore can have no legal effect.

In all cases therefore where it is now desired to make a register, it should be done in the forms supplied from Dr. Williams's library. Those forms provide for the signature of the parents and of two other persons present at the birth. This it will at once be seen is the best evidence that can be given; and I may state the strong probability that upon the report of the Commissioners such registers will be legalized. These forms may be had on application at the library, if by letter* (post paid) at one shilling per dozen, and the registration fee is one shilling each. Full "directions" are printed on them.

In answer to letters from Wales complaining that the circular of the Registration Commissioners had not been sent to the Baptist ministers in the Principality, I have to state as the result of inquiry, that a list of Welsh churches has only recently been furnished to the secre-

tary of the Commission, but that they will now be furnished with it.

Yours truly,

EDWARD STEANE.

Corresponding Secretary
of the Baptist Union.
Camberwell, Feb. 21, 1837.

STEPNEY COLLEGE.

The Committee of Stepney College have lately issued the following circular. We earnestly hope that the claims of this Society will receive that attention from the denomination at large which we are confident they deserve.

"Four years have elapsed since an appeal was made to the Churches and friends of our denomination in aid of the above Institution. The successive Committees to whose management it has been during that period confided, have, by a diligent cultivation of its ordinary resources, preserved it in unimpaired efficiency. But the lapse of even a few years produces many changes, and by diminishing the number of its accustomed supporters, makes it necessary to renew a more extended pleading on its behalf. At the present time its income is inadequate to its necessary expenditure. Either, therefore, that expenditure must be reduced, or the income augmented. The only way in which the expenditure can be reduced, is by dismissing some of the students. The Committee are satisfied that the domestic economy is conducted with a strict attention to frugality. But to decrease the number of students is a measure which at any time they would contemplate with extreme reluctance;—at the present, the necessities of the denomination absolutely forbid it.

"Perhaps there never was a period when so many of our Churches, and some of them in large towns and cities, were destitute of Pastors. The demand for Evangelists is equally, or even more ur-

* Address Richard Cogan, Esq., Dr. Williams's Library, Red Cross Street, London.

gent. Both at home and abroad the fields are white to the harvest, while the labourers are lamentably few.

"Our Oriental Mission needs to be immediately strengthened, both on the Continent of India, and in the Island of Ceylon. Death, in some cases, and in others, the imperative necessity of a return to England, in order to the preservation of life, has thinned the ranks of our Missionary band, and withdrawn honoured and useful servants of God from the posts they occupied among the heathen. From the Western Isles the cry grows louder and stronger—"Come over, and help us." The dense and rapidly increasing population of our great manufacturing and commercial towns, and the neglected peasantry of our scattered villages, claim at our hands more vigorous efforts to place among them the heralds of salvation, than any we have yet made. On every side, faithful and zealous ministers are wanted. The demand never was greater; the motives to assiduous toil in the vineyard never so strong.

"It is not at such a time, therefore, that the friends of either of our Collegiate Institutions should slacken their aid. Two things especially devolve as a solemn obligation on the Churches. In the first place, they should discreetly cherish ministerial gifts when they discover them in the devotional exercises, the Sabbath-school instructions, and the village or other evangelical labours of their youthful members; and in the next, by supporting our Academies, they should provide the means for communicating to such young men an education in Christian theology, and sound learning, which, under the Holy Spirit's grace, may the better prepare them for the regular occupation of the pulpit.

"The Committee of Stepney College, in discharge of the duty intrusted to them, beg earnestly and affectionately to urge these obligations on their beloved brethren the Pastors, Deacons, and Members of our churches. The appeal lies to them in their collective capacity, and to individuals personally. They wish to be indulged while they pointedly put the question—Shall either of our Colleges, shall that for which they especially plead, be suffered to languish for want of the necessary funds? It has been, and continues to be, a blessing to the denomination, and it will become more extensively so, if it be generously supported. Churches which have received your Pastors from it—Churches which are looking to it in your destitu-

tion—Churches which have sent your young men of piety and talent to be educated in it, upon you it has a powerful claim:—a claim, not upon your benevolence merely, but upon your sense of justice. The Committee confidently look for your assistance, and they ask that it may be as prompt, as they are willing to believe it will be liberal. Nor while the appeal is specifically made to such Churches, should any, not found in either of these classes, feel themselves at liberty to withhold their aid. The cause is one of common concern to the denomination at large, and only by the union and concurrent aid of the denomination, can it be adequately sustained.

"The Committee solicit congregational collections, and individual subscriptions. And they still further entreat that this paper, when read, may not be put aside as a thing to be neglected and forgotten; but that they may be favoured with an answer through the Treasurer, or either of the Secretaries, stating in what manner, and at what time, they may expect to receive the assistance they ask. They are aware that their pleading is strong, but they intend it also to be respectful; and in making it as definite as they have, they persuade themselves it will not be interpreted to the disadvantage of the Institution confided to their care. They will only add in conclusion, that at no former period of its existence do they believe it to have been more worthy of public support, or an instrument promising to act with more beneficial effect, according to the sphere of its operation, upon the Church or the world."

W. B. GURNEY, Treasurer.

EDWARD STEANE, } Secretaries.
GEORGE DEANE, }

6, Fen Court, February 14th, 1837.

A BRIEF HISTORY OF THE CHURCH AT BURTON, SOMERSET.

About the year 1820 the benighted village of S—y was favoured in the parish church with the ministry of a devoted servant of Jesus Christ, and under his faithful preaching many were brought to a knowledge of the truth, their affectionate pastor rejoicing over them as his children in the faith; but the enemies of Christ saw too much of his image in this exemplary man, to suffer him long to remain unmolested, and a conspiracy deep and obscure, but effectual, compelled him to quit the scene of his indefatigable exertions; a few sentences extracted from his pathetic

address when about to leave his beloved charge, will explain the cause of his removal: "I have not been ashamed of imitating an apostle, in improving the sabbath evenings of a winter to the instruction of my people. I rejoice at the remembrance of having made that effort for your good, while I lament that an act which I am satisfied was approved in heaven, should have been despised and rejected on earth. Was it then because like the apostle I warned you by night as well as by day, that myself and my afflicted family, and above all my ministry, became the objects of bitter unkindness? No, my brethren, no; the cause lay deeper, I am convinced that the doctrines I preached lay at the root of that tree of bitterness, which spread its branches over this parish, and withered all beneath it; you are not permitted to triumph in the forcible expulsion of your minister, but you have compelled that minister to withdraw;" which he accordingly did soon after, and his few pious attached people were left as sheep without a shepherd. In a state of great perplexity, hardly knowing what work the Lord had assigned them in his vineyard, they set apart one evening of a week for special prayer, in the cottage of two of their number, who were brothers and resided together; and many sweet seasons of refreshing did their souls enjoy while engaged in this hallowed exercise. But Satan was still prowling about their borders, and only waited a fair opportunity to spring like the ferocious tiger on his defenceless prey. The cottage in which these meetings were held belonged to a rich and extensive land-holder, a firm supporter of the episcopal Establishment, and one who seemed to consider that every act of devotion any way public, not performed within her consecrated walls, as militating against her interests, and an innovation on her rights. For some little time did these disciples of Jesus continue to hold their peaceful meetings in the obscure village of Burton; but the demon of party spirit invaded this secluded spot, the rich owner of their little cot was annoyed at these proceedings, so dangerously hostile, in his opinion, to the interests of the Establishment, and determined to put a stop to them: he therefore threatened, in the event of their continuance, expulsion from their dwelling, and deprivation of the privilege of doing any work in the way of their secular employment (which was thatching) on any part of his estates. This was indeed a trying season; but that God who conducted his

people, the Israelites, in the night-season by a pillar of fire, also illumed their night of perplexity and distress, by his gracious presence, and enabled them to give up all for him, who had given himself for them; and though, like their blessed Master, they had hardly where to lay their heads, their hearts were full of that peace which passeth all understanding, afterwards fully proving,

"The bud may have a bitter taste
But sweet will be the flower."

While looking round for a suitable habitation, they accidentally heard that a large but rather waste piece of ground was to be sold; the providence of God enabled them to purchase it at rather a cheap rate; and they soon built themselves a substantial cottage. When it was fit, it was immediately consecrated by a prayer-meeting. They could now, "thanks to the sheltering arm of civil law," enjoy under their own vine and fig-tree a renewal of their former delightful interviews; and at length their numbers were so increased that the cottage kitchen became too strait for them. These encouraging appearances induced the younger brother of the two to build, entirely at his own expense, a small chapel for their better accommodation, at the upper end of their large garden. (We are not favoured with many such instances of real self-denying liberality, but hope that this may prove a stimulus to go and do likewise.) A zealous and laborious servant of Jesus Christ was soon settled among them as a pastor; the Lord was pleased remarkably to bless his labours, and many were added to their number. At length this little band was so increased, that they thought it desirable it should assume a more organized appearance, and accordingly they were formed into a Baptist church, Nov. 21, 1833; the ordination of their pastor, the Rev. J. Merchant, taking place on the same day. Since that period they have considerably enlarged their little chapel, and built a baptistry and vestry, which latter is also used for a school-room; and many members have been added, some by baptism, and others from distant churches. Soon after the formation of this church, a pious and benevolent lady, residing about two miles off, cast in her lot among them. Being at this distance, she was deprived of the week-evening services, which, combined with the deep commiseration she felt on account of the depravity and ignorance of her poor neighbours, induced her to license an apartment under her own roof for the preaching of the gospel, which Mr.

Merchant supplied every alternate sabbath, and once in the week. A spirit of hearing was immediately excited, and in the course of a few months the room would not contain above half the people who flocked to hear the word of life. Finding themselves thus inconvenienced, they offered to subscribe liberally towards the erection of a chapel, a gentleman who possessed landed property in the place, the brother of the lady before alluded to, with Christian liberality offered a spot of ground for the purpose, which was gratefully accepted, and the building immediately commenced. In about eight months it was completed, and Providence Chapel, Fiddington, was opened the 21st of June, 1836; the Rev. J. Price, of Montacute; H. Trend, of Bridgwater; and W. Coombs, of Taunton; each preaching a suitable and excellent sermon on the occasion. The origin of the cause (being incorporated with that at Burton), the destitution of the place, and the rural situation, all conspired to render it a day of more than usual interest, and an encouraging prospect of usefulness is still presented. Some kind and pious friends have also licensed a room at another neighbouring place, and though the attendance has not been so good as could be wished, it is hoped their labour has not been altogether in vain. Within the last six months our esteemed pastor has been invited to preach at Morridge, another village about three miles distant from Fiddington, and which is still more destitute than the preceding ones, having neither church nor chapel near it. And such is the encouragement he has received, that it is probable that a chapel will be built there also, ground for the purpose having been given by the lady before mentioned. Thus from one small beginning, one puerile attempt to extinguish the light of truth, it has gradually spread, and radiated, and at length penetrated the dark recesses where sin and ignorance held almost undisputed sway. May it go further, nor stop till it has reached the hearts of those who are now in rebellion against God, and by its powerful but peaceful influence gently disarm them of their weapons of hostility, till Judah shall no more envy Ephraim, nor Ephraim vex Judah, but

"Names and sects and parties fall
And Jesus Christ be all in all."

B.

CHARLTON, NEAR OXFORD.

On Wednesday, 28th of September, a

new chapel, capable of seating two hundred and fifty persons, was opened for the worship of God in Charlton, about eight miles from Oxford. Rev. T. Coles, Burton-on-the-water; Rev. W. Davis, Bicester, and Rev. Richard Pryce, Ashton, preached to a large and attentive audience. The collections amounted to £15. In a barn which had been cleared for the occasion, sixty persons sat down to dinner at the moderate charge of one shilling and six pence each. A still larger company assembled in the same place to tea, at which the female friends presided. This refreshment was furnished free of expense.

During the whole day the inhabitants of Charlton evinced, both by their orderly behaviour and their numerous attendance at the successive services, the interest felt on this novel and important occasion. The necessity for the new erection was clearly shown on the following Sabbath, when, in the entire absence of strangers, it was completely filled. We trust that its future history will increasingly prove, that the Society, in directing their attention to this, and the surrounding villages, were guided by the spirit of Him who not only commanded that his gospel should be preached to every creature, but promised that his gracious presence would be granted in the execution of his will.

The following statement was read in the course of the morning service:

The Ottmoor towns, of which Charlton is one, are seven in number, surrounding a vast common called Ottmoor, and containing a population of more than 3,000. Till within a comparatively recent period, no particular efforts were made for their religious instruction, though the means afforded by the national ecclesiastical Establishment were far from being adequate.

Peaceful as are these rural dwellings now, they were about five years since the scene of great disorder, arising from a belief that the inclosure of the common was an invasion of rights which had been possessed from time immemorial. The collision of parties was so fearful as to render necessary for a time the presence of an armed force. Most of our friends now present, remember that, along with alarming conflagrations in various parts of the country, they read in the public prints of riots at Ottmoor. These reports naturally attracted attention. Some benevolent and pious persons were led to inquire into the moral state of the villagers, and finding that

there existed great deficiency in the means of religious instruction, they suggested the suitability of Ottmoor as a field of Home Missionary labour. The suggestion referred to was made by a member of a clergyman's family. Most devoutly do we wish, that that pious clergyman may be proved to have conveyed, in this indirect manner, a lasting blessing to those villages amongst which his personal exertions could not be made. Obeying this providential call, Mr. Hiorns visited these villages early in the summer of 1834, and he was greeted with a hearty welcome. Two families had recently settled in these parts, who had been accustomed to attend the ordinances of religion among Protestant Dissenters. These thankfully received the missionary, and they were soon joined by others, happy in imitating their example. Religious worship was at first held in a barn voluntarily offered for that purpose, at Fincot. It was soon deemed advisable, however, to assemble in this village, being not only more central, but containing a larger population. The congregation, assembled from Sabbath to Sabbath, being greater than could be accommodated, the necessity of a chapel was strongly felt, and while it is confidently anticipated that this house will be filled with worshippers, it is our fervent prayer, that the means of grace may prove to them the wells of salvation.

Long ago a Prayer Meeting was established, and for some months past a Sabbath school has existed, which will be continued within these walls in conjunction with the preaching of the gospel. The purchase of the ground, on part of which the chapel stands, was made last year. During the winter, the stones were dug and conveyed by a member of the congregation entirely at his own expense. Some other outlays have been cheerfully contributed in the same way by friends now present, for all which we tender them our warmest thanks. This erection, measuring about thirty feet by twenty-five in the clear, will cost, including the purchase of the ground, and the drawing of the deeds, £170, towards which £93 have been raised.

The interest felt by the neighbouring congregations in this new station, has manifested itself by a liberality in the contributions, which inspires the persuasion, that the debt will soon be liquidated. May He for whose glory this house has been reared, endow it with his perpetual blessing!

DIFFUSION OF THE GOSPEL IN THE METROPOLIS.

While we have reason to rejoice in every new effort that is made to extend the knowledge of the gospel amongst the myriads of the city that are ignorant of God, yet it assuredly becomes the pastors and churches in the metropolis to sustain in full vigour that Society which, now for more than eleven years, has made efforts quite unprecedented to effect that object.

It will be recollected that, when the Christian Instruction Society was founded, Messrs. Taylor, Carlile, and other advocates of infidelity, were making the most open efforts to seduce the multitude from the Christian faith; and by their lectures, manifestoes, &c., were producing a powerful effect on the minds of the young and uninformed. That Society established lectures in defence of Christianity, which were attended by crowds; and engaged the learned and able pen of Dr. J. P. Smith to write a reply to Robert Taylor's *manifesto*, which they printed and sold at a price much below the cost, to check the tide of infidelity which, at that time, threatened to inundate the community. Besides having thus stood "for the defence of the gospel," that Society made the *first* and most effective appeal on the violation of the Lord's-day, by "a statement;" the value of which was acknowledged by the Bishop of London, in his important pamphlet on the same subject. In addition to these extraordinary efforts, it has gradually extended its benevolent labours till there are, at the present time, about 45,000 families under stated visitation every alternate week, by 1900 Christian agents, whose gratuitous operations secure the constant circulation of more than ONE HUNDRED AND TWENTY THOUSAND tracts every month! ONE HUNDRED AND TEN local prayer-meetings and preaching stations are steadily attended by the agents of the Society in the different districts which they visit; and, during the last summer, forty religious services were held in the public streets, and avenues to the city, every week, which were gratuitously conducted by accredited ministers of the gospel of different denominations. These services were attended by a weekly average of 10,000 persons; and not fewer than 600 sermons were preached in the open air, or under the tents of the Society.

The experience of each succeeding year, since the Society has been in operation, has proved, that the blessing of

God has rested upon its instrumentality; and every annual report has recorded many encouraging instances of conversion. During the short period of six months the visitors have obtained suitable relief for 660 cases of sickness or distress—have induced 1300 children to attend Sabbath or day schools—and promoted the circulation of 329 copies of the Sacred Scriptures. To strengthen the hands of the gratuitous visitors of the Society, the Committee have proposed to the different Associations, to bear half the expense of a salaried agent, where such services are judged likely to increase their efficiency, and to sustain and confirm the voluntary efforts previously employed. Several Associations have consequently undertaken to superintend such agents in their respective districts, and direct them to appropriate spheres of labour.

The officers of the Society have corresponded with more than *one hundred and thirty* similar Institutions, who adopt its principles and plans, in different parts of the kingdom, more than half of which have been formed, or sustained in operation, by the help immediately afforded for that purpose by the Parent Society in London.

With such varied and abundant labours we trust, that the Committee will continue to enjoy the liberal support of the Christian public, which we are authorised to say, is earnestly entreated, and will be gratefully received by T. Challis, Esq., the Treasurer, 34, Finsbury Square; the Secretaries, Rev. J. Blackburn, 11, Lloyd Street, Pentonville, and Mr. J. Pitman, 6, Colebrook Row, Islington; or at the Depository, 60, Paternoster Row.

REVIVAL MEETINGS, SHAKESPEARE'S WALK,
SHADWELL.

At meetings held in the above chapel, at the close of the year, to promote the revival of religion, the services were conducted in the following order:—

On Lord's day, December 25th, preparatory sermons were preached by the minister of the chapel, in the morning, on the nature of Religious Revival, Hab. iii. 2; and in the evening, on its necessity—proved from the low state of religion in the church, and the moral condition of the world. A prayer meeting was held after the public services of the day, to seek the blessing of God on the approaching services.

From Monday 26th, to Friday 30th, inclusive, there were four services dur-

ing each day. In the morning, at half-past six o'clock, a special prayer-meeting; at eleven a lecture; and at three, and half-past six, public meetings consisting of singing, prayer, and addresses. The addresses in the afternoon were to professors of religion, and in the evening to the unconverted.

The Rev. C. Stovel, of Prescott-street, delivered a lecture in the morning of each day, On the Righteousness of God in correcting his People for neglecting the Souls of Men. These lectures were well suited to the occasion, and under the blessing of God, were instrumental in calling forth a more lively interest in the Redeemer's cause, and greater concern for the souls of men. So deep was the impression which they produced on the minds of those who heard them, that at the close of the course, many requested the preacher to publish them, that they might become more extensively useful, with which request he promised to comply.*

Notwithstanding the inclemency of the weather, and other unfavourable circumstances, the meetings were well attended, and both the interest and the attendance increased to the last. Many persons from surrounding churches came with prejudiced and sceptical feelings, but with few exceptions, their feelings were changed, and all were gratified and profited.

Several ministers kindly rendered assistance during the whole, or part of the services. Among whom were the following: The Rev. C. Stovel, of Prescott-street; J. Davis, of Church-street; J. Upton, of Poplar; W. Norton, of Old Ford; S. Green, of Walworth; D. Rees, late of Burton Latimer, and several of the students at Stepney College.

The Rev. C. J. Hyatt, of Ebenezer chapel; Drummond, of Queen-street; Kelly, of Old Gravel-lane; W. Hodson, of Zion chapel; Barker, of Essex, Independents; and Rev. J. Wallis, and W. Hemyough, General Baptists.

It was most gratifying to witness the union of feeling which seemed to prevail, among Christians and ministers of different persuasions who assembled.

On each afternoon tea was provided in a room adjoining the chapel, which was an accommodation to friends from a distance. After tea, the interval before the evening service, was spent in various exercises: by the ministers in prayer, and necessary arrangements: by

* The announcement of their publication will be found in the present number.

some of the friends in singing, conversation, and prayer, whilst others obeyed the Saviour's command, "Go out into the highways and hedges and compel them to come in, that my house may be filled." Luke xiv. 23.

Saturday, being the last day in the year, a prayer-meeting was held at half-past six o'clock in the morning, and in the evening a sermon was preached by the minister of the chapel, on the Importance of Immediate Decision for God. Josh. xxiv. 15; after which there was a prayer-meeting.

Thus ended the services of the week and of the year; and many in thus closing them declared, that it was the best Christmas they had ever spent.

As to the results, they are most pleasing; but as sufficient time has not elapsed, it would be premature to speak confidently: suffice it to say, that an inquirers' class has been formed, in which are several hopeful characters, who were brought to serious concern during the services. A prayer-meeting has been continued at half-past six o'clock every Wednesday morning. Other meetings have been commenced in the chapel and are well attended. Ministers and Christians have been stimulated to renewed diligence; so much so that some have already held similar meetings, and others are intending to do so as soon as convenient. To adopt the Psalmist's words, we cannot but say, "This is the Lord's doing, it is marvellous in our eyes." Ps. cxviii. 23.

Shadwell, Jan, 21st. 1837.

STATE OF THE POOR AT CHALFORD.

It is well known that the distresses of the poor are generally great at this season of the year, but it is highly probable that no part of the country is so much oppressed, at the present time, for want of labour, as the neighbourhood of Chalford, Gloucestershire.

It is no exaggeration to say, that at Chalford, Eastcombs, and the neighbouring villages, from 1000 to 1500 have been now, for about three months, almost constantly out of employ, and have no prospect of *any* for a long time, as far as we can judge from present appearances. It is deeply affecting to witness the distresses of the poor creatures when we have it not in our power to relieve them. Without scarcely any clothes, fuel, or food, and at the same time suffering from the debilitating effect of influenza.

If any of our humane and pious friends were disposed to part with a little of

their abundance, to relieve their poor brethren in their present distresses, "the blessing of those who are ready to perish would come upon them."

Mr. John Heskins, of Nailsworth, or myself will be glad to receive any donations, and will faithfully distribute among the sick and destitute of this neighbourhood, the charities that may be intrusted to our care.

THOMAS OWEN,

Baptist Minister, Eastcombs, near Chalford, Gloucestershire.

February 8th, 1837.

I have no hesitation in recommending the above case, as stated by my respected friend, Mr. Owen.

JOHN HESKINS.

Nailsworth, Feb. 10th, 1837.

BAPTIST CANADIAN MISSION.

The receipt of the following gifts of books for the above society, is acknowledged by the Rev. J. Davis, who will be happy to receive other donations of the same kind for the same object, at his residence 18, Hatfield Street, Blackfriars Road.

From Revds. J. Gray, 7 volumes; J. Edwards, 41 volumes; J. G. Pike, Pike's Persuasives to Early Piety, 200 copies; J. Hargreaves, 3 volumes; pamphlets, sermons &c., 115 copies; publications of the Peace Society, 230 copies; W. Gillman, Esq. 6 volumes; a friend in Hadleigh, 4 volumes; J. Gurney, Esq. 68 volumes; British and Foreign Bible Society, Ancient and Modern Greek Testaments, 12 copies; Hebrew Bibles, 12 copies.

ORDINATIONS, &c.

BISHOPS STORTFORD, HERTS.

Rev. B. Hodgkins was ordained pastor over the Baptist church and congregation, Bishops Stortford, Jan. 17, 1837. The Rev. J. Hanson, of Takely (Indep.) commenced the services by reading the Scripture and prayer; the Rev. J. Reynolds, of Isleham, delivered the introductory discourse, and asked the usual questions; the Rev. T. Finch, of Harlow, offered up the ordination-prayer, accompanied with imposition of hands; the Rev. Josiah Wilkinson, M.A., of Saffron Walden, (Mr. H.'s tutor,) delivered the charge from John ix. 4; the Rev. J. Finch addressed the church from Phil. ii. 16; the Rev. William Chaplin, of Bishops Stortford (Indep.) concluded the services by prayer. In the eve-

ning, a discourse was delivered by the Rev. John Reynolds, of Isleham, from Eph. ii. 1.

MERTHYR, GLAMORGANSHIRE.

On Wednesday, Jan. 18th, Mr. T. Davies, late of the Baptist College, Bristol, was publicly recognized pastor of the English Baptist church, Merthyr, Glamorganshire. The preceding evening, Mr. Stephens, Swansea, commenced the service by reading the Scriptures and prayer. Mr. Williams, of Tredegar, preached from 1 Peter i. 7; and Mr. Roberts, of the same place, from 1 Kings xix. 9. In the morning, Mr. Roff, Swansea, read the Scriptures and prayed. Mr. Stephens delivered the introductory discourse, asked the usual questions, and offered the ordination prayer. Mr. W. Jones, Cardiff, delivered a charge from Col. iv. 17., and concluded with prayer. In the afternoon, Mr. Williams introduced the service in the usual way. Mr. Roff preached to the church from Ps. cxxii. 6—9, and closed with prayer. In the evening, Mr. Stephens read the Scriptures, prayed, and preached from Dan. v. 27. Mr. Roff also preached from 1 Cor. iii. 21—23, and concluded the services of the day, by supplicating the Divine blessing on the union which had been formed and recognized. Mr. D.'s prospects are encouraging. We hope that his usefulness in this large and populous town will be extensive.

HOLY CROSS, WORCESTERSHIRE.

On Tuesday, Nov. 22, 1836, Mr. D. Morrell, (late deacon at Brettell-lane,) was publicly set apart to the pastoral office, over the Baptist church at Holy Cross, Worcestershire. The Rev. John Savage, of Stourbridge, read the Scriptures and prayed. The Rev. Joseph Ashford, of Brettell-lane, stated the nature of a Gospel church. The Rev. William Rogers, of Dudley, asked the usual questions, and offered the ordination prayer with imposition of hands. The Rev. Thomas Swan, of Birmingham, gave the charge to the minister from 2 Cor. ii. last clause of verse 16. In the evening, the Rev. J. G. Stephens, of Kidderminster, addressed the church from 1 Peter iii. 8, "Love as brethren." The Baptist cause at Holy Cross had been in a declining state for some time; but through the Divine blessing accompanying the efforts that have been made, the cause has revived, and the present prospects are very encouraging.

SALTERS' HALL, LONDON.

On the 23rd of February, the Rev. S. I. Davis (late of Weymouth) was ordained to the pastoral office over the church of Christ at Salters' Hall, London. The Rev. James Smith commenced the services by reading and prayer. The introductory discourse was delivered by the Rev. E. Steade; the ordination prayer, accompanied with imposition of hands, was offered by the Rev. W. Murch; the questions were asked by the Rev. J. B. Shenston. The Rev. Dr. Cox gave the charge, and the Rev. John Clayton preached to the people. Messrs. Young, Overbury, and other ministers conducted the devotional parts of the service. Mr. Davis has commenced his labours with the most encouraging prospects of success, the congregation having considerably increased under his ministry.

The Rev. G. H. Davis (late of Trinity College, Dublin,) has accepted the unanimous invitation of the church at Weymouth, to take the pastoral charge, which had become vacant by the removal of his brother to Salters' Hall.

NOTICES.

We are requested to state, that the City Friday Evening Lecture, at Eldon Street near Finsbury Circus, which has been closed for a few months past, will be re-opened, divine providence permitting, on the 31st of March, when the Rev. James Smith, of Shoreditch, will preach. The service commences at 7 o'clock.

HIGHGATE ANNIVERSARY.

On Good Friday, March 24, 1837, three sermons will be preached at the Baptist chapel, Highgate; in the morning, by the Rev. Caleb Morris of Fetter Lane chapel; in the afternoon, by the Rev. S. Davis, of Salters' Hall, and in the evening by the Rev. James Smith, of Shoreditch. Services to commence at 11, 3 and half past 6 o'clock. Dinner and tea will be provided, charge moderate.

BRITISH AND FOREIGN BIBLE SOCIETY.

Mr. William Hitchin has been appointed successor to the late Mr. Joseph Tarn, as Secretary and Accountant of the above Society.

The Rev. C. M. Birrell begs to acknowledge the receipt of the first quarterly sum of £5, from X. Y. Z. It shall be faithfully applied to the object specified.

RECENT DEATHS.

On Saturday morning, January the 21st, 1837, at his house on Tombland, died Mr. William Youngman, in the 67th year of his age. His last illness was brief, and unattended by severe suffering; and its close was literally the *sleep of death*:—for he had recently fallen into a slumber, during which, at some unperceived moment, his spirit took its flight. Seldom, indeed, has a more serene and peaceful end terminated a more valuable life: and rarely has death removed one, respecting whom, more universally and more justly would the question be asked;—"Who shall supply his place?"—whether in the Church of God, in the busy sphere of active philanthropy, in the pursuits of literature and science, or in the cheerful intercourse of social life. His mental powers and acquirements were great and various. He was, unquestionably, an original, as well as an energetic thinker, uniformly preferring to choose his own mode of conducting his inquiries, rather than to pursue the track of others. He delighted to investigate every subject of importance which presented itself to his notice. But

—Above all, his luxury supreme,
And his chief glory, was the gospel theme.

He was an attractive and impressive speaker, commanding attention by his very aspect and presence, he was secure of retaining and rewarding it by the variety and the liveliness, as well as the dignity and force of his observations.

His conversation was copious and instructive, as well as entertaining, exhibiting the force of argument, as well as the sparkle of pleasantry. But if ever he found, that in the warmth of debate, his argument had fallen too heavily, or his repartee too keenly, on the feelings of others, no one more sincerely regretted it than himself. For he added, in an uncommon degree, to the graces of a superior and cultivated understanding, the immeasurably more valuable attractions of a kind and affectionate heart. By those who knew him best, he was most beloved; and by all may the question well be asked, "When shall we look upon his like again?"

REV. GEORGE NORMAN.

Died, at Soham, July 29th, 1836, in the 79th year of his age, the Rev. George Norman, formerly pastor of the Baptist church in that town. He was the intimate friend of Fuller, Ryland, Sutcliffe and

Catey. It was chiefly by his exertions the Baptist church now meeting at Great Gidding, Hunts, was planted; by which church he was subsequently sent into the ministry. Afterwards by his ministry the Baptist church at Sutton, in the Isle of Ely, was raised; of which he was pastor 20 years. In 1809, by the advice of Mr. Fuller he removed to Soham. Here he succeeded in collecting the remains of the church and congregation, which had been broken up and scattered through the deadly influence of Socinianism. Of this church he was pastor until 1825, when affliction forced him to resign his office. He died, as he lived, a humble penitent at the cross of Christ. This is the fourth time the church at Soham has been called to mourn the loss of its ministers, in the short space of eight years, the Rev. J. C. Ward died in 1828, aged 28; the Rev. E. Woodford in 1829, aged 29 years; the Rev. B. Hodgkins in 1833, aged 58 years.

Died at Greenwich, January 24th, 1837, aged 80, Ann, the beloved wife of the Rev. William Belsber, formerly of Worcester, and afterwards pastor of the church in Henrietta Street. She was distinguished through her long life for christian humility and benevolence; and though the character of the disease which removed her from earth prevented her leaving a dying testimony to the truth, her holy life had rendered such evidence unnecessary to console the heart and sustain the hope of her bereaved partner.

NEW PUBLICATIONS.

Pastoral Appeals on Conversion, Addressed to the Young and Instructors of Youth. By Rev. C. Stovel.

The Dreadful Requisition, or a Treatise on the Righteousness of God in Making Requisition for Neglected Souls. By Rev. C. Stovel.

Just ready for the press, a small volume, price about 2s. 6d., on The Nature, Constitution, Officers, Government, Discipline of a Christian church.—Character of its members, —Objects at which they should aim,—Duties which grow out of their relation, &c., by George Payne, LL.D., Exeter. This little work will support the principles of Congregationalism; but is intended to be rather explanatory and practical, than controversial.

Just published (to be completed in about six monthly parts, 8vo., price 2s. 6d. each), part I. of The Book of Psalms, a new translation, with notes, explanatory and critical. By W. Walford, late Classical and Hebrew Tutor in the Academy at Homerton.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. III. NEW SERIES.

MARCH, 1837.

The next Annual Meeting of this Society will be held (D.V.) at Finsbury Chapel, on Monday Evening, *May 1st*. The chair will be taken at Six o'clock precisely.

The Secretaries of all Auxiliaries who have been used to send in their Reports, Journals of the Agents, and Lists of Contributions—as well as all Collectors who have usually forwarded their monies and accounts before our Annual Meeting, are earnestly entreated to make an effort that we may have these by the 10th of April, at the very latest, otherwise they cannot appear in this year's Report.

The following Extracts, from the letters of *some* of our Missionaries, will be read with interest by our friends generally.

From MR. BAKER, Borough Bridge, to the SECRETARY.

Whilst writing respecting the chapel, I would just mention a circumstance respecting the death of a pious boatman, to whom the Lord was pleased to bless my ministry. When I began to preach in this place he was an enemy to the cross of Christ. He swore that he would never enter our place of worship; but he came, and about twelve months ago the grace of God took possession of his heart. An entire change was effected. The lion was turned to a lamb. During his last illness his sufferings were very great, but he meekly submitted to the will of his reconciled God and Father, and would frequently say, "Not my will, but Thine be done." He made rapid progress in divine knowledge. He felt the value of religion, which supported him in affliction: he died in peace, relying on the atonement for salvation. Let me die the death of the righteous, let my last end be like his.

From the same.

I take the liberty to lay before you a few statements respecting the opening of our chapel, which took place on Wednesday last. We began the sacred exercises of the day by holding a prayer-meeting at half-past five o'clock in the morning. We believe that God was with us. At half-past ten the public service was commenced by singing "Great God, thy watchful care," &c. Hymns were read by the Rev. G. Pingston, (Independent); the Rev. R. Humphrey read and prayed; the

Rev. W. H. Coombs preached from Exodus xx. part of the 24th verse, "In all places where I record my name," &c.; and the Rev. R. Winton, (Independent), closed. In the afternoon hymns were read by the Rev. G. Taylor, (Independent); the Rev. H. Gibson read and prayed; the Rev. J. Baynes preached from Rom. x. 17; the Rev. W. May closed. In the evening hymns were read by the Rev. W. H. Coombs; the Rev. H. Trend read and prayed; the Rev. T. Luke, (Independent), preached from Ps. xxxiv. 8; the Rev. G. Pingston, (Independent), closed in prayer. Upwards of £25 were collected. The congregations were large, respectable, and attentive. The friends separated highly gratified, and we hope profited with the exercises of the day. The cost of the chapel, including the deed, fencing, &c., &c., will be £300, £245 of which has been raised, including the collection on Wednesday. O may the Lord fill the house with his presence, and cause it to be the birth-place of many souls!

From the same.

Since I saw you at Bridgewater we have had to sing of mercy and of judgment. I have had a very severe attack of bilious fever, which brought me near the gates of death. This laid me aside for a considerable time, but Providence provided supplies for the chapel during the whole time. The friends of Taunton rendered us great assistance—Mr. Humphrey, Mr. Richardson, &c. Our most active and useful member was taken ill about the same time as myself: he is since dead. His mind was wonderfully supported during his

illness, and his end was peace. He was buried in the new chapel burying-ground, on Tuesday, the 3rd of January; upwards of 200 persons were present on the occasion, the greater part of whom had never seen any one buried by Dissenters before. They expressed themselves to be much pleased with our proceedings. I improved his death on the following Sabbath to a very numerous congregation. A very deep impression was produced on the people; it was one of the most solemn and interesting scenes that I have ever witnessed: I have no doubt but good will be the result.

The Lord has graciously restored me to health, and I have been enabled to resume my labours for some time. I am truly thankful for the affliction which the Lord has laid upon me. I am quite sure it has been made a blessing to me. Our prospects are very pleasing. The chapel has been remarkably well attended ever since it has been opened; even the snow has made no decrease in our attendance. There are several among us inquiring for the way of salvation in good earnest. We see Him raising up others to fill the places of those whom he has removed.

The person who gave the largest subscription towards the erection of the chapel (who was a very ungodly man before), is now become a changed character. He was so much affected last Sunday week (although a man of very strong mind and of considerable self-possession), that he could not proceed with the hymn which he was giving out. What hath God wrought! Our village stations are well attended. At one of them (not Ling, for this I have not been able to resume as yet, but it is Strothe,) I was much impressed with what you said respecting faith. I endeavoured to stir up the few that were present; told them I hoped and believed that I should see the house full the next time I came, and although illness prevented my going there again for ten weeks, yet the impression was not lost; and when I went again the room was crowded, and has been well filled ever since. The friends at Taunton are stirring. They have got a Home Missionary: they met last evening to mark out a district for him. The Bridgewater people are about to build a new chapel. Mr. Trend will be in London in about a fortnight, when perhaps you will see him.

From MR. ROGERS, St. Mary's, Scilly Islands, to the SECRETARY.

I take this opportunity of transmitting to you a brief sketch of our proceedings here, since your departure, and I hope they are such as will both gratify, and make every lover of our adorable Redeemer thankful for his abounding mercies. Our young brother,

Mr. John Hicks, the bearer of this letter, will inform you how much it was regretted that your engagements prevented your longer sojourn amongst us. Blessed be God his cause is prosperous, and we can rejoice in his goodness; the true light shines from heaven, and souls are converted by his grace. The flame appears to be kindling in Brehar also, and I trust it will extend until the whole of these islands shall receive his laws, and the inhabitants, without exception, be brought unto God. Ten have been added to our church since you left, and the congregations are increasing continually. This is the Lord's doing, and I believe he has yet greater things in store for us, and that in proportion to our faith it will be unto us. Pray for us, my dear Sir, and for me especially, a weak creature, that our grace may abound, and that we may be filled with the Spirit. We are looking forward to the FIFTY; you must assist us with your prayers, for this express purpose; that the word of the Lord may be glorified, and the people converted from their sins. I have been visiting Brehar and Trescaw, and exhorting them to pray, to be energetic, and to strive with all perseverance for the outpouring of the Holy Spirit upon them. Had I the means, I should visit those islands oftener; may the Lord make me more ardent than ever in his work! It is the desire of my soul to be useful, and these islands are dear to me, and for their sakes I could endure all things.

From the same.

It is evident that the Lord has much people in these islands, from what he has done, and is still doing; for the Spirit of the Lord is amongst us, and we are looking forward to greater things than these. Several others have lately joined our experience meetings, and express the benefit they have received from the ministry of the word. Oh! that the Lord may make me humble and grateful for all instances of his goodness, and magnify his grace still more abundantly in the conversion of lost sinners. The work is greatly revived amongst us, and irrespective of past prosperity, the best results may with confidence be anticipated, from the feeling existing at present in our congregations. In Brehar there is a particularly deep tone of feeling, and I hope some are truly seeking after God. One young female has been baptized there since my last communication, and we are looking forward, both here and also in Trescaw, for the fruits of the Spirit. We have always felt, and seen, a special spirit of prayer manifested, before the gospel appeared to take effect; this has lately been experienced here, and sixteen have professed faith in Christ, of whom ten have already been baptized and

added to our number. Thus "the Lord has done great things for us, whereof we are glad." Last evening I addressed a large congregation on the occasion of fourteen men being drowned, and two vessels wrecked during the tremendous storms of last week. The feeling manifested was intense, and I pray the impressions apparently made may be lasting. I endeavour to improve these solemn visitations, for who can tell what the Lord may do, with regard to making these seasons times of salvation to careless souls? Our Sunday-schools are prosperous, and at present we have reason to bless God for all mercies, and for the success of his word amongst us.

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From the same.

There is nothing so animating and encouraging to a Christian minister, as to see the cause of God prospering, and souls converted unto Christ, the great and living Head of his church. This has greatly supported me under all the difficulties of life, and your kind and interesting letter, will be, I hope, a stimulus to us all to work still more for God and his interest in these islands. The persuasion that souls are perishing for lack of knowledge, has, I can truly say, roused up all my powers to pray and strive for their salvation, and the more I work, the more need for working becomes evident.

The typhus fever has been very prevalent here, and I have daily and hourly employment in visiting the abodes of misery and affliction; but I feel spiritually benefitted by these scenes, and my soul more and more alive to the wants and danger of my fellow-sinners. Our cause, blessed be God, is prosperous; and as we are authorised to expect greater things than these, when all diligence is given, our hearts are encouraged to be energetic and persevering in all the appointed means of Divine grace.

The congregations in all the islands are large, and here (St. Mary's) we have such an increasing attendance, that our place is becoming too strait for us. And, as I mentioned in my last, our Sunday-school here is much enlarged, and additions are making to our experience-meetings. When I look back on the past year, and consider what the Lord has done and is still doing amongst us, I am lost in wonder, love, and praise, and am induced to cry out, "Bless the Lord, O my soul, and all that is," &c.

In Trescow and Brehar, where I spent two days last week, my soul was consoled to see the attention which was paid to the word of life; and Mr. Nicholls informs me, that the spirit of hearing is greatly increased; but my heart was grieved to see and hear the temporal distresses of the people. In Sampson

the few inhabitants were much addicted to card-playing, but the cards are now burnt, and to my knowledge there is not at present a card in the island. One man, in particular, desires to thank the Society for sending the gospel to the island, as it has been the power of God unto salvation to his soul. Another says, "Before the gospel was sent here, I was living without God and hope in the world, and never thought of praying; but now, blessed be his holy name, I pray three times a day." In Brehar, a spirit of serious attention is visible; I preached, visited from house to house, and distributed tracts, in one day, for I find it necessary to husband time, or I shall not do the half that need be done. I have been exhorting my assistants, members, and the people, to be more laborious for the Lord this year than the past, and especially to pray for the out-pouring of the Holy Spirit, as on Divine assistance alone we must rely for success. Pray for me, my dear Sir, that I may be found faithful.

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From the same.

I send you a brief statement of the aspects of our affairs, prior to my more particular and extended communication, which you shall have at the close of the year, when I have received the necessary information from my assistants. The weather has been so exceedingly tempestuous, that nearly all intercourse with the off islands has been interrupted for many weeks past. Several lamentable occurrences have taken place in the loss of life, and much distress prevails amongst the inhabitants of this isolated region.

The numerous cases of death have led me to direct the attention of the people in a special manner to an immediate preparation for that solemn event, and I have reason to believe my unworthy efforts have not been in vain. We have several additional inquirers added to our former numbers, and the Spirit of the Lord appears to be present with us; for our hearts are enlarged, and we are united in seeking the prosperity of Zion. We have always found, that in proportion as we have been enabled to exercise faith on the Son of God, that success has attended us; and I hope, my dear Sir, you will constantly remember us in your prayers for the extension of Christ's kingdom. For my own part, I greatly need the prayers of the faithful to strengthen me, for in consequence of the prevalence of the typhus fever, I am almost continually employed in visiting the sick and the dying. Three pleasing circumstances have occurred since I wrote last. An increase to our experience meetings; a considerable addition to our Sabbath-school here; and a great enlargement of our congregation. Indeed our place is becoming too strait for us. The Lord be praised.

LIST OF SUBSCRIPTIONS AND COLLECTIONS.

W. B. Gurney, Esq.	10	10	0	Manchester:—			
Joseph Gurney, Esq.	2	2	0	Joseph Lees, Esq.	2	2	0
Thomas Gurney, Esq.	1	1	0	Mr. Dupie.	2	0	0
Mr. Robert Stock.	0	10	6	Miss Bailey.	1	0	0
Mr. Poole.	1	1	0	Mr. S. Giles.	1	0	0
Mr. Lowe.	1	1	0	Messrs. Jones & Armstrong	1	0	0
Dorchester:—				Mr. George Blackburn.	1	1	0
Collection by Mr. J. Brown, jun.	4	0	0	Mr. J. F. Watchhurst.	1	1	0
Grampound:—				Mr. James Gregson.	1	0	0
Subscriptions, per Rev. Mr. Beddows	1	5	0	Mr. Adshead.	1	1	0
Newcastle-on-Tyne:				Mr. Davenport.	0	10	0
Collected at Rev. G. Sam-				Mr. Joseph Rushton.	0	10	0
ple's.	7	7	0	Mr. George Potts.	0	5	0
Do. at Rev. R. Pengilly's.	5	3	7	Mr. Goodall.	0	5	0
				A Friend.	0	10	0
Middleton Teesdale:				Ditto.	0	2	6
Collection.	2	0	6	Mr. J. T. Culverwell.	1	0	0
Mrs. Gibson. sub.	0	4	6	A Card, by Miss Culverwell	1	12	0
Mrs. Gibson, jun. sub.	0	4	0	Do. by Miss C. Culverwell	2	0	0
				Do. by Miss R. Culverwell	1	12	0
				Do. by a Poor Sunday-			
Brough:				school Girl.	0	2	2
Collected at Public Meeting.	6	6	0	Mr. Ryland.	0	10	0
Bradford, Yorkshire:—							
Mrs. Acworth.	0	10	0	Liverpool:—			
Miss Holdsworth.	1	0	0	Annual Subscriptions.	31	0	0
Mr. Murgatroyd.	1	0	0	Collected by the friends of			
Mrs. Aked, sen.	1	0	0	Lime-street Chapel:			
Mr. Brogden.	1	0	0	Mrs. Roberts.	0	8	0
Mr. J. Thornton.	1	0	0	Master Cearns.	2	6	6
Mr. Miles Illingworth.	1	0	0	Miss A. Lang.	4	5	0
Mr. F. Ackroyd.	1	0	0	Mr. W. West.	0	7	6
Dr. Steadman.	1	1	0	Mrs. T. Ashburner.	4	11	0
Miss Steadman.	0	10	0	Miss Mary Phillpots.	1	11	7
Rev. H. Dowson.	0	10	0	Miss Jane Houghton.	3	5	6
Miss Hargraves.	0	5	0	Miss A. M. Carpenter.	0	7	0
A Friend.	0	1	0	Miss E. Carpenter.	0	8	0
Leeds:				Mrs. Hampton.	1	11	6
Benjamin Goodman, Esq.	1	1	0	Miss Marg. Wardlaw.	1	10	6
John Wylde, Esq.	1	1	0	Miss Page.	1	0	0
				Miss Marg. Harvey.	1	17	0
Colchester:—				Mrs. Houldsworth.	2	5	0
Wm. W. Francis, Esq.	1	1	0	Mr. W. S. Tyrer.	1	4	0
Collected by Mrs. Walter.	0	17	4	Miss A. Price.	2	4	0
Do. by Mr. Archer.	0	5	0	Miss Ashcroft.	0	15	0
Do. by Miss Francis.	0	4	0	Miss Nicholson.	1	0	0
Do. by Miss Bennett.	0	3	3	Interest by Bank.	0	1	0
Do. by Mrs. Brown.	0	3	0	Collected by Young Peo-			
From Mr. Bolton, for expenses	1	1	0	ple at Byrom-street, by			
				Cards:			
Birmingham:—				Miss Baynes.	1	0	0
Collected by the Young				Mrs. Birkett.	1	12	6
people.	10	18	2	Mrs. Cooke.	1	5	0
Collection at Cannon-street				Miss Cribbin.	1	6	6
Public Meeting.	11	0	0	Miss Dugard.	1	4	0
Mr. Portlock. don.	5	0	0	Mr. W. Jackson.	0	8	6
General Subscriptions.	16	14	6	Miss E. Jones.	1	17	6
				Miss G. Jones.	1	15	0
Bridgnorth:—				Mr. R. Johnson.	6	12	6
Collections, &c.	23	11	10	Mr. S. Johnson.	2	4	0
Camberwell:—				Miss Jump. dou.	1	0	0
Collection at Rev. E. Steane's (moiety)	17	0	0	Mr. Horsfall.	1	0	0
Watford:—				Miss Houghton.	3	10	6
D. Salter, Esq.	1	1	0	Mrs. F. B. Houghton.	1	4	0
Miss Salter.	1	1	0	Mr. Joseph King.	1	13	6
Mrs. Wedd.	0	10	6	Miss Lyon.	1	0	0
Miss Jacobson.	0	10	0	Mrs. Mason.	1	16	0
Mr. and Mrs. Young.	0	15	0	Mr. C. Vaughan.	1	12	6
A Lady, by do.	1	0	0	Miss Wedgwood.	3	13	7
				Miss M. Wedgwood.	0	10	1
Seven Oaks:—							
Part of Collection, Rev. T. Shirley.	7	0	0				
ERRATUM.—Eresham, last Register, should be, Rev. Mr. Blakeman's £3. 10s. 8d., instead of £2. 10s. 8d.							

* * Donations and Subscriptions will be gratefully received on behalf of this Society, at No. 6, Fen Court, Fenchurch Street; by the Treasurers, SAMUEL SALTER, Esq., Watford, Herts; or Rev. J. EDWARDS, Clapham; by the Rev. C. H. ROE (Secretary); or any Minister of the Denomination.

IRISH CHRONICLE.

MARCH, 1837.

Subscriptions and donations received by the Secretary, Rev. S. GREEN, Walworth; Mr. DYER, at the Baptist Mission Rooms; Messrs. MILLARD, Bishopsgate Street; SANDERS, High Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; BURLS & Co., Lothbury; H. D. DICKIE, 13, Bank Street, Edinburgh; Rev. Mr. INNES, Frederick Street, Edinburgh; Rev. J. FORD, 6, Upper Chalmont Street, Dublin; P. BROWN, Esq., Cardigan; Mr. J. HOPKINS, Bull Street, Birmingham; Mr. J. H. ALLEN, Norwich; and any Baptist Minister, in any of our principal towns.

Mr. Mc CARTHY to the SECRETARY.
Kilbeggan, Jan. 31, 1837.

My dear Sir,

This morning I find myself very unwell. I suppose it is a heavy cold. The weather has been unpropitious for travelling for some time back; and it is a time of almost general complaint, in every part of the country where I travel.

Since my last letter to you, you will find that I have been stirring about in my district. I preached at Ferbane on the 8th inst. both morning and evening, was well attended; and we had a memorable time at the Lord's table. The power of prejudice is greatly broken down here, and a spirit of hearing has manifestly gone forth. I returned home on Monday, and on Wednesday the 11th preached at Tullamore; the attendance was good, and the attention remarkable. Thursday 12th, inspected the school, proceeded to Clonkelly, and lectured in the evening. Friday 13th, preached at Maryborough, was very well attended; and Saturday morning visited the prison and the lunatic asylum, and then proceeded to Raheenbrogue, where I preached. Lord's day 15th, preached twice at Abbeyleix, and was very well attended in the evening. Monday 16th, proceeded to Dunnaghmore, and preached the following evening. Wednesday 18th, travelled about 22 miles to Eglisli; was too late to hold a public meeting. Thursday 19th, proceeded to Parsonstown, and got the letter of credit cashed, and returned and preached at Eglisli in the evening. Friday, preached to a large audience at Ferbane, and the next day proceeded to Moate. Lord's day 22nd, preached at the usual times, and was very well attended. Monday 23rd, inspected the school. Wednesday 25th, preached at Tullamore, and had the house well filled; the number of hearers is increasing. I could do but little

more this week but pay the masters salaries and the rent. Lord's-day 29th, preached at Raheen. The school at Tullamore has 108 children on the books. Mrs. Franks has sent me a variety of premiums for female children, which will encourage them very much, and I return her my sincere thanks. Mr. Maxham is perseveringly reading the word of the Lord to the poor people, wherever he can find an opening. John Martin and William Ardale will engage as daily readers, if employed at £16 each. Let me know what you will allow Sunday readers. I can employ several on my district.

It would be endless to tell you of the conversations on religious matters which I have with persons from day to day. Some of them with persons who are sincerely inquiring after truth, and others from the mere love of cavil. And even this sometimes turns out for good. I always read and converse on the Scriptures as well as pray with and for the many families where I stay at every station, and visit in the course of the day. I often think how little our friends in England know what it is to itinerate in Ireland. A man must be all nerve, all tongue, all activity, and all punctuality in attending appointments. I have every appointment made from visit to visit often a month beforehand.

* * * The Committee regret that as yet they cannot engage the readers referred to in the above letter, though greatly needed in the districts. They have not the funds—nay, worse than that, they are £500 in debt.

Mr. THOMAS to the SECRETARY,
Limerick, Jan. 20.

My dear Sir,

I beg to transmit a part of my journal. Yesterday, Lord's day, 20th Nov., I gave

a lecture in the morning in my own house ; and in the evening preached eight miles from here at Maryville, in Hugh Finch, Esq.'s parlour, he is a worthy man, a dissenter, and decidedly friendly to our principles ; there were about thirty present, several Roman Catholics ; one Roman Catholic family left popery, and a person belonging to another family, who it is hoped will follow. I have been to Ballycar, and lectured there ; I went to see the servant of my late friend, Major Colpoys, who is very ill with consumption, in consequence of a cold which he got in his unremitting attention to his master. He said, though he had many advantages while his master lived, in hearing me preach and explain the Scriptures, that he did not think seriously, and went through all as a form, however, that all he heard was now brought home to his mind, and made a blessing to his soul, that there was no other name under heaven by which he could be saved, but the name of Jesus,—that he was his only hope ; after some very serious and important conversation, I prayed, he was much affected, his wife exceedingly so, who, till now, never appeared to feel, she wept very much ; they were Roman Catholics, as are nearly all the people in this neighbourhood.

I afterwards went to see another poor family who left popery, in consequence of which they have been much injured. At Newmarket-on-Fergus I went to see a poor man who also left popery, as did his family, who heard me preach some time back, the people were forbid to speak to him, as he became a heretic ; he supported his family principally by shoe mending ; now he gets nothing to do for leaving his former religion. While Major Colpoys lived, he was kind to him, though he was lying in inconceivable wretchedness and misery in fever ; his mind was happy, relying on the precious Redeemer. After much important conversation I recommended him to the Lord in prayer.

On the 27th rose before day-break, went on the coach to Sally Mount, walked from that to Castle Connell, had worship with an afflicted family, preached at three o'clock, and had much religious conversation with Lady Waller, and a Miss Lee. She asked my opinion of the constitution of a scriptural church ; I took the Bible, and commented on the second chapter of Acts, and other corresponding passages, speaking for a long time ; the people expressed the greatest satisfaction in hearing truth contrasted

with error. I went off immediately after to O'briensbridge, and preached ; I had to go round to the people's houses to try to get them out, the weather was so very inclement, almost in every house there were persons sick, and some dying. The Shannon overflowed its banks, and the country almost deluged from the heavy and continued rain and storm.

On the 29th, came to Kilfinane, where I am now, twenty-one Irish miles from Limerick. I have given two lectures in the room of a dying friend, and am trying to communicate all the comfort and instruction possible ; she is relying on the Rock of Ages ; she wished much to see me before she departs, which she is about to do probably this night ; she was a clever, useful, and pious woman. December 1st, Since I wrote the last sentence, about an hour, my dear friend, Mrs. Counsellor Devereux has entered on the eternal world, while I was in prayer at her bed-side with the family. Oh, what a serious, solemn, and awful time, and I believe a glorious time for her. What is the world ? She is now, in a moment, as rid of it as if never in it. How solemn to enter into eternity, and commence a life that shall never terminate. To the believer, the real believer, joyful, glorious, beyond conception. To the unbeliever, inconceivably awful and eternal. What manner of person ought I to be in all holy conversation and godliness ? I tried to improve this solemn event, and spoke to many on the certainty of death, the uncertainty as to the time, the necessity of being prepared for it, and on the realities of eternity. I had a great deal of conversation and friendly argument with a respectable Roman catholic ; he is a sensible man, and I believe more a dissenting protestant than a papist, but I fear he is afraid to profess it. My explanation of things appeared to give him great satisfaction. I gave him a printed circular letter from a Mr. Booth, a priest, that has left popery ; when he read it he smiled. I asked him what he thought of the doctrine of intention, one of those things to which the priest attended in condemning the doctrines of Romanism. He said, "he did not wish to know anything about them ;" as if tired of their impositions. Many are afraid to leave the church of Rome from various causes.

On the 3d, went to the funeral of Mrs. Devereux, returned to Limerick, I gave a lecture in my own house on the 4th Dec. ; administered the ordinance, and preached at Maryville, at Mr. Hugh

Finch's in the evening, eight miles from Limerick. Some Roman Catholics attended. I inspected the school next day, which is much opposed by the priest, particularly, I believe, because of its inroads upon popery in two families.

Dec. 7th. Went twenty miles to Nenagh, gave a lecture in the evening in the house of a friend. Next day went to Bushy Park, inspected the school, and immediately after went to Walsh Park, twenty-eight miles from Nenagh, and preached that night; the weather extremely severe. Dec. 9th. Inspected the school, the day was so bitter cold I scarcely expected any children, however, there were many more than I thought could come. I then went to Newgrove to see a sick person; and from there to Arbourhill, where I lectured that night. On the 10th I went from there to Birr, inspected the school, and called on several persons, some sick.

From MR. BATES to the SECRETARY.
Coolaney, Jan. 19, 1837.

My dear Brother,

I have lately preached in Dromahair about once a fortnight, and things seemed to be of a very encouraging nature, but opposition has blasted all my hopes of success. Mr. W., the rector, understanding that preaching was held in the school house, and that it was "better attended than the church," said he thought that I should not be allowed to preach there, as "one religion was enough for any place," consequently, he has so far influenced the agent, who manages the business of the estate, about 15,000 acres, belonging to a gentleman in England, that he has given orders to the people not to come, and as the tenants have no lease they are afraid to attend. I have had an interview with this gentleman, but he was so violent that I could say nothing, and he expressed his sorrow that he could not hinder me from going amongst the people to read the Scriptures for them.

It is rather singular that the clergymen of the Established Church and the priesthood of the Roman hierarchy, who are so much opposed to each other, should both unite in opposing the operations of our society; the former our *preaching*, and the latter our *schools*. It is not however much to be wondered at. The preaching of the gospel and the increase of apostolic churches, will as effectually undermine and destroy them both, as the absence of this mode of procedure has been favourable to their erection and growth. The increase and prosperity of our little

churches excites a feeling of jealousy from the establishment, and the success of our schools elicits the same feeling from popery. The one are afraid that their temples should become forsaken and desolate, the other are fearful lest by the instruction of the rising generation, they should lose their influence over them as they reach the years of maturity, and so the priesthood be gradually brought into contempt.

The work of a missionary, however, is open and plain: with his Bible in his hand, let him go forth labouring with a single eye to the glory of God, remembering that God will bless his labour, and every plant which he hath not planted shall be rooted up.

MR. HAMILTON to the SECRETARY.
Athlone, Jan. 16.

My dear Brother,

In the course of the past month I have had great cause for thankfulness to the Giver of all good; twelve or fourteen persons have regularly attended the ministry of the word in this town, that did not do so before, and some of our meetings have been times of special profit. In all the country places my congregations are also improving.

I have been enabled to preach twenty-two sermons, in addition to our meetings for searching the Scriptures and conversation since my last monthly communication.

I inspected the school to-day, it contains eighty-six on the list, fifty-five of whom were in attendance. By a few of the elder children fifty chapters from the sacred volume were repeated. The attendance is not quite so large at this season as at some other times of the year. It is satisfactory to know that of the children in this school nearly half are Roman Catholics.

DENIS MULHERN, a daily reader, to
MR. BATES.
Jan. 16, 1837.

Rev. Sir,

You will see, from my journal, the various places which I have, by the kind providence of God, been enabled to visit since my last. At many of these places I can say that I find there is a growing love for the truth. An increasing conviction that the kingdom of the Lord Jesus is not of this world,—that religion is more than a mere form, and that that faith which is of the operation of God is something more than a mere profession. There is no doubt that the

cause of the Lord is fast gaining ground. Gospel light is here and there pervading darkness; and ignorance of the Scripture, and early rooted prejudice, are evidently on the wane. I trust the period is rapidly advancing (may the Lord hasten it) when our unhappy country, chiefly through the instrumentality of the good people of England, will be delivered from the spiritual tyranny of the *man of sin*, and from the degraded state to which the absence of the religion of Jesus has reduced it, and rejoice in the liberty of the gospel of Christ.

The marked attention of a poor man at our meeting last week in Killoran, led me to have a personal conversation with him. After the meeting was over I found him to be, as I expected, a Roman Catholic; he told me that he had, some time ago, heard you preach at Dernode, and was forced from what he heard to conclude that the gospel is something with which he had hitherto been entirely unacquainted. He afterwards attended your preaching in that neighbourhood, with much pleasure, as often as he could; he told me that he has withdrawn the confidence which he once placed in man (the priest), and has learned to look exclusively to the Lord Jesus. His answers to some questions were very interesting; he reminded me of the poor leper, who came to Jesus, believing that he was able, but doubting if he was willing to cleanse him (Matt. viii. 2).

About a year since I gave a Testament

to a merely nominal protestant man fit this neighbourhood, who had, a short time before, got married to a Roman Catholic woman, who, assisted by her relatives, had in a short time almost persuaded him to become a Roman Catholic. He knew nothing of the Scriptures, and therefore his opponents were the more likely to succeed. I had a few opportunities after I gave him the Testament of directing him to the fundamental doctrines of the gospel, and contrasting the doctrines of the church of Rome with them. This man came to me a few days ago, and I found that he had evidently studied the Scriptures in the interval; closely and I trust benefited thereby. He said, that his chief object in coming to me was, to solicit a Bible or Testament for a Roman Catholic man, who feared to come himself, lest the priest should hear of it, and then prevent him of reading or keeping it. I had two, and I gave him one. This man, he said, had been some time ago most active in dissuading him from reading the Scriptures, in recommending to him the doctrines of the Church of Rome, and reading for him pamphlets to that effect; but recently has been in the habit of coming regularly to his house for the purpose of reading the Scriptures.

The meeting which I lately established in J. G.—'s school-house is doing well. On last Lord's day evening there were twenty-one present, six of whom were Roman Catholics.

CONTRIBUTIONS.

From January 21, to February 20.

Mrs. Priestley, Buckingham, by		Mrs. Alexander.....	2	0	0		
Mr. C. D. Bennet	2	2	0	Taunton, by Mr. Horsey.....	9	14	4
Executors of the late Rev. C. West,				Mr. Bowser	2	0	0
Amersham, his sub.....	2	2	0	Mr. Melhush	1	1	0
Mrs. Crosskey, for Rye school ...	5	0	0	By Mr. Humphrey, Kenninghall..	0	12	6
George Alexander, Esq., Lombard-				Exeter by Mr. Lillycrop	8	1	6
street	8	0	0				

[Particulars in the report.]

We have to acknowledge also a parcel of pinafores, from ladies at Lion St., Walworth, among which are several strong ones for boys, likely to prove a very useful and much wanted article.

MISSIONARY HERALD,

CCXIX.

MARCH, 1837.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

The Committee have much pleasure in announcing that the Rev. JAMES HARRINGTON EVANS, M. A., of John Street Chapel, has kindly engaged to preach the Annual Sermon for the Society at the next Anniversary, on Wednesday, May 4th. Further particulars in our next.

P.S. As the Treasurer's account for the year will close on the 31st inst., it is necessary that all payments, intended to appear in the Appendix to the next Report, should be made in the course of the present month.

FOREIGN INTELLIGENCE.

MONGHYR.

From Rev. A. Leslie to the Secretary, dated Monghyr, April 4, 1836.

In the month of September last I visited the ancient city of Purneah, distant nearly 100 miles from this. As this city had never been visited with the gospel, you may be sure my message excited no ordinary degree of attention and surprise. The people thronged me in crowds; and although they never attempted to do me the least injury, yet the press was so great, that they injured my clothes with their oily bodies. I stayed three days among them, and was heard with great attention.

In the month of November I visited a large city called Soobah Behar, distant about 80 miles. Here we were heard with the same degree of attention, and by crowds as great; but we did not meet with the same mild treatment. The majority of the people being Mahommedans, their wrath was kindled against me on account of lowering their prophet. They threatened, in the centre of the market-place, to beat me, and seemed bent on doing me mischief. A respectable man among them advised us to take the advantage of the early rising of the moon, and be off secretly in the night, as there was no telling what they might do before morning, their rage was so great. He himself undertook to be our guide. We thought it prudent to adopt his advice, and accept his offer. Accordingly he, sword in hand, conducted us away over fields and ditches, and through a multi-

tude of bye paths, and did not allow us to stop until we were 6 or 8 miles distant from the city. In the same excursion we visited several large villages; and though nothing very particular occurred, yet I may venture to hope that the word was not preached in vain.

In the early part of January we paid a visit to the neighbouring city of Bhau-gulpore, distant 36 miles, where we spent a full and busy week in declaring the gospel among the inhabitants.

The latter end of this month and the beginning of February were spent at a place called Peerpointee, distant about 80 miles, amidst thousands and tens of thousands of people, assembled from all parts on the occasion of an annual religious festival. In addition to declaring the gospel to as many of the common people as we could, I visited the tents of all the grandees, by whom, with a few exceptions, I was favourably received. One raja, or native nobleman, made me a present of about 10 or 12 shillings, in lieu of a tract or two which he accepted. Indeed, he would not accept them, unless I would take his present.

At the close of February I took another journey to some large villages about 40 miles from this, where we were received in a very distressing manner. Had it not been for my presence, and the presence of two guards who accompanied me, I think it likely that a poor native Christian who was with me would have been made an instantaneous martyr for his love to the Lord Jesus. The people of all the villages in this direction are on fire against us, on account of the conversion of this poor man, who resides in Monghyr, but who has many relatives in the country around.

He has lately thrown up his caste; and as his caste is one of the highest, his conduct has caused a great deal of noise. The poor man has been persecuted in every possible way. First, he was compelled to flee from his house; next, the produce of a piece of land which he possesses was all carried away; next, the people carried away his wife and three children, they of course consenting: and, last of all, a plan was discovered to poison him and his mother, who has thrown up caste with him. The magistrate, however, compelled the spoilers of his land to pay him the price of the stolen grain. His enemies have since beaten and kicked him, and one day left him lying under a wall in the centre of Monghyr insensible. We have been all in a sad turmoil. I have never approved of applying to the magistrate in almost any case; but the spirit displayed at this time was so fierce, that I felt it my duty to acquaint him. He took his steps; and I believe has bound some of the ringleaders over to keep the peace, as well as fined them.

This man, his mother, a Mahomedan woman, the widow of dear Maisa, my hill-convert, and her sister, are all candidates for baptism, and all give evidence of a real conversion. Two other natives have also applied for admission; but not being fully satisfied about them, we have not accepted them for the present. A Mrs. De Souza, also, the daughter of pure Arabs, has been likewise accepted by the church for baptism. Thus we expect, before this month closes, to baptize six persons, all of whom were once heathens, and all of whom have, we humbly trust, been brought to the knowledge of the truth by the ministry in Monghyr. This is a little encouragement by the way; but oh, what is this? My spirits are sometimes so overwhelmed at our little success, that I am often ready to give all up. Nothing can possibly be so disheartening as missionary work in this country.

I am glad to say that all our converts stand fast. The man whom we set aside for unsanctified temper has been restored. His temporary exclusion has, I truly believe, been greatly blessed to him.

SAMARANG.

Extract of a letter from Mr. Bruckner, dated Samarang, February 4, 1836.

Since I wrote you last I have been enabled, by the Lord's infinite goodness, to make the gospel known to many who are nigh and afar off from this place, both

by words and tracts. It is true the excessive heat last year has prevented me now and then from going out. It appears, indeed, very hard work to give the gospel an entrance among Mussulmans, as they are shielded by their once adopted system to ward off every dart of truth which would fix upon their hearts; and I should despair of any success among them, were it not for the promised Spirit whom God will pour out upon all nations, and because the principles of the Mohamedan religion have not yet so possessed the hearts of all the people, that they would listen to nothing else; as I see is the case with the Arabs, who are numerous here, and very many of the Javanese and Malays, who are well instructed in the tenets of that religion. Their month of fast being just closed, it reminds me how tenaciously a vast number of people keep it a whole month long, and refrain from eating or drinking from morning till night in such a warm climate; and many of them are, in the meantime, obliged to work hard. What I frequently reason with them on this subject, that it is in vain to blot out their sins by their fasting, as is taught in their books, seems to have no effect on them.

Our Lord seems to bring his elements in motion against these places, as if to rouse these thoughtless people to a sense of needing Him. You will have heard that, two years ago, a dreadful earthquake took place about Batavia and farther up the country; that at that time even the palace of the Governor-general at Buitenzorg tumbled down; now, again, accounts have arrived from Amboyna of a dreadful earthquake, which happened there in the beginning of November last, of which the shocks lasted four days intermittingly. A great number of houses have been destroyed there by it, upwards of fifty people lost their lives, and a still greater number were bruised. This is merely the first report of this disaster. Fears were entertained about Banda, as the earthquake appeared to come from that island, on which there is a large volcano. About the same time several heavy shocks have been felt in the south-eastern parts of this island (Java), but have not caused any damage, as there are no brick houses where it happened. We need much of your prayers. The Lord be with you and us.

CEYLON.

The new chapel at Byamville was opened on Thursday, 28th of July last. The following account of the

service is given by our Missionary brother, Mr. Daniel, in the Colombo Observer, for Aug. 2nd.

Pursuant to the notice to which you alluded in your paper of the 22d Instant, the native chapel at Byamville was opened and set apart to the service of God on Thursday last. A numerous congregation both of natives and Europeans having assembled—the morning service commenced by singing a Singhalese hymn, and by reading the Scriptures and praying in the same language. After a second hymn had been sung, the Rev. T. Kilner, Wesleyan Missionary of Negombo—for the benefit of those who were unacquainted with the language of the country, delivered an appropriate discourse in English, from Isai. lvii. 15, which he afterwards with great facility translated into Singhalese for the instruction of the natives who composed the far greater part of the congregation. A collection having been made, the morning worship was concluded by singing and prayer.

After the friends who had come from a distance had partaken of some refreshment, the afternoon service was conducted by the Rev. H. Siers, Baptist Missionary, who delivered a sermon adapted to the occasion from Ps. cxxxii. 13, 14, and concluded with prayer. The weather was exceedingly favourable, and numbers attracted thither by the novelty of the scene heard the word of God with great attention, who had never before been under the sound of the Gospel. Among the Europeans who favoured us with their company, were Sir William Norris, Chief Justice, Lady Norris, Colonel Walker, Rev. J. Bailey, Mrs. Bailey, Mrs. Clough, Rev. T. Kilner, and Mrs. Kilner, J. Titterton, Esq. Sir John Wilson, Major-General, contrary to his intention, was compelled to be absent through indisposition, and Mr. Sergeant Rough, the Senior Puisne Judge, through unexpected circumstances.

Thus in a part of the country which till lately has been much neglected, a neat, commodious and suitable edifice has been erected for the worship of the true God, and the preaching of the Gospel; in which we hope the people around will hear for ages yet to come the tidings of salvation through Christ alone. While I would devoutly adore the Author of all good, for having enabled us to build a house for the glory of his holy name, it would be unpardonable on the present occasion to omit offering my best thanks to his Excellency the Governor, and the inhabitants of

Colombo for the pecuniary aid they have so cheerfully and liberally afforded—which although insufficient to complete the original design, has enabled us to proceed thus far in our intention. May the present generation, and many yet unborn have reason to bless them for the interest they have taken in their spiritual welfare.

I have to request that in addition to their contributions they will aid us by their prayers—that He, without whom “nothing is wise, nothing is powerful, nothing is holy,” would smile on the endeavours made to benefit the surrounding population, and by the pouring out of his Spirit from on high, cause his word to have free course and be glorified.

JAMAICA.

IN consequence of the decease of our late esteemed brother Coultart, Mr. Abbott has removed from Lucea to share with Mr. Clark the labours of the various stations in St. Ann's. Lucea must be supplied from Montego Bay and its vicinity, till another missionary can be sent out to reside there. In reference to this change, Mr. Clark writes thus, under date of 22nd of August last:—

I was rejoiced the more at the hope of brother A.'s coming, as I had an attack of fever last week, which left me very weak, and rendered it necessary that I should somewhat abridge my labours. I left Brown's Town on Friday morning, for the purpose of proceeding to Ocho Rios, to preach there that evening; but at St. Ann's Bay I met with a medical man, who told me if I was in my then state of health, it might be attended with great danger. I was therefore obliged to refrain; but a Wesleyan brother kindly supplied my place. On Saturday morning brother Abbott arrived at St. Ann's Bay; this was a great relief to my mind, as I had more work before me than I could well venture upon. This enabled me on Saturday to examine candidates for baptism, and to hold a church-meeting the same evening. It was an affecting time. The statements of some of the candidates, indeed nearly all, were deeply interesting; sometimes I could not refrain from tears. To my own soul, and I believe to all present, it was a season of refreshing from the presence of the Lord. Brother A. on the Sabbath morning conducted the early prayer-meeting, and preached morning and evening, and assisted in other duties. I administered the ordinance of the

Lord's Supper in the afternoon. We were but a little band, sitting around the table of the Lord; but I believe all felt the power of the gospel on their hearts. When the love of Christ was spoken of, tears were seen in almost every eye. I enjoy, my dear friend, services such as these with my warm-hearted but simple-minded negro brethren. And yet I have heard that not one out of ten of such are fit to be members of a Christian church. No one with us yesterday could have thought so. And these bumble followers of the Saviour have to contend with temptations of no ordinary kind; they have to make sacrifices, and yet they are faithful to their profession. It is not superstition working upon their minds—it is not the working of a compulsory system—but the influence of the truth as it is in Jesus.

I have been re-examining those individuals (principally) who were examined by my beloved friend Mr. Coultart. I could not find his memorandums, hence was obliged to examine them again. I had intended to baptize in a fortnight; circumstances, however, compel me to put off a week or two longer. The chapel here (St. Ann's) is progressing—we hope to open by Christmas. Brown's Town Chapel, though it can contain 1000 persons, is much too small. Something must be done, either by enlarging, or by building a new chapel at Ocho Rios. I hope to visit the people at the Pedroes soon—many were with us yesterday. In about three weeks I hope to preach in the mountains above Brown's Town, if I have sufficient strength.

Mr. Baylis, of Port Maria, it will be seen, has wants to urge, and mercies to acknowledge. We quote from a letter dated Aug. 10:—

We must soon have a new chapel at Port Maria, or we shall have no place in which to hold worship, for the one we have is going fast into decay. I have had it repaired till repairing is useless; and besides it is not large enough for the congregation: the people are doing what they can towards providing the means of building another, but as they are poor, they cannot do very much. I hope you will be able to afford us some assistance in this. I sometimes think that if some of the good people in England, who abound in wealth, knew how much good a few hundreds of pounds laid out in mission work would often do, we should not be so cramped in our labours for want of funds as we often are.

I have the pleasure of informing you that the good work continues to prosper with us. On the 19th of June last I baptized 135 persons at Oracabessa, and on the following sabbath 75 at Port Maria. Many more at both places offered themselves as candidates for the ordinance, but I thought it would be better for them to wait a little longer, till they are more fully instructed in the things of God. At Oracabessa we had, I think, a greater attendance than I have ever seen at a baptism in any place; at the water the crowd was immense, and yet good order was preserved. At the early prayer-meeting the chapel was crowded, and at the preaching there were hundreds more than could get inside. We had a good day at Port Maria, but the attendance was not so great as at Oracabessa, though we had more than the chapel could hold. May the Lord enable those who profess his name to stand fast in the faith!

The death of our highly esteemed brother Coultart is a serious stroke to the mission here, especially now, when we are so much in need of more labourers; but the Great Head of the church does all things well. Though we cannot see why he calls away his servants in the midst of their useful labours, yet no doubt he will make everything subservient to his glorious purposes. The death of Mr. Coultart was very unexpected. When he was here at the opening of Oracabessa chapel, he appeared to be in as good health and spirits as I ever saw him; but how uncertain is life, and how important that we should work diligently while it is day! I believe our departed friend did work to the full extent of his power, and there is no reason to doubt but he is now enjoying the rest that remained for the people of God. I endeavoured to improve his death both here and at Oracabessa. The people here were much affected by his death, as he was the first who brought the gospel among them. He used, many years ago, to come over from Kingston, a distance of 43 miles, and preach to the people in this neighbourhood, before any minister was settled among them. I feel for poor Mrs. Coultart. I hope the Lord will be her comfort and support.

From Beththephil (in St. James's) Mr. Dendy observes (Aug. 2):—

The 1st of August has again passed over our heads, and for this year in this colony a general holiday was allowed by legal enactment to the apprentices; consequently we were enabled to devote the day to meeting for religious purposes.

The 31st day of July being the regular

service-day at Beththephil, I determined to spend the 1st of August (Monday) at Salter's Hill, and the greater inducement to do so arose from the circumstance that a number of persons connected with both stations were waiting for baptism, which ordinance could more conveniently be attended to at Salter's Hill than at Beththephil. At the close of the services at the latter place a special collection for the chapel now building was made, in commemoration of the approaching anniversary, after which I proceeded to Salter's Hill, that I might be ready for the engagements of the following day.

On the 1st of August, before it was yet day, I was awake by the sound of voices proceeding from a number of persons in the chapel, who were engaged in singing a hymn of gratitude and praise, after which they implored the divine blessing on the proceedings of the day.

At 7, A.M., our chapel was full, and the interesting rite of baptism was administered to eighty-eight persons, forty-six of whom are added to Salter's Hill church, and forty-two to the church at Beththephil. The numbers might have been larger, but I am anxiously desirous that religious character be established before admission is made to the churches under my care. In this matter I think that we are as careful as churches in England. I know that some persons in England are surprised at the numbers that are added to our churches, and are ready to suppose that they are too hastily admitted. Shall we, however, limit the Holy One of Israel? Have not Christians in England prayed that converts to Jesus might become as numerous as drops of morning dew, and if God hears and answers the prayers of his people, does it become them to find fault? Ought they not rather to rejoice? Has not God recently, in this colony, emancipated 300,000 of our fellow-creatures from temporal bondage; and can HE not as easily, through the instrumentality of his own word, through the agency of his Spirit, say to a hundred or a thousand, "Thy sins be forgiven thee," and thus release them from the thralldom of their own transgressions and the bondage of Satan?

At ten o'clock the chapel was not only full, but there were some hundreds outside, when we commenced service; the address was founded upon Exod. xx. 2: "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." After the service a special collection was made towards the erection of a school-room.

Having mentioned the school-room, I now give you a statement of the number

of scholars connected with my stations:—

	Day Sch.	Sun. Sch.
Salter's Hill	221	336
Beththephil	39	249
Greenwich Hill . . . . .	..	62
Total	250	647

I would remark, however, that many of the scholars in our day-schools are apprentices (the remainder are children who were under six years of age the 1st of August, 1834), and consequently can only attend to be instructed in their own time; besides this, as I have not yet obtained suitable masters, I am personally devoting two days in the week to each of the day-schools. I find this work arduous, connected with my other duties; but its importance appeared in such a light, that I could not do otherwise, until I procure, as I hope shortly to do, competent and efficient assistance.

The following communication from Mr. Clarke, of St. Thomas in the vale, exhibits, in a pleasing light, the readiness of our poor negro fellow-Christians to do all in their power towards providing for their own spiritual necessities. It adds another testimony to those already borne, as to the earnest care shown by our dear brethren, to admit none but suitable persons into their churches. Mr. Clarke's letter is dated from Kingston, Dec. 30.

As I am now at this place for a few days in order to administer the ordinance of baptism to some persons belonging to brother Gardner's church, I take the opportunity of drawing for my half year's salary of £100. I draw by this packet on account of the premium, which is better than it has been for some time, and better than it may long continue. I should have written by last packet, had I not purposed then to have waited another packet before drawing; but, as the usual time is come, I hope you will excuse me not advising by the previous packet.

Through much mercy I continue well and strong for labour; my dear wife and daughter are also well. Our teacher has recovered a little, but I cannot think of engaging her again in the school, as I fear the exertion would be too much for her. I have applied to the Rev. Mr. Trew of the Mico Institution, and hope to get some assistance for the parish, in the way of teaching, from him.

The chapel at Jericho was opened on the 24th instant, by our good brother, Mr. Gardner, who preached on the occasion

from Neh. x. 39. "We will not forsake the house of our God." He considered, first, The nature and import of the resolution; and secondly, suggested reasons why the resolution should be adopted by those present. He observed on the first head, that the resolution implied regularity of attendance at the house of our God—sincere attachment to its ordinances—an engagement to seek its prosperity, and a determination to render it proper support. On the second, he gave the following reasons why all should adopt this resolution as their own: Because the house of our God is the place where he chooses peculiarly to dwell—it is the place of sacred and all-important instruction—it is the scene of God's richest mercies and greatest blessings—it is the place to which those have resorted in all ages, whose example is worthy of imitation—it is the place in which many have had foretastes of the bliss of heaven, and have been prepared for the employments and enjoyments of that world in which there is no temple. He then concluded with an earnest and impressive exhortation to induce all to resolve, "We will not forsake the house of our God."

On the afternoon I preached from Ps. cxxxii. 13, 14; and on the sabbath from Ps. cxxii. 6. The attendance on the Saturday was small in consequence of most of the people being detained at home to receive their Christmas allowance of cloth, &c.; but on the Sabbath, the attendance was very great, and about as many remained outside as the chapel contained within. The chapel as it now is, holds about 1200, and we supposed that at the fewest 2000 were present on the occasion. I hope the number will keep up, and I think it will, as I have seen full as great a number on favourable days, when I preached under the pimento and mango trees near to my dwelling.

I began preaching at Jericho 2 years ago, on the Christmas day, and now see a chapel erected, and nearly paid for; 70 feet long, and 45 broad, with walls of stone, 21 feet high: well may I say, "What hath God wrought!" I see also an affectionate people around me, who give according to their abilities to relieve my mind from the trouble I am always in when unable to meet the demands of my workmen.

One evening, a number of people came from an estate, to evening prayer. After prayer they came forward, some with a 1s. 8d., some 2s. 6d., some 3s. 4d., some 6s. 8d., until it amounted to £5. 1s. 8d., and many of these had given an extra subscription to the chapel, once, twice, or thrice before. They said they heard I

had some difficulty in paying the workmen, and it would be a shame to them all, if the work was stopped for want of money. They had consulted together at home, and had all resolved, that every female, not aged or sick, should give 1s. 8d., and every male, not old nor sick, should give 2s. 6d., and whoever could afford it would give more. One aged female African, who has long been free and industrious, by cultivating ground allowed her by her son, has brought, at three different times, the sum of £2. 13s. 4d.; besides her usual contributions. I faithfully tell them their duty in reference to giving, and leave it there; I believe this to be the right plan: and this is no doubt the plan which God can make sufficient to carry on his work.

The people have flocked to me by night and by day, to be examined for baptism. Many I have kept back; many I have examined three, four, and even five or six times, at intervals of some weeks. I have publicly read their names to the church twice, charging the members to act faithfully, in the fear of God, if they knew anything against any of them. I have made private inquiries, and have had the characters of those received, commended by those that knew them, as being such as became the gospel; and with all this caution and particularity, I have, within this year, baptized at my different stations, 630 persons—180 of whom were examined in the previous year, and given in my former account. I have many cases to try me, but so had my Master, and so had his apostles; and all we can do is, to separate those persons from us who walk disorderly; and so make it appear, that we will allow no evil that is known to be among us, without faithful admonition, rebuke, or separation.

BELIZE.

We regret that the press of intelligence from other quarters has prevented our inserting anything from this station for several months past. Our brother Henderson and his family have been visited with sickness, but all have been mercifully preserved, and the mission is favoured with considerable prosperity. The premises have been altered and enlarged at considerable expense for the accommodation of the various schools which, in addition to his other labours, are conducted by Mr. Henderson, aided by Mrs. H. and a female assistant. Early in the past year, Mr. H.

undertook a journey to Bacalar, a considerable town in the neighbouring Spanish settlement, where he was very kindly received, and had an opportunity of disposing of several copies of the Holy Scriptures in that language.

In the month of August last, the settlement of Honduras was thrown into great alarm by the appearance of Cholera, communicated by means of a vessel from the Havanna, bringing captured Africans for the service of the colonists. The ravages of this fearful disease had been extensive, though principally confined to the poor and dissipated classes of the population.

The last letter from Mr. Henderson was dated 15th October. We give the following extract from it.

At the time I last wrote you I was preparing the half year's account, since that time I have (besides being sick myself) had increasing demands upon my time, so that until to-day, I have not been able to apply myself to money matters. I do hope the visitation of cholera has been blessed to the souls of many. Some who appeared halting between two opinions, have been led to decide on the Lord's side; and others, showing little or no concern for spiritual things, have been brought to cry, 'What must I do to be saved?' Our place of worship is now beginning to be too strait for us. It is quite different in the schools, our numbers have decreased greatly since the prevalence of the disease from which we have not yet recovered, though the cholera has nearly left the place, and the remaining cases are much milder than at the outset. Of the scholars, we have lost seven or eight, some of whom gave pleasing testimony to the happy effects of the instructions they had received. It is our mercy to be favoured with health; not uninterrupted, yet so as not to interfere materially with our duties. Mrs. H. suffers most, and our assistant supplies her place when unable to attend. We had a bap-

tising three weeks ago and expect to be called upon again in the course of a few weeks.

SOUTH AFRICA.

In a recent letter from Mr. Davies, he observes:

As a church we are going on comfortably. We enjoy great peace and comfort among ourselves, and a few, I expect, will shortly be baptized. Our annual Missionary meetings took place last Lord's day, and the following evening. The Missionary Sermon was preached by our esteemed brother, the Rev. Mr. Haddy, a Methodist minister, from Zech. ix. 9, 10.

The public meeting, it is stated in the 'Graham's Town Journal,' was held in the Independent chapel, on Monday evening, 31st October. On this occasion the chair was occupied by the Rev. Mr. Heavyside, Acting Colonial Chaplain, and a report was read, briefly detailing the operations of the Society in various parts of the world, which was listened to with great interest. After reading and passing this report, the meeting was addressed on the subject of Missions by the Rev. Mr. Monro, independent—Rev. Messrs. Haddy and Gainer, Wesleyans—Rev. Mr. Heavyside, Episcopalian, and Messrs. W. and J. Smith, and R. God-lonton. Mr. Haddy took a very interesting view of the work of Missions in this colony—a task for which he was peculiarly well qualified, from his extensive experience amongst the Namaquas, and Amakosa and Abatamba tribes of Kafirs. He also dwelt upon the rapid progress of Mohammedanism in this colony, which he attributed in a great degree to a want of sympathy and zeal on the part of the professedly pious in relation to the religious wants of the coloured classes. We regret to state that the amount of subscriptions to this Auxiliary Society for the present year is somewhat below those of the past. But we are of opinion that this may be attributed, not to any declension in public liberality, but to that disorganized state of affairs arising from the painful calamities which the inhabitants have recently suffered.

LIST OF LETTERS LATELY RECEIVED.

East Indies.—Rev. W. H. Pearce, Calcutta, July 9, Aug. 31: J. Lawrence, Digah, July 30.

West Indies.—Rev. J. Tinson, Kingston, Dec. 14, 30: J. Kingdon, Dec. 16: J. Clark, Nov. 30: J. Barlow, Oct. 29: T. Burchell, Nov. 29, Dec. 27: J. M. Phillippo, Nov. 16, Dec. 27; W. Knibb, Dec. 26: J. Clarke, Dec. 30: E. Baylis, Dec. 27; Rev. J. Burton, Jan. 3; J. Bourn, Dec. 8.

South Africa.—Rev. W. Davies, Nov. 2.

Contributions received on account of the Baptist Missionary Society,
from January 20, 1837, to February 20, 1837, not including individual subscriptions.

Cardington, Cotton End, Collection, by.....	10	0	0
Loughton, Missionary Association, by Rev. S. Brawn.....	7	14	0
Speen, Friends, by Mr. Day (Sunday School, &c.).....	3	6	0
Salendine Nook, Penny Society, by Mr. Girdwood.....	10	0	0
Miss Spruden's Missionary Box.....	1	8	0
Chenstow, Friends, by Rev. T. Jones (Female Education, 15s.).....	4	11	4
Ipswich, &c Friends, by Mr. Pollard.....	3	2	6
Harlow, Ladies' Auxiliary Society, by Mrs. Finch.....	16	0	0
Woodstock, Friends, by Rev. C. Darken.....	5	0	0
Maddenham (Cambridgeshire), by Mr. Rose.....	10	3	11
Northamptonshire, Independent Association, by Rev. J. Robertson, Market Harborough, Rev. H. Toller, 5 0 0 Kettering..... T. Toller, 2 0 0			
	7	0	0
Buckingham, Friends, by Mr. Beunet.....	2	10	0
Bridgnorth, Collection and Subscriptions, by Rev. T. Morgan.....	21	18	5
Naunton, Weekly Subscriptions and Collections, by Rev. J. Acocks.....	10	19	4

N.B. The amount acknowledged in our last number as received from Newbury, included subscriptions and collections from *Ashampstead*, 2l. 15s. 0d. The contributions from *Stowmarket*, in our last, were printed, by error, as 1l. 7s. 5d., instead of 3l. 7s. 5d.

DONATIONS.

Mrs. Broadley Wilson, <i>Clapham Common</i>	30	0	0
Hon. Mr. Baron Gurney, <i>Jamaica Schools</i>	20	0	0
London Central Negroes' Friend Society, by Miss Stacey, For Rev. T. Burchell, <i>Montego Bay</i>	20	0	0
Rev. W. Knibb, <i>Falmouth</i>	20	0	0
Robert Simpson, Esq., <i>York Place, City Road</i>	L. S.	10	0
Mr. Joseph Parkes, <i>Dublin</i> , for <i>Montego Bay</i>		2	10
Mr. C. Davies, <i>Wallingford</i> , Ditto.....		2	0
Josiah Forster, Esq., <i>Tottenham</i> , for <i>Schools</i>		1	0
Friend, by Mr. B. C. Wilmshurst.....		1	0
<i>Towards sending a missionary to the Bahamas:—</i>			
John Foster, Esq., <i>Biggleswade</i>	10	0	0
Mrs. Wedd, <i>Watford</i>	5	0	0

TO CORRESPONDENTS.

A box has been received from friends at Ipswich, by Mr. Middleditch, containing Fancy Articles, &c. &c. for Mr. Hutchins, *Savanna la Mar, Jamaica*.

Received on account of Canadian Society:—

Mr. Joseph Parkes, <i>Dublin</i>	2	10	0
Chepstow, by Rev. Mr. Jones	2	0	8
1637	5	0	0
Friend, by Rev. John Dyer		10	0
R. and T. Freeman	1	0	0
Ditto Subscription	1	0	0
Miss Head, <i>Bradford</i>	5	0	0

Our kind friends, "a father, mother, and ten children," are heartily thanked for their interesting letter, and their liberal intention of making an extra "family donation" at the approaching Annual Meeting. The pecuniary exigencies of the Mission are such as to render it especially desirable that their laudable example should be extensively imitated.

BAPTIST MAGAZINE.

APRIL, 1837.

A MEMOIR OF THE LATE REV. S. SUMMERS.*

It was the happiness of Mr. Summers to have been brought in early life under the renewing influence of the gospel. Before he arrived at manhood he had yielded himself in personal consecration to the Redeemer; and it was then his desire, had Divine Providence favoured his youthful purpose, to be abstracted from secular pursuits, that he might devote himself to the Christian ministry. That circumstances frustrated such an intention was often a cause of regret to those who knew the high order of his intellectual endowments, and were sometimes favoured to hear him preach. For though engaged in business, he would occasionally comply with the solicitation of friends to occupy the pulpit; and it may with truth be asserted, that he never did so without leaving the conviction impressed on the minds of his most judicious hearers, that it should have furnished him, not with an occasional exercise, but

with his stated province of labour.

At length the indications of the divine will became both clear and satisfactory to his own judgment; and he was induced, when this church had been bereaved of a pastor whom all men consented to acknowledge as the first of modern preachers, to accept an invitation to succeed him.

If it were my design in the brief sketch I am giving to pronounce his panegyric, no circumstance could be mentioned more to his honour, or more obviously indicative of the estimation which had been formed of his mental abilities, than that he should have been selected as the successor of Mr. Hall. Such a circumstance alone ascertains the fact that he was conceived to possess endowments of an exalted kind; and though I shall not suffer my admiration of him so far to betray my judgment as to assert that he absolutely supplied

* Extracted from a discourse entitled, "Sorrow for the Dead regulated and restrained.—A Sermon preached in Broadmead Meeting House, Bristol, Dec. 25th, 1836, occasioned by the death of Rev. Samuel Summers, by Edward Steane, to which is annexed, the Address delivered at the interment by Thomas S. Crisp." A critical notice of the above was given in our last number, p. 110. It is to the concluding part of the discourse we are indebted for this brief sketch of the Christian and ministerial character of our departed friend.—Ed.

the loss you sustained, it may without hesitation be affirmed, that the intrinsic excellence of his discourses, and their eloquence, made it to be less sensibly felt.

It could scarcely have occasioned surprise if, after the first extraordinary impulse which the occupancy of this pulpit under such circumstances must necessarily have given to his mind had subsided, he had failed to preserve that elevated rank as a preacher which he then so decidedly took. Without implying a reflection, it might have been supposed that he was putting forth a great effort, which at a subsequent period, and under less excitement, he could not be expected to maintain. But if apprehensions of this kind were entertained, they were signally disappointed. His sermons lost none of their characteristic qualities. The same force of thought, stateliness of composition, and energetic appeal distinguished them to the last. They were acute, sensible, and vigorous, and rising in their more impassioned periods to the loftier elevations of genius. With intense application of mind he prepared them; every sentiment was weighed, every sentence elaborated; and their principal defect, arising from an excess of carefulness in their construction, was the want of simplicity and ease. He never indulged, I believe, when in the pulpit, in the practice of extemporaneous speaking. This circumstance naturally prevented his acquiring that flexibility and varied freedom of address which must be reckoned among the most valuable qualities in the style of a public instructor.

But admirable as his discourses were, considered as specimens of sacred oratory, this was their smallest praise. They were ever pregnant with a sound theology, and enriched with the mellowed fruit of enlightened Christian experience. The views which your late beloved pastor entertained of divine truth were thoroughly evangelical; hence the grand fundamentals of Christianity, the distinctive peculiarities of the gospel as a remedial economy, the doctrine of atonement, of justification by the righteousness of Christ through faith, and as necessary to both of the supreme Godhead and sinless humanity of our Lord; of the new birth, and the subsequent progressive sanctification of believers by the Holy Spirit, were not merely never lost sight of, but occupied at all times a prominent place in his ministry. If he delighted by his eloquence, and convinced by his argument, it was only still with the ulterior purpose of captivating the hearts of his hearers to the faith of the gospel. To the cross of Christ it was the tendency of his preaching to lead both the sinner and the believer; the one that he might find in it the source of repentance and the medium of pardon; and the other, to gather from it motives to the practice of universal holiness.

He discovered much anxiety that those who constituted his pastoral charge should excel their fellow disciples in the exhibition of the various branches of the Christian temper. One of the last official engagements with which he was occupied was indicative of his solicitude in relation to this particular and important point. He would not have

you come behind in benevolence, or in any other gift; nor fail in the practical exemplification of any of the fruits of the Spirit. In your religious improvement he delighted to contemplate the legitimate and satisfactory result of his ministrations, and in the spirit, if not in the very language of the apostle John, exhorted you, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

In this general outline of his character (and you will perceive that it pretends to nothing more), I think I ought to mention the lively concern he manifested in whatever tends to promote the best interests of mankind. The physical infirmity indeed, under which he laboured during the latter period of his life, greatly impaired his active energy; but previously to this affliction, he much devoted himself to public usefulness, for he was a man of enlarged views, and of a public spirit. An ardent lover of freedom, he rejoiced in the recent extension of civil and religious liberty; and sympathized with patriotic and Christian feelings in the manifestly nearer approximation of the day when the true church of Christ shall purge herself from all secular alliances and return in her spiritual character to the purity and efficiency of her virgin age. Though he had not himself enjoyed a ministerial education, he never affected to undervalue its importance; but on the contrary used every means in his power to uphold that Collegiate Institution connected with this church, which under God has so essentially served the interests of the Baptist denomination, and the cause of

our common Christianity. His part he was at all times ready to discharge in the support of Christian missions, whether the sphere of their operation were fixed in the crowded cities and the rural districts of our own country, or among the heathen. He contemplated the fields as already white unto the harvest,* and stimulated alike his brethren and himself to those augmented and well sustained efforts of pious zeal which shall correspond with the magnitude of the crisis, and hasten its consummation.

With regard to other qualities, which, entering essentially into his character, constituted its distinguishing elements, it may be observed that he was remarkably independent in his opinions, generous, sincere, and faithful. To those who were but partially acquainted with him, he seemed to carry an air of reserve, and indeed, he was not apt to disclose himself to a stranger. Perhaps he too much indulged in that kind of mental retirement, and in a certain abruptness of manner, which made him appear to casual observers unattractive, and at times even unamiable. But if his confidence were gained, his reserve was gone; so much so that among his friends he was distinguished by the opposite quality of frankness. Not, however, that to them even he was accustomed to unbosom the individuality of his religious experience—this he seldom made the topic of conversation—but that there was an ingenuous plainness, and freedom from all artifice and affectation, which conveyed the

* The subject of his discourse before the Baptist Missionary Society, at the Annual Meeting in London of 1835.

instant impression that he was heartily sincere. He was a man upon whose integrity the utmost reliance could be placed; who was steady and firm in his attachments, and whom, if it were needed, nothing could deter from performing the kindest offices of friendship. These elements of character were placed under the control of a genuine and deep rooted piety, a piety which did not always, perhaps, bloom upon the surface, but which nevertheless glowed at the heart.

It only remains that I should now speak of the closing scenes of his life. These were so brief, and his departure so sudden, as to allow no opportunity for the exercise of those graces which are especially fitted to the circumstances of a dying believer, and which in other instances have lighted up the valley of the shadow of death with the serene irradiations of an immortal and triumphant hope. Yet unexpected at the moment as his dissolution was, it is known that for many months past he had regarded himself as in a physical condition of extreme peril, and had spoken with that serious tenderness of feeling which became his apprehended nearness to an eternal world. It was obvious to those who enjoyed the intimacy of his friendship, that his mind had been unusually exercised with spiritual things. It had acquired a more subdued and gentle tone, and betrayed, without his intending it, more than its ordinary religious emotion. Friends with whom after a considerable absence, he recently conversed again, were delightfully struck with the unaccustomed liberty with which he spoke on experimental topics, and have

subsequently been led to regard it as an indication of the maturity which his Christian character had attained. I may mention also, a circumstance communicated to me this morning, on my way to the house of God. Calling, so lately as within the last three weeks, upon a friend, he adverted to what he deemed the unprofitableness of his ministry, and the tears rolled down his cheeks while he spoke of the spiritually dead state of many of his hearers. Oh, how will the tears of this faithful minister witness against you another day who have so often listened to his warning voice, and, as to any saving purpose, listened to it in vain! Having mentioned this fact, it is only proper for me to add, that his ministry, though not effective to the extent he earnestly desired was far from having been unattended with the happiest results.

But the period had now arrived for its termination, and the brief but distinguished career of his ministerial labours, has closed amidst the deep regrets and the disappointed hopes of an admiring and bereaved church. He is gathered to the sepulchre of his fathers. He sleeps in the same tomb with venerable piety and exalted genius, with former pastors of this Christian community who were among the most illustrious ornaments of our denomination, and the brightest luminaries in the church of Christ.

And with the affectionate tribute which we thus pay to his honoured memory, we revive our recollections of their pre-eminent worth. For them we weep not, but we weep for ourselves. Nothing but our own loss can be justly deplored. They have suc-

cessively entered upon their eternal repose, and now while we in this vale of tears are mournfully pursuing our narrow path, they are expatiating through the invisible regions of light and joy. But courage, brethren! the night is far spent, the day is at hand. The golden beams of the morning even now irradiate the tops of the distant hills. We also are destined to glory and immortality.

Let us speed our progress! Our departed friends, by their earlier attainment of the goal, seem to chide the tardiness of our steps. They beckon us away. Then let "every one of us show the same diligence to the full assurance of hope unto the end, that we be not slothful, but followers of them who through faith and patience inherit the promises."

ON COMMUNION WITH SLAVEHOLDERS.

To the Editor of the Baptist Magazine.

Dear Sir,

In answering the last paper of "Christianus," I will, with your permission, notice, in the first place, such of his replies to my reasoning as do not immediately relate to the question of the Scriptural recognition of a right of property in man, and then endeavour to prove, that this right is not sustained by holy writ.

In reply to my inquiry, "Is not the distinctions which Christianus makes between slavery as a political evil, and something that is not abstractedly sinful, fallacious?" He tells me I "confound national and individual responsibility." But why did he not meet the *gist* of my argument? I maintained that "every political evil that involves the undeserved abridgement of human rights is a violation of the principles of rectitude;" and that such violation is certainly, in all cases, "abstractedly sinful." Now it devolves on my opponent, either to show that slavery is not a political evil of this kind, or, if it be, that all its moral guilt attaches to the government which tolerates it. To prove the former position

was impossible; in demonstrating the latter he would have destroyed personal responsibility in the commission of crimes which have the legal sanction of a government; e. g. individual idolaters and persecutors are guiltless, because human governments uphold idolatry and persecution! To this monstrous proposition your correspondent has more than once made a very near approach. Is it an article of his creed? It is very possible for a man to tell me I "confound," and that he at the same time should make "confusion worse confounded."

I have implied in my former communication that if slavery be not abstractedly sinful, the Christian system, in effecting its abolition, has destroyed holiness. Here "Christianus" tells us that "Christianity has abolished the whole code of the Jewish ceremonial laws, and many other customs," and then proceeds *gravely* to ask, "but can we argue from this that these laws and customs were absolutely sinful or altogether sin?" Certainly not; but where lies the analogy between the cases? Jehovah, by an imme-

diate revelation, supersedes the Mosaic by the Christian economy, which does not "destroy the law but fulfil it." The essential principles of the one are embodied in the other; and the typical rights which had adumbrated "the glory that excelleth" are removed simply because that "glory" is risen in a dark world. No similar circumstances can be predicated of the case in question. For instance, the essential principles of slavery, such is their atrocity, cannot be incorporated into a better system without causing its speedy destruction. Christianity has not destroyed government, for that is abstractedly right, but has purified it; she has utterly rooted slavery out, because that system is abstractedly wrong. Will Christianus still "keep his courage up" to attack the truism, the destruction of holiness is not a holy act?

I have affirmed that "the child of the Roman, during his pupilage, was, in a legal point of view, as much a slave as his servant." If your correspondent knows anything of Roman law, he must be well aware my remark is perfectly correct. He might have spared himself the trouble of quoting Dr. John Taylor to show me that ancient slavery was extremely unjust and cruel; of that fact I was fully cognisant. I have stated that modern slavery in its origin and character is worse than ancient. This statement is, alas, too true.

To the interrogation, "are not some of the American 'teachers of Christianity,' prevented 'from directly insisting on the enfranchisement of slaves?'" I distinctly answered, no; and refer the querist to the fourth proposition contained in my former paper to sustain the propriety of this negative answer.

I complain that Christianus in his observations on my third position, that involves the gist of the subject on which we are at issue, has done nothing more than beg the question, and waived direct reply. He should have shown that slavery, slavery in the abstract if he please, is consistent with the doctrines, spirit, and precepts of Christianity. To say there were actual slaveholders in the primitive church, and that therefore Christianity and slavery are congruous with each other, *proves* nothing. The manner in which he disposes of the precept, Col. iv. 1, were it not that the interests of humanity and justice are too deeply involved, would provoke a smile. One man, forsooth, treat another "as a fellow creature and a fellow Christian" when he bought and sold him (though originally stolen) like a bullock!

I now proceed to inquire whether the Scriptures do recognize an equitable right of property in man. Christianus affirms they do; but he has unhappily substituted allegation for proof. Permit me, however, before I proceed to the investigation, to premise two or three important considerations. Fond as my opponent is of abstractions I cannot allow him to strip the question of slavery "naked." I premise that I may inquire how property in man originates without rendering myself fairly liable to the charge of "beating the air." If he maintain that, in the proposed investigation, I have no right to refer to the source in which slavery takes its rise, he will in this way be able to prove that even highway robbery is not abstractedly sinful. He can allege that this case is simply reducible to the inquiry whether the possession of property in money or goods is

lawful or not. But in neither case can such *simplicity* as this be tolerated. I premise, moreover, that the Scriptures are not opposed to the principles of eternal justice, that their special and restricted cases cannot be urged in the defence of general propositions; that they do not contradict themselves; and that if any difficulties arise in the exposition of any particular portions of them, we are bound to follow the guidance of leading principles, rather than that of isolated texts and singular cases. I maintain that

I. The holding of property in man is sinful, because it originates in injustice; viz., in conquest (which your correspondent admits is a source "as wrong as kidnapping") or man-stealing. Let me cite the following hypothetical case. Christianus is a merchant settled under the protection of the emperor of Morocco; an Englishman, whom we will call Liber, takes a voyage up the Mediterranean; the vessel in which he sails is attacked by a Sallee rover, and carried into that port; Christianus wants a slave; the laws of the country allow him to purchase; he buys Liber, and dooms him to bondage, who, regardless of the right his master now has in his person, steals down to the shore, and escapes to an English ship riding at anchor. Now will "Christianus" assert that in this imaginary transaction he would have acted justly? That Liber, in effecting his escape would have sinned, and ought to confess to God and to Christianus, the heinous transgression of stealing himself, and to "bring forth fruits meet for repentance" by returning to his ignoble toils.

Let him not say the case is ex

treme and improbable; that I confound things which differ, beat the air, &c., a hundred things of this kind are soon said. Since he concedes that the slavery of ancient times was about thus iniquitous in its origin, he is bound to meet the case and tell us whether or not he would thus act. If he would, what has become of his benevolence and rectitude? if, *on principle*, he would not, he surrenders the argument. I have made your correspondent the first buyer of Liber: the moral quality of the purchase would be the same if he were the tenth, or even the hundredth purchaser: unless iniquity can be wire-drawn into righteousness. Eternal justice proclaims that an innocent man has a right to himself, to the use of his physical energies and mental faculties for his own advantage. Abstract slavery denies the claim of immutable rectitude, and do the sacred Scriptures "plead for Baal?" Slavery "has its cursed foundations laid low as the deeps of hell," and am I to be told that holy writ sanctions the radical principle of a system reared on such a basis?

II. The holding of human property is not, as a general principle, sanctioned by the Jewish Scriptures. I have carefully examined the Pentateuch on this subject, and can nowhere discover that any Hebrew was allowed an absolute right in the person of another Hebrew. The Israelites were forbidden to reduce their brethren into a state of perpetual bondage; i. e., to claim a right of property in them. Lev. xxv. 39, 42; and, because the Jews dared to exact this hateful claim, the most awful judgments were denounced against them Jer. xxxiv.

8—22. Hebrew servants both male and female could be compelled to serve only six years. Ex. xxi. 2, 7—11; Deut. xv. 12. Even on voluntary servitude, prolonged to the year of Jubilee, although that servitude was induced by the tenderest affections, God stamped a badge of infamy, that his people might be deterred from subjecting themselves to it. Ex. xxi. 4, 6; and they were not allowed to make absolute surrender of themselves to their masters, for they must be discharged at the year of jubilee, Lev. xxv. 10. For their limited period of toil the servants were to be liberally rewarded, Deut. xv. 12—14. What right of property in man is discernible here? That the Hebrews did hold actual "slaves of the conquered Canaanites, and *other* heathen slaves, I grant. But this fact does not sanction the general principle which Christianus advocates. Israel was "a peculiar people," and sustained towards the nations of Canaan and the heathen world at large a singular relationship: towards them their conduct was, to a great extent, regulated by the punitive justice of God; and from which conduct, consequently, no reasoning to the general question can be valid. This I have on a former occasion asserted; and for what purpose, therefore, Ex. xxi. 20, 21, and Lev. xxv. 44, 45, are now quoted against me, I cannot imagine.

III. The holding of property in our fellow immortals is contrary to Christianity. On this part of the subject, for reasons previously stated, I need not enlarge. Let Christianus prove, if he can, the consistency of a right of property in man with the features of the Christian system

delineated in the third proposition of my last paper: I would briefly add that the golden rule of the new dispensation is entirely opposed to this alleged right. If one man buy another whose slavery had an unrighteous origin, this law commands the purchaser to set his bondman free. Moreover, is it not to do great dishonour to Christianity to maintain that, in its spirit and practical operation, it is more stern and rigorous than the Jewish economy? This *severe* system forbade that a Hebrew should be constrained to serve more than six years; and yet a religion which breathes the purest benevolence, and whose very justice pours its splendours around mercy, according to "Christianus," sanctions the permanent enslavement of one Christian by another! very likely, and doubtless, Sir, scenes of the following description were of frequent occurrence in the first and purest ages of the church. A Roman general sacks a town on the frontier of the empire, thousands of innocent beings, both Christians and heathens, of either sex and every age, are taken captive and sold by auction; a wealthy disciple of our holy Redeemer wants a hundred additional slaves, goes to the sale and barter his gold in exchange for the victims of cruel injustice! Now, on the principles for which my opponent contends, this purchase might have been righteously made; but he who should pretend that the nefarious deed had the sanction of the New Testament would, in effect, impugn its divine origin.

If the essential principles of the gospel be opposed to the assumed right of property in man, in vain does Christianus allege

particular texts or extreme cases to justify its existence; he *must* mistake in their interpretation. I challenge him to prove that there were, in the primitive church, persons claiming and exercising such a right. It is a pure assumption that the slaves addressed 1 Cor. vii. 20—24, were the property of Christian masters; and a begging of the whole question, if they were, to affirm that they, and the *δουλοι* exhorted Eph. vi. 5, and 1 Tim. vi. 2, were the mere chattels of their fellow Christians. In this last passage the apostle appears to contradistinguish the servants of believing, from those of unbelieving masters; and addresses them not as bond-slaves, but as voluntary agents.

The case of Onesimus is I think the only one, which in this discussion seems favourable to the opinions of "Christianus." On this case I remark that the apostle in sending Onesimus back to his master conformed to existing laws, but the act did not imply the equity, either of those laws, or of holding property in man; that Paul could not have sent him back to remain a slave, unless he supposed Christianity was designed to repeal the law of mercy found in the Jewish code, Deut. xxiii. 15, 16; that since it seems Onesimus had wronged his master, ver. 18, his return to him was requisite for the vindication of his own character in the eyes of the church; that the apostle devolved on Philemon the equitable task of renouncing the right of property in the person of Onesimus, which he in effect enjoins, and beseeches him to do, verses 8, 15, 16, and with which injunctions and entreaty it is highly probable that Philemon complied, Col. iv. 9. That Christianus is

able to show that the views I maintain are not unattended with difficulties I cannot doubt, since they attach to the most obvious truths: but again I affirm that the great principles of the gospel are wholly repugnant to the abstract right for which he pleads; on these principles, as on a rock, I take my stand, and smile at the pro-slavery sophisms which murmur round its base.

In conclusion permit me, Sir, to ask why did Christianus start this controversy? why bring forward his notions at this juncture in the history of the abolition of slavery? Does he wish to encourage slaveholders to persist in refusing "to undo the heavy burdens, and to let the oppressed go free, and to break every yoke?" If the article he has penned should fall into the hands of those who hold property in man, such would naturally be their tendency. For, first tell the owners of American thralls that slavery is abstractedly holy, and then urge these owners to abolish it, and they would laugh you to scorn, as well they might.

The very arguments "Christianus" adduces to prove *his* sort of slavery right, slave-owning professors in America urge to justify *theirs*. I mourn over the British *Christian* who could write the closing sentence of his last communication. He either knows, or is strangely ignorant of the facts, that the great majority of "the American slaveholding professors, do not treat their slaves with kindness and consideration, according to the apostle's rules;" that they are enemies to the freedom of the slave; that in their synodical and associated capacity they pass the most violent pro-slavery resolutions; and that

they meet the efforts of genuine abolitionists in the spirit of fiercest hostility.

Here Sir, I take my leave of this controversy, in the hope, that should it be deemed necessary, other pens will be employed to defend the cause of righteousness and truth.

J. WEBB.

Stonehouse, Feb. 17, 1837.

P.S. I request "Christianus,"

if he honour me with a rejoinder, either to do me the *favour* of giving less prominence in your pages to my humble name, or the *justice* of associating his own with it. I dislike anonymous communications, most of all anonymous attacks, and therefore gave my name; but, I do complain of the way in which it has been trailed through your columns.

DENOMINATIONAL INTERESTS.

To the Editor of the Baptist Magazine.

MY DEAR SIR,

As the Baptist Magazine is now more than ever become the general organ of the denomination, and as a perusal of its pages cannot fail to exert a beneficial influence upon the minds of our church members, its increased circulation amongst them, must be an object of great importance and of deep solicitude by all who feel interested in the welfare of the general body. But I think it is very probable that some churches in the connexion scarcely know that there is such a pamphlet in existence; while there is reason to fear, that the far greater majority of our poorer brethren never obtain a sight of the instructive periodical. In this poor village congregation, two numbers were taken last year, a third has been introduced this; and should my life be prolonged to the commencement of another year, I intend renewing my efforts to introduce a fourth copy. I think, Sir, if some plan could be devised to place the magazine in the hands of the poor members of our churches, it would confer great advantage upon them as individuals, and great benefit

upon the general body. In the number for December, I observed an excellent piece upon the subject, by a Yorkshire Baptist minister. And, by your permission, I will subjoin a few observations containing a simple and easy plan, which, if adopted, will at least diminish the evil, by sending a much larger number of the miscellany into circulation; which would prove of real advantage to the denomination. My plan is this, Sir:—For four or six kind individuals connected with each church and congregation, to unite their benevolent efforts, and purchase two copies regularly as they come out for the purpose of circulation. I would most affectionately exhort my dear brethren to give the subject their serious and immediate consideration; and as we are not far advanced in the year, probably the back numbers for the three months past might be obtained, on application to the proper quarter. I should greatly rejoice if this or some similar plan could be carried into general operation, in order to place the magazine in the hands of our indigent fellow-members; because I believe the

adoption of some such plan would be of great advantage, both to them, *personally*, and to the body of which they form so large a majority.

1. If only one half of the churches in the connexion would countenance and reduce to practice some such method as this, what a vast number of copies of the miscellany could be sent into circulation, through which, as a medium, a stream of useful knowledge would flow to the denomination—and like a refreshing river, by the accompanying influence of divine grace, might communicate an increase of life, zeal, and fertility.

2. Various benefits would arise to our poor brethren. It would increase their information—enlarge their acquaintance with the body to which they belong—expand their views—raise them in the scale of society, by rendering them more intelligent—they would feel a deeper interest in the welfare of the denomination—would sympathize with the various officers who manage its important institutions—and would rejoice with them in their pleasing success, and opening prospects.

3. Its tendency would be to generate and keep alive a missionary spirit. By a perusal of the magazine, the concerns of the Irish Society, and Foreign Missions, would every month be brought under the notice of a much larger number of our fellow-members, and of the senior scholars in our Sabbath schools, which, there is reason to believe, would promote a more lively interest in the various objects connected with missionary enterprise. And though their poverty might prevent them from contributing much pecuniary aid to the good

cause, yet, if desire for its prosperity be induced, if their fervent prayers and supplications on behalf of the Lord's army be secured, they would constitute the most efficient auxiliary to the society in the world.

4. The profits arising from the sale of this work are devoted to the relief of the widows of our deceased ministers, which is a noble object, well worthy the serious attention and zealous support of the disinterested and the humane. In proportion therefore to the increased demand for this periodical, additional means would be furnished to increase the comforts, and mitigate the sufferings of the orphan and its bereaved mother. And who would not unite their benevolent energies to wipe the widow's tears, cheer her heart, and soothe her sorrows, as she travels down the steep of life, through the cheerless regions of age and infirmity to the "house appointed for all living?"

Finally. If such a plan were once originated, and the organ of the denomination put into the hands of our Christian friends, most likely, after a time, some of them would combine their efforts and their pence to purchase for themselves, instead of borrowing; the same might be expected on the part of our Sabbath pupils. Let the kindness of friends only first set the machine a going, and I trust Christian zeal and holy affection would furnish oil to keep it in motion.

I pretend to have no authority over the faith or the practice of my dear brethren; nor do I write in the character of a dictator; yet I humbly, but earnestly solicit their serious and candid attention to the contents of this letter. And if I thought any

stimulus were necessary, I might remind them of the apostle's language, "But to do good and to communicate, forget not; for with such sacrifices God is well pleased." "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." The recollection of having assisted in a work like this, so holy in principle, and so beneficial in its results, certainly will not darken our evidence, nor distress our minds in seasons of affliction, and the hour of death.

While I cheerfully acknowledge a visible improvement in the magazine, still I think, Sir, if short pieces on the three great branches of religion,—doctrine, experience, and practice,—were frequently introduced into its pages, it would increase its real value, render it still more acceptable to a large class of readers, and improve its usefulness to the general body. By doctrine, I do not mean the wild extravagances of the bold and presumptuous, nor the mere speculations of the theorist, but the doctrine of rich, free, and sovereign grace. By a lucid and connected statement, and scriptural defence of these

truths, the weak and wavering would be strengthened and confirmed; their views would become more scriptural, and systematic; and the church be built up in her most holy faith.

A clear description of Christian experience would have a happy tendency to remove the darkness, and brighten the evidence—to diminish the fears, and excite the confidence—to lessen the sorrows, and increase the joys of the trembling convert: yes, by this means hope would be invigoured, despair prevented, and the wounded spirit healed, by a view of the fulness and sufficiency of a precious Saviour: while a fair statement of the practical and holy influence of doctrine and experience on the heart and the life, would tend to confound the Infidel, silence the gainsayer, rescue religion from suspicion, and render it "worthy of all acceptance."

I hope, my dear Sir, you will find room for the insertion of this in an early number: which will much oblige

Yours, very truly,

AN AGED COUNTRY MINISTER.
North Essex.

REPLY TO MR. WILKIN.

WHATEVER relates to his own paper will be most properly met by the respected "country pastor." at Portsea; and, respecting the general utility of combined associations, it is with pleasure that I refer Mr. Wilkin to the very able article on Unions, which was issued in the January number of the Eclectic Review. If, in addition to these, I venture to offer a word in reply, it will refer to the Baptist Union in particular.

"The *right*, or even the *power*, to interfere in any way whatever, with the natural concerns of our churches," is a most unjust insinuation. The Baptist Union neither holds, or aspires to, such responsibilities. Much less would the members of that fraternal association desire to bring the operation of such interference, "under the conduct of a London board." The committee and officers are elected each year at the

annual meetings, by the representatives sent there by the country churches and associations: and, before the Union can assume the character it was hoped that it soon might assume—these annual meetings must cease to be held regularly in London. When the country churches have taken their proper place in the Union, it will be for them to determine, to what place the meeting shall adjourn for the following year. It may then pass from county to county, that the churches in every part of the Empire, may derive their full advantage from its fraternal consultations and sympathies. Manchester, Birmingham, Bristol, and Norwich, are as eligible for those brotherly consultations as London; and the transition from place to place would not only diffuse the benefit, but destroy that jealousy of power which, at present, forms the most trying impediment to general usefulness.

“The records of ecclesiastical history—nay, the events which have been and are passing before our eyes,” teach us, very forcibly, that all human institutions may be corrupted; and that all the blessings which mercy has ever yet communicated, may be turned to a bad use: but, then, it does not follow that these blessings of mercy should be altogether rejected. Has Mr. Wilkin never seen such a thing as a lordly deacon, or an austere pastor, or a church infected with the pride of superiority? If he has not, a specimen or two might be easily shown; and will he thence conclude, that we ought to have no churches, pastors, or deacons! And, if he plead the authority of Scripture for their existence, the precedent for these fraternal asso-

ciations of churches will be found as clearly stated in Scripture, as those on which he would rest the principal rules observed in the description of individual churches. This has been shown in my “Hints on the regulation of Christian churches;” where the cases and the ends of fraternal association in the apostolical age, are severally pointed out.

Those evils which Mr. Wilkin seems to dread, will never be avoided but rather increased by the practice he defends. A few Churches united and endowed with local advantages, might soon obtain an irresistible power over all the general interests of multitudes who were scattered and disunited. While they remain separated from each other their complaints will never preserve their freedom. £100,000 of debt upon their Meeting Houses will make them dependent; and, this dependence will be dreadful when those places of worship fall into decay. They may hide their eyes from the evil; but it will come. The necessities of all our general societies will also increase. Those difficulties under which their officers now groan, will become insupportable; and, unless the brethren resign those mutual jealousies, and unite in bringing their combined wisdom to meet the emergency, they will see the wreck of every undertaking that is dear to Christian benevolence, and be left in the disgrace of improvident debts, unjustly contracted, in every part of the kingdom.

Never before, in the history of our body, have so many dispensations of trial combined to humble and afflict us. Within a few years scarcely one member of the whole body has escaped. The fathers in the ministry have passed into

rest and left us bereaved of their counsels with unprecedented rapidity: many of the young men who were destined to follow them have also sunk beneath affliction. Societies and academies are distressed with difficulty. The present destitution of our principal churches was never equalled. In every part of the church the demand for appropriate men, and the means for their support in the work of God, is fearfully greater than the churches can supply. Is this, then, the time for advocating disunion; and, for diffusing continual suspicions? Ought not these events rather to produce, great searchings of heart, deep repentance, humbleness of mind, earnest prayer, and the most affectionate general consultation?

Mr. Wilkin states that the question at issue is not "*the importance of union*"—"but the importance of joining associations and becoming members of the Baptist Union." It may be so. But what would he supply in its place? If he objects to this without supplying another medium, which might be found more practicable, safe, and scriptural, he does, in effect, prevent the union of which he says that

he himself feels the importance. Perhaps he will be so kind as to state the "more excellent way" which he has in his own mind. Meantime, it is proper to affirm, that fraternal consultation, and union in the work of God, can never lead to any great evil while all the brethren continue to perform their duty. Let them take proper pains to understand the business in hand, and at all times to be in their places; and they have no reason to be afraid of others, their brethren, who have no power in themselves, and whose official existence may, at any time be absolutely destroyed by a vote of the assembly.

The love of power is pernicious, principally because of the meanness it supposes and increases in those who cherish it; and the injuries it inflicts on those who fall under its influence: but amongst brethren of equal rights, who are all equally concerned to do good, the meanness will soon be detected and despised; and they would scarcely deserve the name of brethren if they suffered the injury of any one to pass unreprehended.

C. STOVEL.

A NEW TRANSLATION OF THE BIBLE.

To the Editor of the Baptist Magazine.

MAY I request a place in your columns for a few thoughts on a subject intimately connected with the unhappy conduct of the Bible Society towards our body. They have long existed in my mind, and probably, in the minds of very many; the present seems a suitable time to offer them for public consideration.

It has long appeared to me,

that through deference, in the first place, to a "*venerable translation*;" in the next, to our "*greatest and noblest, and only catholic society*," Protestant Dissenters, and *Baptists* especially, are sacrificing very important objects.

Every one, but moderately versed in Biblical criticism, well knows how many alterations are

needed in our authorized version, either to give the *true* interpretation, or a less *ambiguous* one: but dissenters, and Baptist dissenters in particular, need something more. It is but justice to ourselves, that the supreme arbiter, in theological and ecclesiastical matters, should no longer be a *seeming* witness, for those from whom we differ. Who can tell the service which our present translation has done the Episcopalians and Pædobaptists: as to the latter, we know indeed that sprinkling and infant baptism are separable, but long as they have been associated (errors, like misfortunes, seldom coming single) whatever tolerates the one, *practically* befriends the other. No wonder that James' translation is so strenuously supported by churchmen, when every word possible, was by express command (wonderful! in interpreting Scripture) turned in favour of the hierarchy and existing ceremonies. And sorry am I to fear, that a body nearer akin to our own, are unwilling to commence alterations, knowing that criticism would immediately expunge from an *English* translation a *Greek* word, Anglicised in letters only. Whatever be the decision of the Bible Society, Baptists might at once commence a new translation of the Bible. They are the only denomination who would carry the work throughout;—they have every religious, every denominational reason for doing it:—they have had the honour of leading the way in the formation of the Bible and Missionary Societies, and in the abolition of slavery:—let them lead the way in another enterprise, to which their present position peculiarly calls them.

Two things we ought to have.

1st. A translation freed, as far as possible, from every thing ambiguous and obscure, and embracing every critical correction acknowledged by the learned generally.

2ndly. A translation divested of every word selected by King James' translators, in obedience to the commands of that monarch.

If to understand easily the *WHOLE* truth,—if to bias aright the minds of our rising youth,—if to prevent the many from being misled by words,—if to adopt one of the most effectual means for confirming readers of the Bible in just views of its meaning,—if these be important ends, it is quite time to commence the work of amendment.

But how shall it be done? is the question. Many difficulties lie in the way it is true;—the chief one (let it not seem paradoxical) is the difficulty of making it a profitable speculation: if this can be accomplished, the thing will be soon done. Let it then be made a denominational thing. The New Testament might be very soon begun, the Old would follow.

Some such plan as this has been suggested:

1st. Let some central and competent editor be selected.

2nd. Let different (and not large) portions be intrusted to suitable persons, who shall transmit their corrections to the editor.

3rd. Let all their emendations be published in papers, stitched into our magazines, and opinions freely requested.

4th. After ample discussion, let the controverted passages be again printed and circulated.

5thly. When the book is printed, let the emendations stand in the text; and James' translation

of the same part be added at the end, or as a note for reference, in the *first* editions.

In such a plan, the present version would, of course, be the basis. The alterations would, however, be sufficiently numerous to give proprietorship. The book might be printed by the deserving proprietor of the Bun-gay press, and we should have a

Bible, the correctness, beauty, and price of which would attract general attention, and fully remunerate the parties undertaking it.

It need hardly be added, that any such translation, whether printed for the pulpit, the pew, or private use, ought to be free from the deformity of a chapter and verse arrangement.

Bradford.

F. C.

POETRY.

A TEAR FROM JESUS!

"*Jesus wept. Behold, how he loved him!*"—John xi. 35, 36.

A tear from Jesus!—Drop divine!

How pure that pearl! How bright that gem!

Though lovely *all* his graces shine,

This, foremost in the diadem,
Seems lovelier still; and as we gaze,
We melt, like Him, and, weeping, praise!

A tear from Jesus!—Sacred dead,

Slow mouldering in the still—cold tomb!
For thee that valued drop was shed!

For thee his brow was veiled with gloom!
And friendship feels divinely born,
Since Jesus mourned his Lazarus gone!

A tear from Jesus!—Angels gazed,

And wondered as the tricklet fell!
The glory of the Father blazed,

And owned the Son He loved so well!

And spirits muttered from the deep,
Why were *they* lost, since *He* could weep?

A tear from Jesus!—Sorrower! * see

What love the Saviour's bosom moved!

And feels He not that love for thee?

Oh, hast *thou* not its yearnings proved?

He *wept* †—and with his tears caressed thee!

He *DIED*—his latest whisper ‡ blessed thee!

T. S. E.

* Luke xxii. 62.

† Luke xix. 45.

‡ John xix. 30.

A FAMILY HYMN.

Now let a song of praise ascend
To Him who gives us peace,
Who makes our hearts in union blend,
Whose mercies never cease.
If pain this day has been our lot,
Or we with care have strove,
Let pain and care be now forgot,
For praise, and prayer, and love.
Father, O grant that strong in faith
Before thee we may bow;
By day, by night—in life, in death,
Our strength, our hope be thou.

"Is there a heart before thee, Lord,"

By sin made weak this day?
Speak to that heart, and let the word
Give peace, and power to pray.

Nor let an ill-foreboding fear
Our happiest days o'ercast,
Lest one, who worshipp'd with us here,
Fall short of heaven at last.

The bands of love encircle all,
To thee let each be bound;
And when thy voice from hence shall call,
In Christ may each be found.

Nottingham.

JOSHUA BURTON.

REVIEWS.

An Autumn Dream; Thoughts in Verse, on the Intermediate State of Happy Spirits. To which are appended, collections from various authors, on the Separate State, and on the Immateriality of Mind, with a Dissertation on the Opinions cited concerning the Mind of the Lower Animals. By JOHN SHEPPARD, Author of "Thoughts on Devotion," and "Essays for Christian Encouragement," &c. pp. 327. Ball.

PERHAPS it may be affirmed of waking dreams as of the works of fiction generally, that many incidents have occurred in human history transcending the loftiest conceptions of the most distinguished genius. Who has not found on some occasions, when "Nature's sweet restorer, balmy sleep," has been exerting its welcome influence, that "the visions of the night" have presented the imagination with scenes of celestial beatitude far surpassing the happiest efforts of the artist's pencil, or the sublimest strains of an uninspired pen? Nor is it improbable, that during the repose of some untutored African, after the weary hours of oppressive toil, his afflicted spirit may be elevated to perceptions of etherial magnificence, not exceeded, if paralleled, by any nocturnal visitation in the peaceful and cultivated abode of philosophy; for in these spiritual excursions, the phenomena depend not on the possession of extraordinary intellect, nor the result of profound research, but on the operation of invisible causes, with which no ancient or modern theory has yet made us familiar.

But, to return to our day-dreamers and their dreams, which are often highly respectable in their fabric, and convey no inconsiderable instruction to those who are favoured with their narration: they are of very various manufacture; their plots, incidents, and scenery, are the result of human ingenuity, based either upon experience and observation, or on an imagination more or less fertile and refined. Here, while fancy only luxuriates within, the precincts of what has been made

known to mortals, the man of science and literature, *cæteris paribus*, must have greatly the advantage of his unlettered rival; but once pass the Rubicon, and enter the unexplored and illimitable regions of the invisible world, and, for aught that can be ascertained to the contrary, the first may be last, and the last first, whether the speculation be clad in simple prose, or arrayed in verse more splendid.

Several generations have passed away since the unschooled and persecuted hero of Bedford dreamed his dream, but no one has since arisen who has dreamed so attractively, or related his voluntary vision so successfully as he. The principal charm of Bunyan consists in the contact which he maintains throughout his pilgrim with "men's business and bosoms." With great skill and surprising richness of colloquial expression, he conducts his Christians through the ordinary scenes of the world and the church, till he brings them to the celestial city; and having seen them pass through its imperial gates, there in ecstatic bliss he leaves them, and wisely retires without attempting to intrude himself into the interior, or to describe "a joy unspeakable, and full of glory."

Let, however, the bearing of these remarks be distinctly understood. They are designed to intimate that an endeavour to raise the veil that conceals the state and occupation of separate spirits from mortal vision is one of extreme delicacy and difficulty; for the glimmerings of light on this subject afforded by inspiration, appear rather intended and adapted to encourage hope, than to indulge curiosity; nor do they comprehend any statement on which to found the conclusion, that the erudite must necessarily be more happy in their conjectures, than their equally spiritual, though less literary companions. At the same time, it is readily and amply admitted, that modest, intelligent, pious inquiry into truth of every

description, whether published as an "Autumn Dream," or in any other form, may throw around the darkness of an interesting speculation a delightful halo, and entitle the author to receive, from every candid reader, a tribute of respect, gratitude, and applause.

We have high satisfaction in stating that, though our own sympathies may have been more in unison with Mr. Sheppard's former writings than with the present volume, yet to readers of refined taste and elevated imagination, this work will prove acceptable in no ordinary degree. It exhibits those attractive features which adorn every production of the author's pen, which are too well known and appreciated, to require, on this occasion, particular enumeration. We may, however, be permitted to remark, that so long as good sense, under the influence of exalted piety and Christian candour, regulated by a supreme attachment to divine truth, shall continue to be admired, the valuable efforts of Mr. Sheppard to instruct and encourage the minds of his readers, must secure to him the most cordial welcome. It certainly is our conviction, that the pages to which this article refers, fully sustain the reputation of their esteemed author; and that the impressions they are calculated to produce, are of the most salutary description. Referring to them in his introductory remarks, he observes—

"No small hesitation, indeed, has been experienced on the question of offering them to the public; among various causes of which I only mention these:—that the subject is, in several respects, open to controversy,—and the treatment of it to satire. But if the object be good and important, these liabilities should not be much regarded; and perhaps on Christian principles it were scarcely justifiable (at least not commendable), after an expenditure of time and thought, to withhold the result from others, provided it appear likely to be profitable to any, and if we may entertain the hope that it will be mischievous to none."—p. 8.

In another paragraph he says—

"Whatever be the faults and defects

of the pages in metre, or the redundancies of the notes, something worth possessing, it is hoped, must be found in the appendixes. Collections of the judgments of wise and good men on the state of separate spirits, and on the great general question of the immateriality of the mind, cannot be without value for those who care about futurity. Nor would some of those which are here presented be likely to come under every reader's eye."—p. 9.

In the poem, which is divided into five parts, the author reclines near the Avon—slumbers, and is suddenly transported to the world of spirits, where he beholds ethereal forms—listens to celestial utterances, and obtains solutions of certain difficulties which he ventures to propound. Of these the reader is presented with a felicitous report, in a style of poetry not unworthy of the general subject. The following, part of an address to the author by a sainted spirit, will afford a specimen:—

"—Hail, stranger; nor suspect it grieves us here
To have a partner in our visions, —
An auditor or witness unawares,
Of our delight in God; in whom ourselves
Most happy, are we fain to have each soul
Of a lost race in consociate joy.
Hast thou on earth enough essayed, my son,
To be delighting in that fount of life,
All-glorious and unfathomable still?
I fear thou hast not, for I heard of thee,
What Fenelon late told his saintly peer,
Our blessed Leighton;—thou art poor as yet
In the best wealth and wisdom, that is love:
Love to the Sovereign God;—contemplative,
Profound and fervent, intimate and pure.
—So thou hast come up hither more to learn
What still thou lackest? that thy soul may crave
The chiefest unction from the Holy One
For thine interior sight; and thus attain
To commune with the all-transcending Fair
In true delight, unmixt, unutterable—
When the frail entrances of sense are shut;
Or when no outward sight or sound divine
Enamoureth thee. To day thou hast enjoyed,
Like us (the denizens of this fair land),
A vision of thy Lord."—p. 78.

In another passage, Howe is represented as calling the attention of the author to certain spirits, long since associated with "the saints in light."

"—But now the voice
Of Howe withdrew me.—Ere these bands disperse
'Twill vary and increase thy joy to look
On other saints, whom I with gladness too
Shall indicate; whom thou wouldst ne'er behold
On earth, for they departed ere thy course
Had yet been seen; but were embalmed for thee
And for the militant church—like victors laid
In funeral chambers with their arms around—
Or in biography's memorial page,

Or in their own bequests of sacred thoughts
More precious.

"The good Lydia still thou seest ;
And close to her the youth Silvains stands,
As with a second parent meekly glad :
Before those twain walks, holy Corbet ; erst
By the slow martyrdom of sharp disease,
Rack'd, but still blessing Him that urged the thorn,
" Upon his left,—as in strict friendship joined—
The earnest presbyter of Wintonham ;
Who shared that anguish later ; when the first
Had ceased with us from his hard warfare long ;
But, like him, learn'd to note down cordial thanks
For keenest deepest wounds,—confiding still
That love must guide the lance which mercy
made.

See yonder, now retiring 'midst the grove,
Our venerated Baxter ; who, through youth
And manhood, sicken'd ; but his spirit's fire
From forth its fragile lamp the brighter shone.
And here Susanna ; 'mid whose wearisome months,
And from her pain'd but unrepeating heart,
' Songs in the night ' ascended (like those heard
Within Philippi's dungeon), which have sooth'd
With their unlearn'd and artless minstrelsy,
Full many a humble sufferer.

"Near her, look,
Where Theodosia comes ;—whose lot below
Far differed ; nurtur'd in the happier walks
Of rural ease ; whose sacred verse was fram'd,
Though simple, for the cultur'd and refin'd ;
But who the same ' Immortal Saviour ' lov'd,
And, like Susanna, bare his daily cross
In lengthen'd anguish, through the darkening
vale,

Still by his own immortal grace sustain'd.
See how she meets her lowlier sister here
(With the warm glance which true affection wakes,
And the deep fellowship of souls akin) ;
Sister in Christ, sweet psalmist for him,
And for his church ; nor scor'd the memory
Of her less tuneful lyre."—pp. 112, 113.

Perhaps extracts from this volume superior to these in versification, might have been selected ; but, it is presumed, they comprehend a sufficient portion of excellence to induce especially our poetic readers to peruse the whole.

The latter part of the work, in prose, consists of "Notes and illustrations—Collections on the conscious state of the separate spirits of the saved ; as a happy but expectant state—on the question whether separate souls be wholly disembodied—on the immateriality of mind—on the mind of the lower animals, and the question of its future existence ; with a dissertation on the opinions cited."

It must be confessed, that while these inquiries are difficult, they are not uninteresting ; and under the treatment of such a writer as Mr. Sheppard, will be urged with caution, and determined with diffidence. His collections, on these several subjects, are selected from numerous authorities of a high

order ; and his own dissertation, with which the work concludes, is entitled to careful and impartial attention.

Select Remains of the Rev. John Mason, late Pastor of the Church of Christ, in Bartholomew Terrace, Exeter ; with a Memoir of his Life. Compiled by SAMUEL NICHOLSON. pp. 314.—Wightman.

It is often affecting, even to humiliation, to observe how brief is that portion of human existence which is most valuable on its own account, and most beneficial in its relative importance. Too frequently in its early stages life seems to drag on through successive years of ignoble supineness, and, alas ! too often, through scenes of moral debasement and degradation. And if, at a subsequent period, the great design of living is happily discovered, and the noblest purposes are conceived for performing its highest duties, and securing its most desirable objects, then how often is it seen that life is fast expended, and suddenly expires !

In such dispensations of Divine Providence there is unquestionably much which lies far beyond the reach of human penetration, however gifted with natural acumen, strengthened by matured experience and enlarged observation. At the same time, no Christian hesitates to admit that these arrangements are always justified by the unerring wisdom of the Supreme Governor ; that their intention is sometimes partially perceived during the present state of being, and awaits a more full disclosure where the perfection of knowledge excludes the possibility of erroneous apprehension, and the attainment of celestial purity, secures for ever unqualified approbation of the works and ways of God.

So far as moral principle and spiritual influence are concerned, the first twenty years of Mr. Mason's life (almost one-half of its continuance) appear to have been expended in vain. Yet much that he saw and felt during that humiliating period of his history, was subordinated, no doubt, not only to deepen his own subsequent remorse and repentance,

but to assist him in the spiritual management of similar cases, alas! but too many, which, in the later portion of his life, demanded his skilful and compassionate attention. From the date of his engaging in ministerial exercises to that of his becoming the pastor of the church assembling in Bartholomew Terrace, Exeter, he was called to make several local changes, in connexion with which his theological sentiments were subjected to considerable variation, till at length he was led to embrace those views which as a good minister of Jesus Christ, he appears to have made known to very many to their great advantage, and whence he derived divine support and consolation in the season of severe affliction and the solemn hour of death. This event occurred in January, 1835, in the 45th year of his age.

But we must proceed to notice his "Select Remains," which constitute much the larger portion of this interesting volume. They consist of "Essays, Letters, Poetical Effusions, Outlines of Sermons, a Sermon." The essays embrace some of the most important articles of the Christian faith. They are discussed with more perspicuity and force, and, to our conviction, upon the whole, with more regard to the "analogy of faith," than we have witnessed in any work that has lately solicited our attention. Besides which they are pervaded by an evangelical savour, and experimental reference, very much to our own taste; exempting them from the common and too often just imputation, brought against such publications, that they are chiefly made up of the mere deductions of logic—the abstractions of metaphysics,—without becoming respect for the volume of inspiration, or proper regard to what is essential to secure upon an extended scale, Christian edification. In the essay on the doctrine of election a part of his reply to certain objections is thus stated:—

"But do not many parts of the Word of God imply that the redemption which Christ has wrought out is general, if not

universal? and, if so, how can those passages be made to agree with the doctrine of election? It is more easy to raise objections against any truth than to give a satisfactory reply. But to this objection it may be answered that if the Scriptures do teach the doctrine of election, which, if I am not mistaken, has been fully and satisfactorily proved, they cannot teach others which are opposed to it. There is a harmony in divine truth, whether we see it or not. It is impossible that redemption should be both special and general—limited and yet universal. One or the other of these views must be true; and whatever may appear to oppose it must be explained so as not really to contradict it. That the blessings of salvation are not universally received, will, I think, be allowed by most, if not all. If this be denied, how shall we understand the following declarations? "He that believeth not shall be damned." "The wicked shall be turned into hell." "These shall go away into everlasting punishment." "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." If some embrace the gospel while others reject it, what makes the difference? We know that it has been received by persons who had shown the greatest unwillingness to believe it, and the strongest opposition towards it, as in the case of Saul and others. And this difference is ascribed, in the word, not to man but to God; not to mere human efforts, but to the influence of the Holy Spirit on the heart. And as the blessings of the gospel are not universal in their application, so neither could they have been in the intention of Jehovah; for his counsel shall stand, and he will do all his pleasure? Consequently all those passages of Scripture which appear to favour the doctrine of general redemption, must be explained so as not to oppose the analogy of faith. And it is presumed that a serious and judicious reader of the New Testament will generally find the meaning of those texts by a careful examination of the context. Should he, however, at any time meet with difficulties which appear to him to be irreconcilable; let him remember the vast disparity that exists between his finite understanding and the unlimited wisdom of the Author of revelation; and that what appears to him at present to be mysterious shall ultimately be made plain.

"If the blessings of the gospel were not designed for all, how can those persons be justly condemned who believe not in Jesus? All men are by nature

in a state of condemnation. By the offence of one judgment came upon all men to condemnation; and all are cursed because they keep not the law. But their guilt is aggravated by a wilful rejection of the salvation which is in Christ. Hence it is recorded, "He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." But why do any reject the gospel? Not because they suppose they are not elected; not because they think that they have not power to believe without the influence of the Spirit; not because they imagine that the benefits of the death of Christ were not designed for them: they neither reason in this way, nor have a right to do so. How can any know that they are not elected? How can any person be assured that the blessings of the gospel were not intended for him? Nothing but living and dying in a state of unbelief can prove this. Those who reject the gospel, reject it because they dislike it. They love what the gospel condemns; and hate what it reveals and sanctions. In rejecting Christ and his blood they sin wilfully. Hence "it will be more tolerable for Sodom and Gomorrah in the day of judgment than for them." And they will be thought worthy of much sorer punishment than they who despised the law of Moses."—pp. 147—150.

We must make room for an extract from another Essay, "On the Moral Influence of the Gospel."

"It is often said, that if we simply believe the gospel, that is quite sufficient. That he who believes the gospel shall be saved is declared by him who "spake as never man spake;" but that declaration supposes that it is *the gospel which we believe*; that we *do really believe* the gospel; and that our *faith is productive of fruits*. If by simply believing the gospel be meant, that we are not to mix any thing of our own with the work of Christ, nor to confound faith with its fruits, it is quite correct; but if it means that we are not to concern ourselves whether our faith produces fruits or not, it is seriously incorrect. James tells us that "faith without works is dead, being alone." Faith is, and ought to be alone, in its application to the work of the Saviour; but if it be genuine, it will not remain so, it will soon be accompanied by hope, love, and obedience.

"While the gospel does not exclude from its benefits the vilest of characters, but holds out its blessings to the most unworthy, and speaks peace to the guilty

conscience, its language is to those who receive it, "Sin no more." "Let him that stole steal no more." It does not suppose its friends in a state of sinless perfection; but it condemns in them, as well as in others, every thing which stands opposed to the divine character. It says to them, that fornication, uncleanness, covetousness, filthiness, *foolish talking and jesting*, must not be once named among them, as becometh saints. It reminds them that no whoremonger, nor unclean person, nor *covetous man who is an idolater*, hath any inheritance in the kingdom of Christ and of God; and that this caution is given them, lest any man should deceive them with vain words? An attentive perusal of the New Testament must convince any unprejudiced mind, that the design and tendency of the gospel is to promote holiness. Indeed, were not this the case there would be little reason to suppose it of divine origin.

"I have frequently heard those who I had a hope were renewed in the spirit of their mind, affecting to express their deep humility by saying, that they were nothing but a mass of sin, a lump of corruption, and as bad as any of those who are now in hell. This may be true as a description of their unconverted state; but is it language that ought to be applicable to any one who professes to be a believer in the Lord Jesus Christ? No believer can forget that imperfection is mingled with all he does; nor ought he to lose sight of his acceptance and completeness in Christ. But surely if Christians are the temples of the Holy Ghost, if the Spirit of God dwells in them, the fruits of the Spirit will be more or less felt in the heart, and exhibited in the temper and conduct. And if to believe God's word, to hope for the blessings which it promises, to love Christ and his people, to live in obedience to the commands of the Saviour, are acts of the believer, and agreeable to the mind of God, the saints do and are something besides sin. It is true that we cannot do these things of ourselves; but if they are done by us under divine influence, the language referred to cannot be correct." pp. 242—244.

The persons who selected Mr. Nicholson to be the medium of conveying this work to the public, have made a prudent choice. His patronage, together with the intrinsic excellency of the volume, will, we trust, procure for it an extensive circulation.

The Unity of the Spirit Explained and Enforced; a Sermon preached Feb. 12, 1837. By WILLIAM BROCK, Minister of St. Mary's Chapel, Norwich.—pp. 36. Wightman.

WE are not surprised that Mr. Brock should have been requested to publish this discourse; it contains instruction that is likely to excite more than a local or passing interest. The subject is one of great importance, about which it becomes every follower of Jesus Christ to be constantly and practically concerned. And this is the more necessary, because it must be acknowledged that the subject is not without its difficulties, arising sometimes from the monitions of conscience—but, perhaps, much oftener from the influence of selfishness. Some, who have no veneration for principle, and others who refuse to exercise self-denial, may profess to “keep the unity of the Spirit,” but with such society, the divine virtue has no sympathy. Thus much, at least, we think may be inferred from the following useful remarks in the valuable sermon now before us.

“In the third place, *the unity of the Spirit may be displayed by differing fraternally when the limit has been overpassed.* Two parties are here to be addressed in relation to each other. One man, on examining the Scriptures, finds that hitherto he has been contracted in his acting—that he has been too denominational, not sufficiently catholic—resolving, that henceforward, while his denomination shall have his practical and sincere regard, that his denomination shall not monopolize it, that he will have Christian intercourse, and mingle in Christian effort with those that are beyond. To such an one I would say, as you thus differ from others who are around, do not think unkindly; do not behave unseemly to such ones because they go not with you. You differ from them, but *differ like a brother*—not suspecting them of illiberality—not accusing them of bigotry and of pride, but honouring the principle on which they profess to act. I fear there has been much of the former among those who have called themselves (not, may be, improperly) liberal and catholic Christians, much of reflection upon the motives, and much of condemnation of the conduct which, it should be remembered, has been conscientiously pursued.

And thus their liberality has been imperfect—thus they have approached very nearly to the precise conduct which, in others, they condemn. Genuine catholic Christianity respects the motives of every Christian; and not only does honour to every act which, as a *Christian*, he performs, but does honour to the principle which leads him to refrain from any act, upon the ground that he believes it to be at variance with the word of God. Wherefore, as you pass beyond your fellow Christian, do so with the feelings of cordiality, and with the deportment of love. Let there be no expression—let there be no emotion of pity for his contractedness—no intimation of his being lowered in your esteem—no air of condescension in the attention which you may show, remembering that he with yourself was commanded to be fully persuaded in his own mind, and *could have acted otherwise than he has done, only by deliberately committing sin.* Again, to the man who differs from his brother in not going with him, I would say, Do not charge him with being inconsistent—do not say of him that he is fickle—do not insinuate that he has been worked upon by motives which are unworthy of the man of God—much more, do not attempt to annoy, or alarm, or in any way persecute him, because of his alteration of conduct or of thought. Rather, brethren, of whatever nature your differences may be, lay no more stress upon them than is absolutely required. Speak no more of them than is really necessary; and whenever you must speak of them, as every honest man must anticipate that he shall be required, let frankness, and not rudeness—let suavity, and not harshness—let persuasiveness, and not dogmatism, characterise your address. Feel as a brother towards every Christian, without any limit that could be supposed. Act as a brother towards every Christian to the utmost limit that has been prescribed. Differ as a brother from every Christian by whom such limit has been overpassed; never acting but with feelings in accordance; never measuring your affection by the dwarfish standard of a denomination; never confining your attachments to those who *deserve, and who should possess them as the first*; but expanding to the comprehension of all denominations; to the hearty and fraternal recognition of every individual of the church of God. In this manner the endeavour to keep the unity of the Spirit will be displayed, the duty of our text will be discharged.” pp. 23—25.

To the critical reader it will be evident, that the preacher is much more earnest in his attention to things than to words; and we confess that where we find so much to approve, we feel but little disposed to refer with disapprobation to the style. We have no doubt, respect for himself, as well as for the public, will induce the estimable author, when he shall write more deliberately for the press, to cultivate the graces of diction so far, at least, as may be necessary to secure for his statements the most favourable consideration.

The Condensed Commentary, and Family Exposition of the Holy Bible; containing the text according to the received translation; with notes embodying the most valuable criticisms of Ainsworth, Patrick, Lowth, Whitby, Poole, Henry, Gill, Scott, Clarke, Doddridge, Guyse, Macknight, Campbell, &c.; and other criticisms gleaned from Leigh, Parkhurst, Horne, Bloomfield, Townsend, Calmet, Harmer, S. Burder, and other biblical labourers; the whole forming a portable volume of great eloquence and utility, with many original notes and reflections for family use, never before published. The most approved readings and marginal references will also be given, and an introduction to the Bible, chronology, indexes, &c., so as to render the work as complete as possible. Ward and Co.

WE most cordially congratulate the respected Editor, the respectable publishers, and the Christian public, on the completion of this highly important undertaking. We earnestly hope, that so valuable an addition to the constantly accumulating, but inexhaustible stores of biblical knowledge, will obtain from every sincere admirer of sacred literature, the most unequivocal expression of devoted attachment. To explain, illustrate, and enforce the great principles of revelation, is one of the noblest services in which the human faculties can be occupied; and, when placed within our reach, to avail ourselves to the utmost of such assistance, is the incumbent duty of every candidate for immortality. The facilities now afforded to every aspirant to fame

in learning and science are abundant; and it certainly is an occasion for unfeigned thanksgiving, that helps to a devout and intelligent study of the word of God never were so numerous and so attainable as at this time. In sending forth successively into the world these evangelical instructors, there may be a holy emulation, but there must be no unhallowed competition. Editions of the Scriptures, with or without note and comment, like our missionaries, invested with gifts differing according to the grace given to them, possess a peculiar adaptation to that diversity of moral and intellectual necessity which overspreads the earth; while it may be difficult to determine which upon the whole is best fitted to sustain its share in the arduous pursuit, there is not one but may be useful, beyond the power of finite calculation.

In our judgment, the Condensed Commentary is admirably qualified to do much good. Nothing is omitted which is likely to attract and inform an ordinary reader of the inspired volume, while ministers, and the most instructed of their hearers, will derive from its judicious extracts from approved authorities, and its original pious reflections, considerable advantage. Besides which, its being compressed into a single volume, and presented at a charge so moderate, cannot fail to be powerful recommendations in its favour.

Chapters on Flowers. By CHARLOTTE ELIZABETH. Seeley and Burnside, London.

NATURE affords a never-failing source of instruction and improvement. These are derived, not only from the things themselves, but also from the associations with which they become enriched. In our country flower garden, stood specimens of almost every shrub and flower the district afforded. The villagers came to know that their pastor loved flowers, and they all brought the best they could find. In a few years, many of these bene-

factors were removed to other parts, or died. Their flowers then became the memorials of their little histories. Those who wish to understand the interest which a bed of flower roots would derive from such circumstances, may be greatly assisted by the work before us. Its object is to record the events which were thus associated with different flowers in the author's mind. She has displayed a beautiful sensibility of heart, and a most excellent method of awakening similar sensibilities in the hearts of others. Her work will show one way, at least, in which memory may be made a servant to spiritual improvement: but it also teaches how carefully every impure thought and action should be avoided—since the flowers of the field may recal it to the mind, and deepen the stain of its pollution. It is happy for those whom Providence has surrounded with objects beautiful in themselves, but it is still more happy when beautiful objects are conjoined with holy meditations, and the peaceful recollections of successful Christian labours.

A History of Ireland, from the Union with Great Britain. By ELIZABETH BLACKET. London: Whittaker and Co., pp. 287.

ALTHOUGH the affairs of Ireland, both secular and ecclesiastical, are the objects of intense interest at the present time, there is perhaps no part of the British dominions, of which the history is so imperfectly known. The histories of Ireland hitherto published, are generally so voluminous as to be unattractive, or written so much under the influence of violent party spirit, as to render it inexpedient to put them into the hands of young persons. Whatever may be the private sentiments of the authoress of this little work, she has certainly very successfully avoided any undue expression of her feelings. The work is enlivened by anecdotes collected from various authentic sources, principally from the memoirs of celebrated individuals, natives of Ireland, or otherwise connected with her history. It is dedicated to Lord Viscount Duncannon, a nobleman whose true greatness consists in his unremitting exertions to ameliorate the condition of his suffering country; and whose residence on his own estate has proved a real blessing to his tenantry. We cordially recommend this History of Ireland to the attention of our young friends.

BRIEF NOTICES OF RECENT PUBLICATIONS.

1. *The Young Christian's Anecdote Library.* pp. 190. Wightman.

2. *Memoir of Christopher Dove, Jun. of Leeds,* by Peter M'Owan, pp. 118. Mason.

3. *The Narrow Way; or Cautions and Directions for the Young.* By William Dewees. pp. 76. Jackson and Walford.

4. *Recollections of David Davidson, who died at the age of seven years and three months; by his father, the Rev. David Davidson, Broughty Ferry,* pp. 72. Olyphant.

5. *A Selection of Hymns for the Use of Sunday Schools; to which are added, a Number suitable for Teachers' Prayer-Meetings, Compiled by J. and T. Crossland, Groombridge.*—From the titles of these small publications it will be seen that their subjects are various, but, as their design is one, the instruction of the

rising generation, it is not necessary to notice them apart. In preparing these helps and inducements to the serious improvement of our juvenile readers, it will be perceived that the authors or compilers have attained different degrees of excellence, but that each keeps steadily in view the advancement of the object benevolently undertaken.

A Free Word of Exhortation, &c. &c. by J. F. Emmett. pp. 148. Palmer.—The judicious reader of this curious pamphlet will find some truth mingled with much extravagance in its statements; but, unless he have sufficient labour and skill to separate the precious from the vile, our advice to him is to avoid the vain jangling which these pages, though they may not be designed to do so, are calculated to produce.

OBITUARY.

MRS. JUDITH SPURR.

Mrs. Spurr was a native of Long Preston, a large village in the district of Craven, in the West Riding of Yorkshire. Her maiden name was Myers. Till her twentieth year she appears to have been destitute of heart religion, but hated every thing that was immoral. She used to attend the ministry of the Established Church, with her parents and family. But at that time a great awakening took place in the town and neighbourhood, both among the Methodists and the dissenters. Some of her youthful companions became truly pious. Amongst whom was Mr. John Holdgate, who has long been an honourable local preacher in the Methodist connexion, and continues till this day. He was the instrument of stirring up her spirit to seek that salvation which he and many others had obtained. Nor could she rest till she had secured that pearl of great price; then, indeed, she rejoiced as one that findeth great spoil. On account of her determined resolution and happy success, Bunyan's description of the person who broke through the armed men, might be justly applied to her, as the uniform tenor of her subsequent life testified. She always maintained a warfare with every sin, and whatever opposed her in her pilgrimage to the heavenly Canaan. Soon after this she removed to Bradford, and resided for a while with her uncle and aunt, who lived in that town: they were both pious, and were members of the Baptist church, then under the care of the venerable William Crabtree: she attended with them, and was soon convinced that their sentiments on the subject of Baptism were right. She acted up to her convictions; and always considered it as the happiest day of her life, when she followed her Lord in this ordinance, and sat down at his table. She afterwards resided for nearly nine years at Bradford as housekeeper, to a gentleman of the name of Richard Slater. She was highly esteemed by that gentleman and family, as they ever afterwards manifested, as well as by the confidence they reposed in her during her residence with them, most of their secular affairs being intrusted to her care.

At the age of thirty-two she was married to Mr. Richard Spurr, of Shipley, a large trading village three miles

from Bradford, where she spent the remainder of her days. She proved a most faithful and affectionate wife, and to the utmost of her power administered to the comfort of her partner. She had four children. To them she showed the greatest tokens of maternal kindness, being not only solicitous for their temporal wants, but also for their spiritual and everlasting welfare. With the greatest solicitude she used to pray for them from their very birth, and throughout their childhood, and to the very end of her days, that they might prove truly pious, be interested in Christ, and made heirs of glory. To her prayers she added her counsels and entreaties, most seriously and tenderly urging upon them the necessity of flying from the wrath to come. And there is reason to believe her prayers were answered, and her laudable endeavours succeeded. Two of her children, the eldest son and the youngest daughter having died some years since, and given satisfactory evidence that they are gone to glory, and those who still survive are, we trust, travelling in the same road.

In the whole of her deportment, nothing more distinguished this excellent woman, than her attention to the aged parents of her husband; who, from the time of their marriage, resided with them till their death. To them she showed the greatest tenderness and affection, administering to their wants with cheerfulness, and manifesting the greatest solicitude for their spiritual consolation and joy. In this she persevered to the end, though their age and infirmities rendered that attention increasingly laborious.

She was always attentive to the wants and comforts of her family: the heart of her husband trusted in her; things were so managed as to secure the esteem and love of all who had the happiness to be in her domestic circle.

But while busily and laudably engaged in the cares of her family, she was not inattentive to the state of religion in her own soul. She often spoke with delight and even rapture of the goodness of God, in translating her out of the kingdom of darkness into his marvellous light, of which she had never had the least doubt since the happy change took place, and was confident that he which had begun

the good work would perform it until the day of Jesus Christ; taking Christ to be her wisdom, and righteousness, and sanctification, and redemption. These were subjects in which she always gloried, utterly disclaiming dependence upon any other foundation than that which God had laid in Zion. She was justified before God by faith in the Lord Jesus Christ, and before men by her holy and heavenly obedience to his revealed will. For eleven or twelve years she was a member of the church at Bradford, under the pastoral care of the venerable Mr. Crabtree, whom she highly esteemed in love for his works' sake. Then she removed to the church at Shipley, at that time under the pastoral care of Mr. John Bowser; afterwards of Mr. Isaac Mann; Mr. James Edwards; and finally of Mr. Peter Scott. Nor was she less remarkable for her attachment to these than to her former minister. In the whole of her religious connexions, she was a member for nearly forty-two years; and during that period, nothing gave her greater joy than the prosperity of the church of God, nor on the other hand more pungent grief than its decline. Perhaps it is not saying too much to assert, that the comparatively less portion of adversity and the greater degree of prosperity experienced by both churches, that of Bradford and Shipley, was in a good degree owing to her kind care and attention.

Instead of declining in the lively exercise of religion in her latter years, she evidently improved in it. During her waking hours, she employed the night in meditating on the things of God—in speaking of his goodness and loving kindness to her soul, and of the glorious prospects she had of admission into his presence, with whom communion on earth was so delightful.

For several years previous to her death, she was sinking in her constitution and health. The death of her eld-

est son made an impression upon her spirits, which was never fully removed. Her life seemed wrapped up in the life of the lad. During her last illness, she suffered excruciating pain for upwards of nine months. This she bore with Christian fortitude and resignation, though at times she felt her affliction to be peculiarly severe. But her confidence in Christ never forsook her. She uniformly declared, that she knew in whom she had believed, and was persuaded, that he was able to keep that which she had committed unto him until that day. Still she manifested her high regard for the house and the worship of God; and when the severity of her affliction did not absolutely prevent, would be present, not only at the public services of the Sabbath, but also at church-meetings and meetings for prayer; often repeating the last verse of the 17th Psalm, "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake in thy likeness;" with several other texts of a like import. During her illness, she experienced great relief and comfort from the visits of several ministers, whose conversation and prayer proved a great blessing to her—among them she especially noticed Dr. Steadman, and her own minister, Mr. Scott.

On the day before her death, when her partner was lamenting her misery and pain, as he expressed himself, she said, "That she was rich to all the intents of bliss, since Christ and heaven were hers; that she should see all the blest assembly there—her old companions—especially her son, who would fetch her thither."

Soon after she fell asleep in Jesus without a groan, about seven o'clock in the evening of October 24th, 1832.

Thus she closed a most valuable life, and is now, doubtless, at rest, where the Lamb, in the midst of the throne, is feeding his heavenly flock, and leading them to living fountains of water.

RELIGIOUS INTELLIGENCE.

IDOLATRY IN INDIA.

Mr. Poynder has, in answer to the calls of the missionaries and others, just printed his late speech at the East India House, on the motion for the abandonment by British Christians of all revenue, arising from the worship

and services of idolatry—a motion which was unanimously carried.

After reminding the court of his original success eleven years since, respecting the Suttees (notwithstanding the alarms and predictions of many, and

the decided opposition of the then chairman and most of the directors), he mentions his second attempt six years since, to induce the company to extinguish the taxation of idolatry, and to withdraw from all participation in the unhallowed gains exacted from heathen superstition and ignorance. He shows that, in consequence of this motion, the House of Commons investigated the subject in committee; but, on learning that the directors intended to act, declined to interfere with them; the result of which was, that the celebrated dispatch of February 20, 1833, was sent out, directing the withdrawal of all British patronage and support from the abominations of idolatry. Mr. Poynder's present object was to show that, in spite of this dispatch, nothing whatever had been done for four years! and that the order of the court had, in fact, become a dead letter. His proofs of this fact, from letters received from India, are interesting and conclusive; and the profound attention paid by a crowded court to his statements, appears to have been at once creditable to those present, and remarkably indicative of an increasing feeling in the public mind, that this system must have an end.

It is very remarkable (as appears from the preface) that, while this movement was going on at home, the European population of Madras has numerously memorialized its own government, complaining that the state is notoriously mixed up with the support of idol-worship, and praying for themselves to be discharged from the onerous and disgraceful obligation of being compelled to attend the rites and services of heathens.

It is painful to add, that although this memorial was transmitted to the governor of Madras by the bishop, who writes that he "fully concurs in every part of it, and trusts that relief will be afforded," a most unfavourable answer was returned; too plainly indicating the intention of the government abroad to cling to the sweets of an impost upon heathenism, for the privilege of worshipping "them that are no gods." In fact, it has now become evident, that while only the Brahmins were benefitted by the burning of six hundred and sixty-six women per annum (the average number returned to parliament for ten years!), the revenue derived from the general worship is found, by the company's officers and servants, much too profitable to be relinquished, until Christian England at large shall speak out with a voice that can no longer be resisted.

It may be worth the consideration of that portion of the public which is alive to its own duties and responsibilities, whether, under these circumstances, it can any longer remain silent in reference to the British parliament, or whether the right of Christians of all denominations to petition for the removal of acknowledged evils can ever be more legitimately exercised than on this occasion.

BAPTISTS IN SCOTLAND.

To the Editor of the *Baptist Magazine*.

SIR,

If it be not trespassing too far on your kind indulgence, may I request the favour of you again according me a small space in your columns, while I make a few observations on Scotus's remarks on my letter of July last, inserted in your October number.

It appears your correspondent conceives that I misapprehended his meaning, when I understood him as insinuating, not only that the Baptists in Scotland were split into different sections, rejoicing respectively in the distinctive names of "Scotch," and "English;" but that these parties were also in a state of disunion amongst themselves. There is no doubt that, in the subsequent part of his letter, he refers more especially to the separation of these two divisions of Baptists: but how could any plain reader understand him in any other sense but that in which I understood him, when, in his first paragraph, he expressed himself thus?—"And, first, I would call their attention to the *disjointed* state of each party." (The italics are his, not mine). "There is no such thing as *cordial* union amongst either class." Whatever might be his intention, he undoubtedly, in expressing himself thus, led his readers to suppose, not only that these two parties of Baptists here, were in a state of irreconcilable opposition to each other, but also that each of these parties was embroiled within itself. There is a difference betwixt the word "disjoined," or "separated," and the word "disjointed." We may conceive, for instance, the possibility of the Siamese twins being disjoined, and if these two interesting creatures could agree better, and thrive better, in a state of separation than in their present close conjunction, there could be no good objection to such a separation taking place. Were we speaking of their separation, however, we would never think of describing them, on that account, as being each in a *dis-*

jointed state. We might say, if we chose, that they were in a state of *disjunction*, or *division*, from each other, but not that there was "no *adhesion*" in their respective bodies. So much for illustration of that portion of my last letter, which appeared to require vindication from the charge of unaccountable misunderstanding on my part. Let Scotus, in future, be more distinct in his language, and there will be less risk of a misunderstanding occurring again.

My principal object in again addressing you, is to set your correspondent and your readers right as to my real principles in regard to the leading subject of his last letter, the duty of pastoral support—I say *my* principles; for while I do not doubt that my opinions upon this matter are those of the great body of our connexion, I feel also that I have no title to write in any other than an individual capacity, my Christian brethren not being bound by any opinions of mine on the subject, while I, in like manner, do not consider myself as obliged to be conformed in every particular to theirs. The *gratamen*, then, of Scotus's charge against me, and those with whom I am connected, is, that while we acknowledge this principle in words, we refuse or neglect to carry it into practice: a serious charge, and one not to be lightly passed over. Scotus, in his first letter, described us as "disapproving of pastoral support," &c. &c. Passing over these *et cetera*, since what they are lies concealed in the *arcana* of the writer's own mind, I address myself to the charge brought against us of disapproving of pastoral support, and beg leave to remind Scotus and your readers, that my intention in alluding to this in my last letter was, and will appear to every candid reader to have been, not to insist upon the support of a pastor or pastors, under all possible circumstances in which a church can be placed, as a paramount scriptural duty, but simply to vindicate our body from the charge thus flippantly brought against it, of denying the principle altogether. In proof of this, I might transcribe the passage in question, but will not swell this communication with it, as it must be in the hands of most of those who will read this. The passage occurs at the close of the letter in the Magazine for October, page 437. My opinion is, that there is in Scripture an admirable adaptation of the instructions upon this matter, to all the varied circumstances, wants, and necessities of the Christian church. As I wish to be brief, I shall content myself with merely referring

your readers to the ninth chapter of the first epistle to the Corinthians, where they will find the most sturdy maintenance of the right, combined, in the heroic and devoted apostle, with the most cheerful waiving of that right, where circumstances appeared to demand the sacrifice.

But the question will still be asked, are the Scotch Baptists unable to support their pastors? or, while they profess to admit the principle, do they refuse or neglect to exemplify the practice? I am much afraid—neither, (whatever Scotus may think,) have I any wish to disguise the fact,—that this duty has not hitherto been sufficiently considered amongst us, and that, much to our own loss and discomfiture, and to the great prejudice of the cause of primitive Christianity. At the same time, I am disposed to recall the plea of poverty in mitigation, although not altogether in arrest, of judgment. The Baptists in this quarter are not, as your correspondent is pleased to state, "comparatively wealthy." They are generally, indeed, above the level of abject poverty—a blessing which usually attends Christian sobriety and diligence—but as a body, they may be said to consist of those who gain their bread by the labour of their hands, while many of our smaller churches consist entirely of such. And let it be kept in view also, that a great portion of our body consists of such small and poor societies. Even of the six churches mentioned by Scotus, only three exceed one hundred in number (about five hundred in all), one consists of about sixty, and two of betwixt forty and fifty each. How, then, could Scotus be so inconsiderate as to say, that in each of the places which he mentions, "there are Scotch Baptist churches who are able to support a pastor, or two, if they prefer a plurality—and *who do not?*" So much for his "well-known facts." Surely his ideas of the proper amount of pastoral support must be moderate in the extreme, if he imagine that even the largest churches in our connexion could wholly support two pastors, consistently with a due attention to other duties, certainly not less imperative. Would that some of our city clergy would take the hint; who, according to high authority, find it to be a severe struggle to keep their heads above water with £600 per annum. Such a one would be a *rara avis in ecclesiâ*—a rare bird indeed!

I should deeply regret, after all that I have written above, were it to be imagined that I am disposed at all to

make light of the duty in question. Scotus is not more impressed than I am, with a conviction of the immense disadvantages under which our denomination labours, from the want of an efficient ministry wholly devoted to the work; and it is my heart's desire and prayer to God, that the want may speedily be supplied, and that he would put it into all our hearts to use means, and to make proportional sacrifices for this end. I rejoice to see that the subject has been adverted to in your columns of late; and for this a debt of gratitude is due to you by your Scottish brethren. I should rejoice still more did I see some steps taken towards carrying forward these views; and I fondly hope, that our minds are being prepared for taking such steps. I trust that "Scotus's" hint will not be lost sight of; and I do think, that even with the limited means which we possess, with just ideas of Christian sacrifices and self-denial, and by means of a long pull, a strong pull, and a pull all together, and above all, by the blessing of God attending the means used, this object, so fondly cherished by every truly enlightened Christian mind, may ere long be accomplished.

I shall not take notice of Scotus's concluding remark, or of his application of what he calls the "prayer" of the Scottish bard, "Oh, wad some pou'r," &c., against his Baptist brethren. I shall rather leave him to reflect upon his words, and in the meantime take my leave of him, I trust in good humour, and with Christian feeling.

I am, Sir,

Yours very respectfully,
Z.

E—, February 11, 1837.

THE CLAIMS OF IRELAND.

To the Editor of the Baptist Magazine.

DEAR SIR,

Being impressed with the importance of the apostolic canon, "Let all things be done decently and in order," I took the liberty to state, in your valuable periodical, the order of our six public collections for the year, hoping that other churches would favourably receive the suggestion. The zealous secretary of the Baptist Irish Society, observing that the claims of Ireland were not recognized in this arrangement, very properly animadverted upon it in your last number; to whom, and to his valuable Society, I wish now to make my defence.

I am the minister of an old church, which has long felt the injurious in-

fluence of an endowment, enervating it like an incubus. This is happily removed by the recent erection of a good chapel, which is encouragingly attended, and the people now find they have something to do. The six public collections, as arranged, were considered, at the time, as presenting many claims, in addition to the seat-rents. How, then, is Ireland to be assisted? The idea, if practicable, is excellent, to meet the expenses of the chapel, Sabbath school, &c., by private efforts. Happy the churches, where such objects can be so accomplished. The ignorance and superstition, the poverty and misery of Ireland calls loudly to Britain, "Come over and help us!" May every church in our favoured land "devise liberal things," assured that they will "stand," and grow by such liberality.

Permit me, dear Sir, further to state, that your correspondent is the minister of a church in the New Connexion of General Baptists; and though not a stranger to the claims of distant countries, it certainly did not occur to him to place the claims of Ireland on the list of objects to be presented to his people in the current year. It is to be regretted, that our "half tribe" of the Baptist denomination has attempted but little for the evangelization of the sister kingdom; but it will doubtless interest the Secretary of your Irish Society, and your numerous readers, to give the following extract from the minutes of the last association, held at Bourn, Lincolnshire: "A letter having been presented from Mr. Green, of Walworth, soliciting aid for the Baptist Irish Society, resolved, That a committee be appointed to consider the propriety of uniting in efforts for diffusing the gospel in Ireland, with the Baptist Irish Society, and that the persons be, brethren J. Goadby, jun., J. Wallis, H. Hunter, Thomas Stevenson, sen., T. Stevenson, jun., and J. G. Pike." It will be evident that our churches are awaking to the wants of Ireland; and I trust the day is not very distant, when the Baptist churches generally will, in reference to the work of God, at home and abroad, "come up to the help of the Lord against the mighty." The resources of Christian countries want developing; and must be developed before Zion will "awake, and put on her strength."

Wishing the greatest success to the efforts of the Christian church to evangelize the world, I am Yours truly,

A FRIEND OF IRELAND.

March 20, 1837.

BAPTIST UNION.

The first meeting of the ministers and representatives of this body for the present year, will be held at Salter's Hall Chapel, on Monday, May 1st, precisely at four o'clock in the afternoon, to adopt the letter to the churches, and transact other very important business.

The Public Meeting of the Union will be held at Devonshire Square Chapel, on Thursday evening, May 4th; the chair will be taken at half-past six precisely, by the Rev. J. H. Hinton, A.M., of Reading.

It is earnestly requested, that the following particulars may be regarded.

1. That the Union is composed of those churches and their pastors, which are marked with an asterisk (*) in the list appended to the report of last year, with all others who have since its publication applied for admission.

2. That each church in the Union may send with its pastor two representatives.

3. That each pastor and representative will be required, in order to get admission at Salter's Hall, to present a card containing his name, residence, and the church or association he represents.

4. No business can be introduced by the ministers or representatives, unless a written notice of its nature be in the hands of the secretaries at least one week before the 1st of May.

W. H. MURCH
JOSEPH BELCHER } Secretaries.
EDWARD STEANE }

TO THE INDEPENDENT AND BAPTIST CONGREGATIONS OF THE UNITED KINGDOM.

RESPECTED FRIENDS,

The man who suggests a profitable hint, may be as great a benefactor to his country, as one who discovers a gold mine; therefore I claim your patient consideration of the following statement.

When I was in Russia, a generous friend offered to insure my life; so that, in the event of my death, some provision might be made for my wife and children. I wrote to a gentleman in London on the subject, who returned an answer, saying, that my being a resident in a foreign land rendered me *ineligible*. There the matter ended; but I learned from it, that ministers who reside in England are *eligible*; and of course those who can afford it, may provide for those whom they leave behind.

Since my return to England I have

heard of several very painful cases of excellent ministers dying, and leaving large families wholly unprovided for: owing to the scanty pittance which they received as salaries, it was impossible for them to lay by a sixpence. Thus their widows, and fatherless children are called to many painful privations. I think this could, in a great measure, be prevented in future; and it is with a hope to accomplish so desirable a work that I now address you.

A report lies before me of "*the Protestant Union Society, for the benefit of ministers' widows and children;*" by which, £25 per annum is secured to the family. The plan is this:—If a minister's age do not exceed twenty-five, and his wife is not under twenty-five, then the annual subscription is about £5, and so in proportion. The society's office is the Congregational Library, Bloomfield Street, Finsbury, London. Now, there are generally two or three opulent persons in a congregation, and if their hearts are like the heart of the Petersburg friend, what a luxury it would be to them to do for their minister, what he was prevented from doing—secure his life!

It also occurred to me, that there are frequently pious widows, who have felt the pang of parting with their husbands, but have never felt the bitterness of being destitute of comfortable food, and raiment, and habitation, and of money to buy them. If such widows were brought acquainted with the fact, that £5 or £7 a year from them would prevent the distress alluded to, might we not hope soon to hear of many poor ministers being enrolled on the list? Query—Is it not a fit subject for the consideration of deacons?

I believe the feeling on this subject through the country is very good, and we only want a commencement to be made, and the work will go on. Perhaps missionary societies might feel an interest in the matter, and thereby prevent heavy claims from being made on their funds, and remove many anxieties from their missionaries' widows. I know that £25 a year is a small sum for a family, but it is a hundred times better than nothing.

With a sincere desire to help the widow and the fatherless, and with earnest prayers that you, dear brethren, may do the work, I remain

Your very Obedient Servant,

RICHARD KNILL.

Bristol, March 2, 1837.

LABOURERS ON THE GRAND JUNCTION RAILWAY.

SIR,

Permit me to call your attention to a subject which appears at the present moment to be of the greatest importance to a vast number of our fellow-creatures, now employed in the vicinity, and shortly to be in the very heart of this metropolis—I allude to the labourers engaged in the formation of the Grand Junction Railway.

Of the wretchedly immoral and depraved condition of the majority of these men, my own personal experience, and the newspaper reports, can testify; indeed, their ordinary discourse, whilst at work, is a heart-sickening compound of oaths, and expressions of an obscene and disgusting kind; and when excited by anger, &c., their utterances and gestures are fearful: this is no exaggerated statement, I only speak of what I have heard and seen.

Distressing accidents have, and do frequently occur, and suddenly hurry away victims to a premature grave—unacquainted with Him who is “the Way, the Truth, and the Life.” These are beyond our reach, but surely some effort, speedy and strenuous, should be made by Christians on behalf of those who are yet in existence—an existence which, in its present debased state, is almost a libel on manhood, and a melancholy proof of the depravity of the unenlightened human heart.

Particulars might be more fully entered into, such as the fittest opportunities of distributing tracts, &c.; and (as I have frequently, during the last summer, been in the habit of visiting the works, and occasionally giving tracts and hand-bills to the labourers), at another opportunity than that afforded by the limits of this letter—but my immediate object is to excite attention to the fact, as it stands connected with the eternal welfare of some hundreds of our fellow-men—and with the duty of “all who love our Lord Jesus Christ in truth and sincerity.”

Trusting the importance of the object will be a sufficient apology for my intruding on your columns,

I am, Sir, Yours, very truly,

W. LEGGE.

20, Little Guildford Street,
Russell Square.

NOTICES.

The Annual Sermon in aid of the funds of the Society for the relief of the

necessitous Widows and Children of Protestant Dissenting Ministers, will be preached by the Rev. John Blackburn, of Claremont Chapel, on Tuesday evening, April 4th, at the Weigh-house Chapel, Fish-street Hill; service to commence at half-past six o’Clock precisely.

The Rev. William Stephens has resigned the pastoral charge of the Baptist Church, West street, Rochdale.

The Bedfordshire Association of Baptist churches will hold its next Annual Meeting at Ridgmont, on the third Wednesday in May. The Rev. G. H. Orchard, of Stevington, and the Rev. J. J. James, of Olney, are expected to preach in the morning. Letters from the churches will be read in the afternoon, and in the evening a sermon will be preached. Put up at the White Hart.

The Ministers educated at Stepney College will breakfast together at the King’s Head, Poultry, on Wednesday, May 3rd, at 8 o’Clock. It is hoped, that as many of the brethren as may be in Town, will be present on the occasion.

The Annual Meeting of the London Baptist Association will be held at Maze Pond, on Thursday afternoon, April 20th, at 3 o’Clock, when the letters from the several churches, and the circular letter of the Association, will be read. In the evening of the same day, at 7 o’clock, the annual sermon, will be preached at the same place by the Rev. J. Edwards, of Clapham. Subject—The Love of Christ to his Church.

The Bristol Auxiliary Baptist Missionary Society, will hold their next Anniversary, April the 11th, 12th, and 13th; the Rev. Messrs. Carey, Mursell, Statham, and Nicholson, are expected to plead the cause of the mission.

RECENT DEATH.

On Sunday, the 5th of March, the Rev. James Lewis died at his residence at Llanwenarth, Monmouthshire, in the 76th year of his age. During 45 years of his useful life he was the senior pastor of the Baptist church at Llanwenarth (one of the largest as well as the oldest in the Principality). His natural amiability was such that no one who had the privilege of his acquaintance could fail to esteem him, whilst his genuine liberality as a dissenter gained him the friendship of many an opponent to his

theological creed. But it was in his character as a Christian minister that he was best known—most beloved—and will be most highly appreciated. Truly it may be said, "There is a great man fallen

this day in Israel." He was followed to the grave by more than 600 persons, every one of whom esteemed and honoured him.

ANNIVERSARIES ANTICIPATED.

The anniversary meetings of our denomination are now at hand, and it is presumed are anticipated with considerable interest by most of our churches both in town and country. The desirableness of a numerous attendance of our ministerial brethren from the latter is fully admitted; but the sacrifices many of them have to make, and the expenses they are called to sustain, in order to be present on these interesting occasions, are not perhaps duly appreciated by those of us to whom in this respect the "lines have fallen in pleasant places." Our country brethren,—some of whom come from a considerable distance,—have not only to surrender an extra portion of their time in journeys to and from the metropolis, and to encounter the unavoidable expenses incident to travelling; but in many cases the additional expense of an hotel or boarding house during their sojourn amongst us, and while participating with us in the social and the spiritual sympathies of the season.

Now we beg leave to suggest to the members of our London churches whether the pressure of this burden, that which relates to the last item specified, might not be more relieved than it is by the extension of that Christian hospitality, which we know amongst many of our brethren, is already in exercise. The introduction of a pious minister into the domestic circle for a few days may, through divine influence, be attended with spiritual profit to some of its members, and thus temporal good be returned in spiritual blessings; whilst, it should be remembered, the relief thus afforded to our country friends would be much greater than the expense incurred by those who render it.

We know many who would be ready at once to meet these suggestions who have it not in their power; our observations, of course, apply only to those who have. The suggestion did not, however, originate with us; we happen to know that it has been the subject of conversation amongst some of those who feel, and those who are willing to meet, the difficulty. We have a letter now before us, the following extract from which will convey to our London friends the feelings of more than one of our brethren in Christ, who in reference to these sacred festivals are not so advantageously situated as themselves:—

"Now, I beg, with great diffidence, to suggest to ministers and members of Baptist churches residing in London, the expediency of trying to make some arrangement with a view to remove an evil, which, I am persuaded, keeps many away who would otherwise be present at our annual meetings. I am not sufficiently acquainted with the circumstances of our brethren residing in town, so as to be able to know, whether they could entertain at their own residences all the ministers who might attend those meetings; but should that be impracticable, would it not be possible for them to provide accommodations for them elsewhere, by fixing upon one or two respectable lodging houses in some convenient locality, where a number more or less, could be entertained for the few days they could remain? I have been induced to throw out the above hints from conversations I have had with several of my brethren on the subject, and I cannot but hope that they will be received in the spirit in which they are given. March 22nd. A FRIEND OF MISSIONS."

To what extent our London friends may feel the force of this appeal, we are not prepared to say; but to those whose domestic circumstances will permit, and whose hearts respond to these fraternal obligations, we beg leave to state that communications to that effect should be forwarded to our publisher 24, Paternoster Row, on or before the 25th instant, containing the name and address of the individual, with a statement of the accommodation intended. Country ministers will, of course, apply to the same quarter for the information they require. To these remarks intended to sustain the simple statement of our country correspondent, we will only add the injunction of inspired authority, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." EPIRON.

IRISH CHRONICLE.

APRIL, 1837.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, Walworth; Rev. J. DYER, at the Baptist Mission Rooms; Rev. STEPHEN DAVIS, 92. St. John Street Road, Islington; Messrs. MILLARD, Bishopsgate Street; SANDERS, High Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; BURLS & Co., Lothbury; H. D. DICKIE, 13, Bank Street, Edinburgh; Rev. Mr. INNES, Frederick Street, Edinburgh; Rev. J. FORD, 6, Upper Charlemont Street, Dublin; P. BROWN, Esq., Cardigan; Mr. J. HOPKINS, Bull Street, Birmingham; Mr. J. H. ALLEN, Norwich; and any Baptist Minister, in any of our principal towns.

THE Meeting of the Baptist Irish Society for the present year will be held (if God permit) on Tuesday morning, May 2nd, at the usual place, the City of London Tavern. Breakfast at six o'clock. The chair to be taken at seven. The assistance of such of our ministers as may be in town during that interesting week is most respectfully invited.

In making this announcement the committee cannot conceal their anxiety in reference to the present state of the funds at their disposal. They have endeavoured since the last anniversary to increase the efficiency of the society, and multiply its means of doing good to an extent better proportioned to the capabilities of those numerous churches which it represents. Three additional agents have been employed, but hitherto the committee have been disappointed in the expectation of increased aid. Before this page meets the eye of many of our readers, the society will be in all probability £800, or nearly so, in debt. At the time we write it owes £500, and towards the quarters' payments, due April 6th, of not less than £600, it has but little more than £200 in hand. Ought such a state of things to continue? We ask the wealthy individuals, and the numerous churches of our body, whether it be generous towards Ireland,—or fair towards themselves to allow this society to drag on so heavily? There are large and flourishing churches in this country, which for many years have withheld all assistance. Though the friends of the society who know it best have continued, and some of them greatly increased their generous efforts on its behalf, many who perhaps could help it if they tried, are as yet wanting from its lists. Do they in any other way contribute, in proportion to their means and Ireland's wants, to the diffusion of the gospel in that country?

The committee do not ask these questions without great pain; but they owe it to themselves,—they owe it to their constituents to state distinctly that *either a more liberal support must be afforded to their work, or that work must be considerably abridged*. If the latter part of this alternative be adopted it will at least be some assistance to be informed where the business of abridgment shall be commenced. Let those who are anxious for the prosperity of religion in Ireland look through the Report of this society, read at its last public meeting, and if they cannot aid in carrying on the operations there stated, we do hope they will, at all events, tell us which of those operations ought to be discontinued.

But—rich disciples of the redeemer, and ye to whom God has given, if not wealth, enough and to spare of the good of this present world—ere you proffer counsel to the committee on this subject, retire, we beseech you, to your closets, and once again consider whether you have done all you can to help forward the cause of truth and holiness in that land, so fallen and prostrate beneath the power of the Man of sin. Have you gone to the utmost point of self-denial and sacrifice—ponder once more the beautiful language of the apostle: "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every

man, according as he hath purposed in his heart so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye always having all-sufficiency in all things may abound to every good work. Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." 2 Cor. ix. 6—12.

An idea has gone abroad, which the Committee are anxious to correct, that daily readers of the Scriptures may be obtained in Ireland for about £16 per annum. Now and then they have been able to engage a reader at that sum, but for the most part men not worth being employed,—men really useful cost considerably more: still perhaps there is no class of agents more useful. On this subject a remark or two of one of the ministers of this society may be acceptable:

"Respecting daily readers at £16 per annum I am fully persuaded that none could be procured worth employing. There is no doubt that daily readers are a class of men exactly suited to meet the spiritual necessities of the people in this country, especially the Roman Catholic population.

"1. I generally find that Roman Catholics will not come to attend any place of worship where we have public service. Now and then one may come, but the bulk of the people will not. I think that seven or eight of the members of our little church in Coolaney were Roman Catholics, and each of them, I believe, was brought to a knowledge of the truth principally through the blessing of God resting upon the labours of our daily readers.

"2. In some places, owing to the scattered state and condition of the inhabitants, teachers of this kind are better adapted to meet the claims of the people than any other. Reading from cabin to cabin is a work in which I have sometimes been employed, as it would be very difficult, if not impossible, to assemble a congregation in some places. Hence visiting them in their cabins, on the mountains and in the bogs, where there is no preaching, is the only effectual means of bringing them to an acquaintance with the word of God.

"3. Scripture readers are a most useful auxiliary to the minister of the gospel. When we go to preach in the country the reader goes before hand to visit and read amongst the people, in order to collect as many as he possibly can. Sometimes I wait till the people are assembled; and if we were not to adopt some such measure, I think, on some occasions, that there would be no congregation collected at all."

Of this class of agents the society now employs six; in addition to many who devote a part of the evening, and the Lord's-day, to reading among their neighbours the word of God. An extract from a letter from one of them, dated Feb. 16, will show the zeal and the pros-

pects of benefit with which they prosecute their work. It is addressed to Mr. Bates:

Rev. Sir,

You will see above the various places which the Lord has enabled me to visit during the last month. My visits to the schools have given me opportunities of directing sinners to the Lamb of God who taketh away the sins of the world. I have opened a meeting in S. R—'s, at Kilanumery, which appears very encouraging; at the last meeting there were twenty-eight present, thirteen of whom were Roman Catholics. One man named M—k, a convert from popery, remained with me after the dispersion of the meeting, and evinced a strong desire of being more fully instructed in the ways of the Lord.

The Lord's-day evening meeting, at Rathgran, continues to be well attended. On last sabbath evening there were twenty-seven persons present; among whom I noticed five Roman Catholics, and several other persons who are not in the habit of attending any other place of worship. Some of them expressed thankfulness for this opportunity, and prayed that I might be able to continue it. There is no doubt but the gospel, notwithstanding continued opposition, is gaining ground; its progress indeed is not very rapid, like the leaven that is making its way through masses of ignorance and superstition, and diffusing around a holy and life-giving influence.

Another. Thomas Berry, writes to Mr. Allen, Jan. 20:

Dear Sir,

At the commencement of the new year in the service of the Redeemer, I indeed am called upon to express feelings of the deepest gratitude to my heavenly Father for innumerable blessings and mercies vouchsafed to me. By experience I am daily learning that even affliction is mercy in disguise, for I thank God I can truly say, "It is good for me that I was afflicted," for before I was afflicted I strayed, I leaned too much to self, placed too much confidence

in man, did not duly appreciate the blessings I abundantly enjoyed, but now I can in some measure at least say, "Why art thou cast down, O my soul," &c. Hope in God, for he is the health of his children, and a sure defence from all evil.

In my last letter, I anticipated sufficient strength to visit, ere this, my former stations; I was then a little too sanguine, for I do not yet feel able to walk many miles from town; I have not however been idle since the good weather set in, and I have every reason to hope that through the sparing mercy of God I shall be permitted soon to occupy the former stations.

Lord's-day I generally spend in Ardvalley, a village about three miles from Ballina, where I do not confine myself to preaching, but spend some time both before and after preaching, in reading suitable portions of the Scriptures and interesting tracts. The tract read on last Lord's-day was "The Blind Man and the Pedlar. This excellent tract was listened to with great attention, and other copies of it earnestly desired. As I preach in a Roman Catholic's house, a few of that persuasion sometimes attend, and behave with becoming decorum. With great pleasure I notice the congregation in Ardvalley increasing; also I have reason to hope that some of them are serious inquirers.

I have lately resumed preaching at Barnaderg, on Friday evenings, the congregation is larger than it usually had been, this principally is to be attributed to the co-operation of Mr. Taaffe the schoolmaster, whom you have lately sent to teach in this place. This good old saint is indefatigable in the Redeemer's service, for whether his neighbours will hear or whether they will forbear, he ceases not calling upon them to repent and believe the gospel. Mr. Taaffe's school, as well as the other schools in the neighbourhood of Ballina, which I have visited, is in a prosperous condition. The monkish school which was established last year under the superintendance of three monks, for the purpose of counteracting the effects of Scripture education, is reduced to a mere skeleton, for out of 120 children that were some time ago on their books, scarcely twenty now remain with them; and those children which were seduced from our schools are again returning. The night of monkish darkness is evidently passing away, and gospel light is shedding its benign influence around. Twenty years ago, should the inhabitants of Ballina

have had a school conducted by monks in their town, Dagon would have been better supported, but after twenty years' labour by the agents of our society, no such institution can stand. This is the Lord's work, to him be the praise. On other evenings as well as Friday I find work to do. Among the sappers I hope I am useful, and through the town not idle. Another station I hope to attend on the Sligo road on Monday evenings, if the Lord permit.

We regret that subsequently this pious and zealous agent of the society has been compelled to desist from his labours. "While struggling," he says, 20th of Feb., "with difficulties brought on by affliction, to be again laid low appears mysterious, but still we have to deal with a Being who is just in all his ways, and wise in all his purposes. I submit to his chastening rod with cheerfulness, for I know that all things will work for the good of my soul."

Mr. Allen writes to the Secretary, Feb. 21, 1837:

My dear Brother,

In this parcel I forward the journals of the itinerants and readers for the last two months, as also a few of the journals of the sabbath and occasional readers for the last quarter. If these contain not matter of more than ordinary interest, they furnish at least a proof that the cause is proceeding in despite both of the opposition of its avowed enemies, and the treacheries of its professed friends.

For the last two or three months, the schools have not been so well attended as usual; owing in part to the great scarcity of fuel, and in part to the extreme severity of the weather. They are now however beginning to revive; and from the account of Messrs. Mullarkey, Cavanagh and More, who have just returned from visiting them, I hope at the general inspection, which, with the assistance of God, I intend to commence next week, to find them no less efficient than on former occasions.

My own labours, for the most part, have been confined to Ballina and its neighbourhood during the winter months. This has not however prevented me from visiting Easky, Mullifany, and other stations; at some of which the congregations have been good, and the attention encouraging. As to the effects which have been produced, time only can disclose. Almost all that any one in this country can say with truth is, that he is trying to do good. The deep-rooted

prejudices of the popish population upon the one hand, and the heartless indifference of the professedly protestant upon the other, present such obstacles to the progress of truth as can only be adequately conceived by those who are labouring in this country. I am free to confess, therefore, that I am much less sanguine as to practical results than many of those good men whose journals are forwarded from time to time in my parcel. I mention not this to discourage, but only as a stimulus on your part to further exertion and prayer. So long as

he is pleased to honour us with continuance in the field, may he reader us faithful to our trust; and when he is pleased to remove us, either by death or otherwise, may he raise up others who shall be ten-fold, yea, a hundred-fold more successful in the work. In the meantime our motto I trust is, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, this or that, or whether they shall both be alike good."

Contributions will be given in our next.

The accounts of the Society for the next Report will close on the 20th of April. May we therefore beg that all congregational and auxiliary Society collections usually forwarded by our Annual Meeting may be made up and sent to the Secretary, on or before that day.

The Rev. Stephen Davis, late of Clonmell, has removed to London, that he may more efficiently serve the Society in this country, as a travelling agent. His address is, 92, St. John-street Road, Islington.

MISSIONARY HERALD.

CCXX.

APRIL, 1837.

P.S. Subscribers in and around London are respectfully reminded that their Annual Subscriptions are considered payable on the First of April, and it is particularly desirable that the Collector should be enabled to make up his account as early in the month as possible.

ANNIVERSARY OF THE BAPTIST MISSIONARY SOCIETY.

The Committee have sincere pleasure in announcing to their Friends, and the Christian public at large, that on

LORD'S DAY, APRIL 30,

Sermons, on behalf of the Society, will be preached generally in the Baptist Chapels in London and its vicinity. It was hoped that a list might be given in our present number, both of the places and ministers, but our information is not yet sufficiently complete. We are enabled, however, to present the following account of Chapels already included in the arrangement, and heartily thank our friends connected with them for the kindness with which they have responded to the application of the Committee. It is hoped that further additions will be made to the list.

Alie Street,
Bow,
Brenford, Old,
Do. New,
Blandford Street,
Camberwell,
Chelsea, Paradise Chapel,
Do. Second Church,
Church Street, Blackfriars,
Clapham,
Deptford Road,
Devonshire Square,
Dock Head,
Ebenezer, Shoreditch,
Eagle Street,
Eldon Street (Welsh)

Fetter Lane,
Greenwich,
Hackney,
Hammersmith,
Hampstead,
Hendon,
Henrietta Street,
Horston Street,
Jamaica Row,
John Street,
Keppel Street,
Kensington Gravel Pits,
Kent Road,
Loughton,
Maze Pond,
Northampton-st, Pancras

Peckham
Poplar,
Prescot Street,
Regent Street, Lambeth,
Romney Street,
Salters' Hall,
Shacklewell,
Stepney,
Toftenham,
Trinity Chapel,
Unicorn Yard,
Walworth, East Lane,
Do. Horsley Street,
Do. Lion Street,
Woolwich, Queen Street,
Do. Enon Chapel.

WEDNESDAY, MAY 3,

The Rev. JAMES HARRINGTON EVANS, M.A., of John Street Chapel, will preach the General Sermon for the Society, at Surrey Chapel, Blackfriars' Road. Service to begin at half-past Six.

THURSDAY, MAY 4,

The Annual Meeting of the Society will be held at Finsbury Chapel, Moorfields; GEORGE RAWSON, Esq., of Leeds, in the Chair. To commence at Eleven.

FRIDAY, MAY 5,

The Committee of the Society will meet at the Mission House, Fen Court, when the company of all Ministers of the denomination, who may be in town, is requested.

FOREIGN INTELLIGENCE.

CALCUTTA.

The health of our much-respected brother, Mr. W. H. Pearce, has been so much impaired by a residence of nearly twenty years in Bengal, that the Committee, in concurrence with the oft-repeated and urgent representations of Christian friends from the East, suggested to him, some time ago, the propriety of his visiting his native country for a season. It will be seen, from the following extract, that he has at length decided to act on this suggestion. He was expected to embark on the last day of the old year, so that it is possible he may arrive in time for the Annual Meeting.

I am truly thankful to inform you that, through the kindness of a gracious Providence, the lives of all the missionary families connected with our Society, both in this neighbourhood and in Upper Hindustan, have been mercifully preserved to the present time. Some, however, have suffered more or less in health, among which are Mrs. Yates and family, lately returned from Benares, and Brother Ellis, who is only just now convalescent from a severe attack of fever. The missionary band, too, has been reduced by the death of Mrs. Mackay, the amiable wife of Dr. Duff's associate in the Scotch mission, and by the demise of Mr. Reichardt, who, although now not connected as formerly with the Church Missionary Society, never abandoned his efforts for the good of the natives. We need many more labourers. Oh, that our denomination would supply some of them! Alas! We look and long in vain! Were it not for the arrival of several brethren, in connexion with Mr. Groves, we should be tempted to believe that English Christians did not know the overwhelming wants of India, or had made up their minds to leave her millions to their fate.

Several weeks ago I despatched your letters, stating that, by the advice of my medical and all other friends, I had been induced to determine to visit Europe for a time. You will, I hope, when you receive the communications, approve the measure. My health, during the late hot weather to the present time, has been far better than I expected, but the doctor begs me not to be misled by this improvement,

so as to neglect the only means of revigorating my constitution, now seriously affected by a residence in India of more than nineteen years. Observation and experience combine to make me feel the force of his statements; and I therefore do not hesitate as to my duty. Mrs. Pearce and myself, if spared, propose to leave Bengal about the latter end of the year, and may hope to arrive in England by the latter end of April or middle of May. We should probably leave at an earlier period, but a chronic affection of the throat and chest, which always prevents my preaching during some part of our comparatively mild cold weather, renders it a duty to avoid the danger which might be apprehended from the piercing cold of your opening spring.

Respecting the New Bengali Translation, he states:—

Our former edition of the New Testament in Bengali is entirely exhausted. It has been constantly used by all denominations; and the following extract of a note to Brother Ellis, from a Missionary of the Church of England, the Secretary of the Calcutta Bible Association, will exhibit the pleasing anxiety which is manifested to obtain it:—

“Kindly allow me to trouble you to ascertain if your brethren in the mission could make a further grant of the last edition of the New Testament in Bengali. If they can, it would be very acceptable, as the grant of 25 copies, which they kindly made before, was disposed of *instantly*, and the disposal of them, so far from satisfying the demand, or supplying the wants of those who were desirous of obtaining a copy, only tended to excite more and more the applications, on almost all hands, for a supply of the same.”

We are now steadily proceeding with the new and improved edition. The four Gospels and Acts are just completed, and Brother Yates and myself have fully determined, if health be spared to complete the work ere we are separated. We are directing our particular attention to remedy the two faults, which have been mentioned as existing in the former edition, viz. as being sometimes too periphrastical, and occasionally introducing a sense different from that commonly received, when the latter is as well supported. We fully hope that, so far we have been successful; and that, while, in such cases, we have not permitted the native *idioms* to be seriously injured, as great a closeness of translation and uni-

formity of rendering as can be justified, have been secured.

The male and female boarding schools, under the care of Brethren Ellis and G. Pearce, and their good wives respectively, are going on very satisfactorily. Brother Ellis's English school is also very flourishing; and brother G. Pearce has had lately an addition of several respectable families to his flock of Native Christians in the villages. Several have lately joined, or are about to do so, the English church under the care of brother Yates. We have also some prospect of additions to the native church in Calcutta.

SAMARANG.

Extract of a letter from Mr. Bruckner to Mr. Dyer, dated Samarang, June 24, 1836.

I wrote you last by my friend, the Rev. Mr. Medhurst, who left this island for England in the beginning of April last, and who is still on the mighty deep while I write this. Time calls me now again to communicate with you, although I have nothing of importance to report. One thing I would observe, that I have reason to praise the name of the Lord greatly, that he still is pleased to permit me to go on, to a certain extent, in my work, and that he has not yet laid me aside, like so many, who came, even after me, to labour in this part of his vineyard. When I reflect how many missionaries and ministers have arrived after me in these islands, and of whom by far the greatest number is already removed to the eternal world, my mind is called to wonder at and to praise the long-suffering goodness of our God and Saviour, who hath so long forborne with me. I have now become, indeed, the eldest minister of Christ in this whole Archipelago. It is true, I feel my strength flagging very fast, that I even cannot go out so frequently among the people around me as I used to do; yet I can still go out three or four times a week to give away tracts, and to speak to the people; but these poor creatures, though they appear sometimes to be affected for a moment, seem to feel little concern for a future world, as their minds seem to be quite engrossed with the difficulties of the time. And, indeed, I must say, that it is difficult for the greatest number of natives here around to find a living, as they have no proper means of subsistence at hand, and the taxes and labour imposed on them are too heavy; the consequence is, that great numbers of them remove from the

adjacent villages around to more distant places in the country, where they still find ground enough for cultivation; but even in the country the complaints of the natives are loud over the cultivation of sugar and coffee, to which they are held very strictly.

I find an opportunity to go every five days to a place some miles from this, where people coming from a distant market use to lodge at night. Sometimes they amount to a hundred. They come from the interior parts of the country. I speak then to them on the one thing needful. Most of them are generally attentive: sometimes I am laughed at by some. They have become very desirous for tracts, which they carry home to their villages, by which means the chief contents of the gospel become known in places where it cannot be made known by oral communication. One of these people, who had come from a distance of eighty miles, told me that he had been commissioned by several chiefs in his neighbourhood to bring them some tracts from me, with which I gladly supplied him. Another of them said he was determined to give himself up to Jesus Christ. A person who, two years ago, came out to this country from the Netherlands Missionary Society, who passed some days ago here; along, in the capacity of minister of the gospel in the Dutch church at Solo, told me that he had presented a New Testament, in Javanese, to the sultan of the island Madura, while he was there, who had received it very gratefully. He had been brought, by reading the tracts and the New Testament, so far as to express himself very favourably about Jesus Christ. But, when we consider that these chiefs have bound themselves, by a formidable oath to their dying parents, to maintain the lying system of the religion of Mohamed, and on which also their worldly greatness depends, we cannot, without the greatest wonders of Divine grace, expect that such persons will shake off the Mohamedan yoke, and take upon themselves the mild yoke of Christ. Yet we will labour, pray, and hope for the hastening of the time when even these islanders will look to the Lord Jesus as their only Saviour.

JAMAICA.

In our last number we introduced an extract from the correspondence of Mr. Baylis, of Port Maria, by remarking that he had 'wants to urge and mercies to acknowledge.' Mercies, we believe, he still has, and ever

will have to acknowledge; but wants have ceased to oppress, or cares to perplex his mind. It has pleased God again to diminish our little Missionary band, by removing this dear and faithful brother from his sphere of labour to the world of heavenly rest. *Even so, Father, for so it seemed good in thy sight.*

The first intimation of this unexpected and mournful event was contained in a letter from the Rev. Wm. Secombe, the much-respected Wesleyan Missionary at the same station, between whom and our departed brother much friendly cordiality subsisted. We give his account, which affords another honourable proof of Christian kindness and attention in the hour of sorrow. The letter is addressed to Mr. Dyer, and dated Port Maria, Jan. 3.

It is my painful duty to communicate to you the mournful intelligence of the death of Mr. Baylis, which took place this day, about six o'clock P.M. On Sunday, the 1st instant, he preached and administered the sacrament of the Lord's supper to a great number of communicants, but was observed, during the service, to make several mistakes, especially whilst reading the scriptures and hymns. Two medical gentlemen were called in, but with little good effect. They declared it to be "a rush of blood on the brain." I have been with him (a few hours excepted) night and day, since Monday about noon, and can assure you that every attention was paid him. The man of God knew me when I first entered his room; and, on my saying, Mr. Baylis, God will help you now, he replied, turning his dear eyes to heaven, with an emphatic "O yes!" I bear him testimony who have known his labours of love, that he was a most indefatigable minister of Christ. The church of God, over which he was the pastor, and the community at large, have sustained a great loss.

Poor Mrs. Baylis will, I trust, be supported, and brought through by Him who is indeed the Father of the fatherless and the Judge of the widow in his holy habitation. At present she is in a very weak state, having been recently ill, and now, within a few weeks, called to sustain sorrow upon sorrow, first a child, and then a husband.

I take the liberty of writing you this letter, as neither of your own Missionaries has yet arrived, or will arrive, to send by this packet.

Notwithstanding the apprehension

expressed in the closing paragraph, Mr. Knibb arrived at Port Maria in time to forward similar intelligence by the same packet. He spent the following Lord's-day at the station, and wrote from thence on Saturday, the 7th, as follows:

I had scarcely finished my letter respecting Piedmont station,* when I was summoned to this place by the alarming illness of dear brother Baylis, and though I travelled as rapidly as possible, so deadly was the attack, that ere I reached he was consigned to the tomb. Thus have we lost a most laborious, self-denying, and faithful minister of Christ, who worked while life was granted, and when the hand of death was approaching, longed yet to engage in the blessed cause. A more strictly conscientious man I seldom knew—a more hard working missionary you have seldom had. But he is gone. On last Sabbath with difficulty he preached from "As for me and my house, we will serve the Lord," and in the afternoon administered the Lord's-Supper. On the Wednesday evening his remains were interred within the same chapel! Thus, in the midst of his days and usefulness, have you lost an enterprising and valued servant; the church, a faithful and energetic pastor; his fellow-labourers, a kind and affectionate brother; and his widow and dear orphans, the stay and support on which they so justly leaned. But all is right; He hath done all things well, and we should bow with humble submission to his sovereign will. To-morrow I shall endeavour to improve the event to the church and congregation, and shall endeavour to impress upon them the necessity of walking together in love until Providence shall raise them up a pastor after his own will, to break to them the bread of life. I fondly hoped that either brother Tinson, or some other brother, would have been here with whom I might have advised respecting the temporary supply of the station; but in this I am disappointed. It being sixty miles from Falmouth, I cannot do any thing, except communicate my thoughts to him and the brethren. The only feasible plan that has occurred to me is to request Mr. Barlow to divide his time between these stations and his own, and asking Mr. Whitehorn to give one Sabbath in a month, till the pleasure of the Committee be known. I shall state these views to brother Tinson, and if he approves, shall request him to take the steps to secure their adoption.

And now, my dear Sir, allow me to urge upon you the necessity of immediately sup-

* See the Quarterly Paper for the present month.

plying this station, while I point out what I think should be kept in view. The mission premises here are by no means healthy; they are badly chosen, and though our brother has spent more than £400 in repairs, they are fast going to ruin; the chapel cannot last very long. I really fear, if the congregation is large on Lord's-day, it will go, it leaks in every part, and is fast rotting to dust. At Oracabessa our brother has erected a *good substantial* chapel, which is clear of debt, except what it owes to this church; and there is equally a large, if not larger congregation, than at Port Maria, and I am informed that a healthy residence may be obtained in the neighbourhood. Bagnalls stands at equal distance from both places; therefore, in your appointment of a successor, would it not be well to allow him to seek a residence where he has a prospect of health, though he may not reside near Port Maria, at least until his constitution is in some measure seasoned to the climate.

The stations here are of growing importance, and when a chapel is built at this place, and *one* must be erected, they will be able to support their minister, if a faithful, affectionate, and laborious brother is sent, and I have no doubt but that an eligible and healthy residence may be obtained. But if he stops at Port Maria, in all probability he will die, as the heat and other circumstances are very unfavourable to a new-comer. Oh, that God may direct you, my heart yearns over the people, they are *children*, and if not fed (for they cannot yet feed themselves) they will starve; pity them, act for them, and God will, I am sure he will, send the means. Do not think that we do not feel for you, but remember we have a share of your burdens, and will lighten them when we can. Let me hear what you intend doing as soon as possible, that I may cheer the hearts of the poor people here; and send, if you can, a healthy strong labourer, for the field here is large, and the work is great.

I do hope that when our afflicted sister arrives, God will put it into the hearts of some of the rich disciples of Jesus to assist her. Her husband laboured hard, and to save the Society, lived hard—too much so, I think, debarring himself of those comforts which his incessant exertions rendered *necessary*; but to his reward he has fled, leaving a fragrance of character behind him, loved best by those who knew him most—but this widow and children are left to the care of that gracious Being who will doubtless preserve them, but who makes use of earthly agency to effect his kind designs. May the Father of the

fatherless, and the Husband of the widow, be their portion!

Well, my dear friend, thus we are daily falling around, but in what a noble cause! If God will but enable me to be faithful unto death, my soul shall praise him. Frequently am I cast down by the state of my financial concerns, and frequently by the want of more love to the blessed Saviour; but I do love him, I love his work, yet wonder that he can condescend to employ me in it! But blessed be his name, he does do it, and with equal compassion deigns to bless my efforts. Yes, it is a noble work; then haste, haste some beloved brother to the conflict, on the wings of mercy come, laden with the graces of the Spirit, come, a desolate church waits for thee, a willing people wait to greet thee, thy brethren will hail thy arrival; bring with thee love to poor, debased, benighted, deeply-injured Africa. Come to their rescue, and may Jesus bless those who send you, and bless you in coming. Come, prepared to live or to die, leaving all in the hands of Him, who, as the Great Shepherd, will bless and protect you. O thou Father of mercies, "Let Ethiopia stretch out her hands unto God!"

We may hope that by the time this Number leaves the press, Mr. Reid will have arrived at Kingston, and that his arrival may facilitate the temporary arrangements for supplying the stations thus left destitute. But a labourer, such as brother Knibb describes, is urgently wanted. 1 Chron. xxix. 5.

BAHAMAS.

Extract of a letter from Mr. Burton, dated Nassau, Jan. 3, 1837:

God has of late been giving us a gracious portion of his mercy in the church; more, I think, in the last two or three months, than we ever had before in the same space of time. Our Sabbath-schools are yielding us some increase to the church, through the great blessing of God. O that the Lord may sanctify us daily, and promote our holiness!

I am earnestly hoping that it may please God to bring us an additional labourer, in one of the two vessels that are daily expected from London. If he has not left yet, pray send him away. Brother Bourn is now at Andros Island. At present our visits to the out islands have to be determined chiefly by the sins and weaknesses of the people.

Our readers will perceive in the above extract that Mr. Burton once

more renews his cry for help. We are happy to state that there is now a prospect of affording it. A few friends have found it in their hearts to contribute for this special purpose, and the Committee have resolved, in consequence, to send out a fourth missionary for this interesting field without delay. Mr. Thomas Applegate, who has long desired this 'good work,' has been accepted for the station, and will sail, with Mrs. A., as soon as opportunity is presented. May the Father of mercies be their guide and their protector!

The following communication from Mr. Quant, dated Grand Key, Oct. 25, gives a lively narrative of his visit to the Coicos, adjoining islands, which none of our brethren had visited before.

I left Turk's Islands Sept. 13th, at midnight, and in the morning we were in sight of the other land, and came to the settlements about three o'clock, when I went ashore at a place called the Haulover. I felt very unwell, arising partly from the stench of the small fishing-boat in which, through the impossibility of obtaining better accommodations, I had been induced to make this trip. I was well enough, however, to go ashore; the apprentices were at work in their masters' fields, but in the evening assembled at a small meeting-house built by themselves, where I endeavoured to break unto them the bread of life. Many of them were professed Baptists, and they allowed me to reprove them for their sins, point out any thing amiss in their lives, and promised amendment. Truly they needed all this: but one or two couples being married, and much ignorance prevailing; yet I believe, indeed I feel confident, there were some amongst them who were serving and fearing the Lord; and who, amid all the disadvantages, and consequent ignorance, were willing and anxious to walk before the Lord in sincerity and truth. Still I could not on some accounts feel justified in forming a church there till I had secured a further acquaintance with them. On account of the badness of the season the people were almost in a starving condition, and it was very common when any of them exchanged the "*hnd-de*," or "how do ye do," to reply, "*hungry*." Happily I had provided myself with stores, or I must have shared the general feeling. Here too the mosquitos were distressingly annoying; I had never before, since leaving England, witnessed any thing that answered my appre-

hensions of their fury; but here my worst fears were more than realized. Dogs, sheep, pigs, calves, and even cows and horses, are destroyed by them; and I do believe, if any person were exposed to their fury for two or three hours, without any means of defence, they would, by their united efforts, put an end to his existence. I believe I killed hundreds every minute, about my face, neck, and ears, until I obtained an asylum in a room filled with smoke almost to suffocation; and this is the only way the poor creatures have to secure themselves—they must literally become smoke-dried to get any peace.

From the Haulover I proceeded to another settlement called Greenwich, where I held a short service, and spent the night and the following day; sailed up a beautiful little creek, on whose banks there formerly were many large and splendid settlements, when cotton was cultivated here, and slavery was in its glory; but now they are mostly broken up, their owners dead or removed, and the places all going to ruin and decay. I stopt at one, which is about the centre of the Lower or Grand Coicos, for several days. The estate is called Belle Vue, and is a convenient rendezvous for the scattered families who are interspersed over this tract of land. Here too a society of Baptists is formed, who meet for worship in an old building, formerly belonging to some resident planter, but long since forfeited to the crown. Their leader, or the person who conducts the service in our absence, appears to be a good man; he reads pretty well, and will give a good common sense explanation of a chapter in his way; and in his station I should think he is of great service. I was sorry I could not form a church here either, the only objection was the people being in an unmarried state, but this I hope will soon be obviated, as while there I published fifteen couples for marriage, and intend to return as soon as I can to marry them. At this place too, I met with a white young man of English birth and parentage, who appears, by his own account, to have been a sad profligate, but who I hope now is a returning prodigal; at present I wish to say but little about him, knowing something of the deceit of human nature, and how prone we are at all times to be mistaken; yet I think him a very interesting character. By his own account, while a boy at school, he determined upon going to sea, and unknown to his parents ran away from school, and entered on board a man of war. For three years his parents mourned over him as lost; and as no tidings could be heard of him concluded mischief had befallen him, and that he was no

more: after three years he returned, came to his father's door at Rochester, in Kent, but they knew him not. After continuing some short time at home he again wished to go to sea, and obtained his parent's consent; again went on board a man of war, fitted out for the Mediterranean, and engaged under Sir E. Codrington in the battle of Navarino; here he was employed as a 'powder monkey,' running backwards and forwards during the whole of the action, and in the heat of the fire carrying powder from the hatches to supply the different guns; and though great slaughter was made in their vessel, he escaped uninjured, reckoned himself a lucky fellow, and thought no more of the goodness of God manifested in his preservation. Subsequently he was paid off at Portsmouth, but not till he had imbibed the practice of drinking and swearing, and almost all other sinful practices, to which, alas! our seamen are addicted: being paid off he followed his father, who had obtained command of a prison ship at Bermuda, thither, where his bad conduct and profligate habits made his best friends his enemies, and even steeled the heart of one of the kindest of fathers. After all attempts to reclaim him had been made without avail, he was turned adrift to seek a home for himself; he came to Turk's Island, and here, for eighteen months, pursued his old course, until, as he told me, he began to find the ways of sin were very crooked ways. From Turk's Island he went to the Coicos, where God was, I hope, pleased to employ his misfortunes, or rather the consequences of his sin, for his correction: he became known to our people there, who, observing a change in his conduct, encouraged him to attend this meeting, which I trust was of service to him, and now I hope he is a weeping penitent, humbly supplicating mercy of God, through the merit of Christ. Whether the change is that of the early cloud or morning dew that passeth away, or the good work that shall be perfected in Jesus Christ, is not for us to determine; but while there is evidence of the fruits of the Spirit being borne, there is reason for hope.

Having spent one Sabbath at Belle Vue, I proceeded to an estate, at the extreme end of this Coicos called Mount Pleasant: on the Monday I left for Wades' Green, another estate, and more central than the last; here I preached in the evening to a house full of people, and took my abode for the night with the proprietor, a very kind man. The next day rode to a village called the Kew, where there were formerly extensive sugar works, but which are now all in a ruinous condition; found

a few scattered negro huts, in one of which was an aged pilgrim, nearly, if not quite, one hundred years old. I gathered this to be his age from the account he gave of himself and of circumstances that took place before the first American war. He has been "*keeping meeting*" at the Kew for many years, but has never been married. 'Master,' he said, 'would lick (beat) nigger if he talked for (of) marry; but now the liberty come, he wished to get out of sin before he died. So I suppose I shall have this bridegroom of ancient days to unite to his blooming bride of seventy when I go again; he cannot read, yet was acquainted with many of the parables and much of the history of Christ: his experience of divine things was rich and sweet, though his expressions were simple. The facilities for travelling on these islands are so few, the distances so great, and the roads so bad, that visiting the different settlements is attended with much fatigue and danger. One day, having sailed six or seven miles, could go no farther by sea, but was obliged to walk to the next settlement, which was sixteen miles from the place where we landed. I found it a most fatiguing walk in the day; part of our road lay by the sea side, and in consequence of high water we were sometimes over our ankles in salt water; part of our road was over steep loose sharp rocks, where one false step might have proved the cause of a broken limb or loss of life, and part through overgrown woods, with here and there a patch of good road. On another occasion I wished to visit a place called the Increase, and sailed in a boat as far as the creek on which it was situated was deep enough to float our boat, and then we had to walk a mile or two. My guide was a tall, strong black man, above six feet high, and proportionably stout; after we had walked a few hundred yards we came to a creek which it was necessary we should pass, and he, to prevent my getting wet, took me on his shoulders; thus mounted we entered the stream, when, having taken a few steps, the bottom proved to be a loose sand, full of holes, into which my guide slipped up to the middle; and here he was stuck fast, with me mounted on his shoulders; by dint of hard pulling and tugging he got his foot released, but it was only to get it stuck fast a second time. After several most laborious efforts, which were enough to strain the poor fellow to pieces, we succeeded in reaching terra firma; after which I preferred getting wet-footed to being so mounted. I merely mention these circumstances that you may be aware that I shall not be able to visit these settlements so frequently as I should were it otherwise.

Contributions received on account of the Baptist Missionary Society, from February 20, 1837, to March 20, 1837, not including individual subscriptions.

Stepney, collected by Miss Davis.....	3	0	7
Docking, small subscriptions, &c., by Miss Jackson.....	4	12	0
Poole, subscriptions, by Rev. S. Bulgin.....	2	2	0
St. Alban's, on account, by Rev. W. Upton.....	10	0	0
Berwick & Tweedmouth, Juvenile Missionary Society, by Mr. Paxton.....	3	0	0
Berwick, Secession Church Missionary Society, Rev. Mr. Balmer.....	1	0	0
Twickenham, collected by Mrs. Litchfield.....	0	16	0
Beebles, contributions, by Rev. G. Wright.....	5	0	0
Cirencester, do. by Rev. D. White.....	8	0	0
Aldringham, do. by Rev. J. Swindell.....	5	2	0
Salem (Caermarthenshire), collection, by Rev. H. W. Jones.....	1	13	0
Canterbury, subscriptions and collection, by Mr. Christian.....	30	0	0
Lymington, do. by Rev. James Millard.....	8	0	0
Gloucester, do. by Mr. Reynolds.....	3	15	0
Dunkeld, Missionary Society, by Rev. John Black.....	4	10	0
Salendine Nook, Female Association, by Rev. J. McPherson.....	5	10	0
Watford, collection and subscriptions, by Mr. Smith.....	42	4	8
Halifax, contributions, by Rev. S. Whitewood.....	1	10	0
Dublin, collected by Ladies of the Baptist Church, by Mr. Parkes.....	15	8	0
Perth, Ladies' Society in Aid of Female Education, by Rev. R. Thomson.....	5	0	0
Banff, Mrs. Nicol and friends.....	2	10	0

DONATIONS.

Mrs. Sarah Hood Colls.....	50	0	0
M.B. for <i>Montego Bay</i> School.....	20	0	0
W. B. Gurney, Esq., <i>Chitpore</i> 2 years	10	0	0
Friend to the Baptist Mission.....	10	0	0
Friends, by Mrs. Pearson, for <i>Turk's Island</i> Chapel.....	4	0	6
George Tabor, Esq., <i>Bocking</i> , for Translations.....	2	0	0

LEGACIES, &c.

In virtue of a Deed of Appointment by the late Mrs. Susanna Dixon, from the Accountant-General of the Court of Chancery.....	1241	4	0
Mr. John Folliot, late of Norwich, by Mr. W. Hawkins, Executor.....	108	0	0

Towards sending a Missionary to the Bahamas:—

M. B.....	100	0	0
W. B. Gurney, Esq.....	50	0	0
Joseph Gurney, Esq.....	10	0	0
Thomas Gurney, Esq.....	20	0	0
W. L. Smith, Esq.....	10	0	0
Taunton, collected by Miss Bunt and Miss Crabb.....	3	0	0

TO CORRESPONDENTS.

Thanks are returned to Mr. Goodings for a number of Magazines; and to the Author of the 'Union Liturgy,' for three copies of that work.

A valuable box of sundries has been kindly forwarded to Mr. Burchell, of Montego Bay; from R. D. Alexander, Esq., and Friends, Ipswich; and another, for the same quarter, has come to hand from Friends at Dunstable, by the Rev. D. Gould.

Mr. Quant writes, under date of August 8:—

"I received the parcels of clothes, &c., from Attleborough, Bury, Tottenham, and Lion-street, Walworth, accompanied with very kind notes, for which the respective donors will receive my very grateful thanks. Their favours will cause many a heart besides mine to rejoice. All the things sent will be useful. Those that are too valuable to give away, or are unsuitable for the negro children, will meet a ready sale with the white inhabitants, and the proceeds we shall apply to our new chapel, which I am sure will be approved of by our kind friends at home, who have remembered us when far away."

THE
BAPTIST MAGAZINE.

MAY, 1837.

THE LATE DR. RYLAND.

THE preceding page exhibits a fac-simile of one of the discourses of the late Dr. Ryland, which, by the kindness of a friend, we have the opportunity of presenting to our readers. It was the practice of that eminent minister of Jesus Christ, to write out his sermons in the manner thus represented, and place them in the small Bible which, while preaching, he always retained in his hand. If, as in the present instance, his text was selected from the Old Testament, he wrote it in the Hebrew; if it were taken from the New Testament, it was of course, written in Greek; both which he wrote with admirable neatness. It is twelve years this month since Dr. Ryland left our mortal shores—but the righteous shall be in everlasting remembrance. He being dead, yet speaketh in his “Pastoral Memorials,” and several other useful and excellent publications. By many of our ministers he was known and honoured, and not a few of our readers must have often listened with advantage to his edifying discourses. He was born at Warwick, June 29, 1753. When he was fourteen years of age, he was baptized at Northampton, where his father, Mr. John Ryland, M.A., was then pastor. At eighteen years of age, the church there encouraged him to devote himself to the Christian ministry. In 1781, he became the efficient and affectionate colleague of his venerated father, at Northampton: and in 1793, at the urgent call of the church at Broad Mead, Bristol, he became their pastor, and the Theological Tutor of the Bristol Education Society; the arduous duties of which important stations, he was assisted for thirty-two years faithfully and successfully to discharge; and, finally, he departed in peace to his heavenly reward, May 25, 1825, in the seventy-second year of his age.

ED.

FEMALE BIOGRAPHY.

RUTH.

THE Author of Revelation deemed the history of this Gentile female worthy of forming a part of those Scriptures which, being given by inspiration of God, are profitable for doctrine, for reproof, for correction, and instruction in righteousness. It seems to be right, therefore, that the student of the inspired volume should seek to derive those benefits from the history of Ruth. The following notes are an attempt to aid him in this:—

I. Ruth's determination to leave her native land, and to accompany her mother-in-law Naomi, into the land of Judah, as recorded in chap. i. When Naomi "heard, in the country of Moab, how that the Lord had visited his people, in giving them bread, she went out of the place where she was, and her two daughters-in-law with her, and they went on their way to return to the land of Judah." She used considerable persuasion to induce her daughters-in-law to turn again, each to her mother's house, and the effect of her arguments is thus stated:—"They lifted up their voice, and wept again; and Orpah kissed her mother-in-law; but Ruth clave unto her. And she said, Behold thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law; and Ruth said, Entreat me not to leave thee, or to return from following after thee; for, whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be

buried; the Lord do so to me and more also, if aught but death part thee and me."

The right understanding of the whole history depends upon our perceiving what was the reason of this decided determination of Ruth; and with regard to this, I remark, I. The history shows that Naomi possessed the confidence of Ruth, who willingly followed her guidance in all that she did after they arrived in the land of Judah: that guidance appears to have been dictated by a spirit of unfeigned kindness towards Ruth; and there is no room to doubt that Ruth was attached to Naomi, both as a near relative, and as one who had conducted herself affectionately towards her daughters-in-law, in the relation in which she stood to them; this accounts for both being affected to weeping, when she advised them to return from following her: Orpah, as well as Ruth, felt affectionately towards Naomi; yet the effect was not the same in the mind of each of the daughters-in-law. In the one it led merely to an affectionate and affecting parting from one relative, to return to others equally if not more nearly related; for each of the daughters-in-law had a father and mother in the land of Moab, see chap. ii. 2d. But the history, I think, enables us to discover that there was something influencing the mind of Ruth, which did not influence the mind of Orpah; that Ruth was drawn by a cord stronger than even that of natural affection. Indeed, although, with all the light which the history

throws upon this, one might believe it to be *possible* that the vehemence and unusually strong expression of her determination to follow Naomi, might proceed from natural affection: yet it must, I think, be admitted that this is not probable; how, for example, could we understand as arising from this source the expression, "Thy God shall be my God," can we suppose that Ruth was so unduly under the influence of natural affection, as to be willing, from its influence, to adopt an unknown and unloved Being for her God? is it not a much more probable view of the case, that Ruth had been taught by Naomi, to know and love the God of Israel, and that she loved Naomi, not merely as a mother-in-law, but as one to whom she owed a higher obligation than can result from the kindness, as to things of this life, of the most affectionate relative—as one who had been the instrument of leading her to find, in God, what infinitely more than compensated the loss of husband, and all that she could lose in leaving her kindred, and her father's house. In fine, may we not reasonably conclude that her love to God was what now attached her so strongly to Naomi, who, as her guide to him, was intimately associated in the mind of Ruth with her thoughts of that Being to whom Naomi had guided her. But while this inference would, I conceive, be founded in strong probability, even from the words of Ruth's determination, it is, I think, put beyond doubt by another part of the history, which gives us to know that Ruth actually had a far higher reason than natural affection, for all the strength of determination which she had expressed to accompany her mother-in-law to the land of Judah; I

refer to what is stated of the conversation between Boaz and Ruth in chap. ii. ver. 11, 12. "And Boaz answered and said unto her, It hath fully been showed unto me all that thou hast done unto thy mother-in-law, since the death of thine husband, and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, *under whose wings thou art come to trust.*" Here her coming is ascribed, not to her affection to her mother-in-law, though of that affection there is no doubt; it is said that she came "to trust under the wings of the God of Israel." It was then because *he* was Naomi's God, and his people were Naomi's people, that Ruth determined not to be separated from her; but that Naomi's God and people should be hers; and Naomi's land, being the land in which Jehovah had established his sanctuary, and where he dwelt between the cherubims, *therefore* Ruth determined that Naomi's land should be hers. There she would live, and there she would die.

II. There were many reasons against Ruth's forming this determination; the love of country and of kindred. Now these are strong affections in all men. One's native land has such a hold of the mind, that no other land, however exceeding it in beauty or in climate, can wean from the love of it. So true is this, that the natives of poor, and bleak, and barren countries, when in strange lands, long exceedingly to return to their own.

This is the case, for example, with the natives of the Highlands

of Scotland; and with the natives of Switzerland, who, if their desire cannot be gratified, are seized with the "home sickness," and I believe, have in some instances died of it. It is no wonder that this should be the case, for the place of our birth, and where we have passed the first part of our life, entwines itself with our first openings of thought; its beauties, and even what others might deem its deformities, are all our acquaintances from our cradle, and have a corresponding place in our affections. But there was not only the love of country but of kindred: in her country were the companions of her childhood and youth; *there* were her kinsfolk and acquaintance; there were those who had showed her kindness; and, above all, there was the father, who though evil, had known how to give good gifts to his child; there was the mother who had nursed her, and watched over her in her helpless years. Moreover she was not merely to leave her own people, and her father's house, but to do this, in circumstances which in the eyes of the world, were anything but respectable; for, the history shows us, that she went in a state of poverty and destitution, and in company with one who was as poor as herself, so that Ruth had actually to earn the subsistence of both as a gleaner in the harvest-field. Yet, in the face of all these attractions of home, and all this cause of aversion to remove into a strange country, she resolved to go to the land of Judah, to trust under the wings of the God of Israel; and who will say that the object for which she surrendered all that is naturally dear to man was not worthy of the sacrifice? For the gods of her own country were dumb idols, and an

idol is nothing in the world. The vanities of the nations could not give rain, could not impart what was needful for the bodily wants of their worshippers. How much less were they able to bestow what was needful for the reasonable and immortal spirit!

III. Some may say, "It was all right to trust in the God of Israel; but, seeing that he was the God of the whole earth, why might she not exercise this trust at home in her own land?" The answer, I conceive, is, that trust in him must be exercised, and all the happiness and good flowing from it must be received and enjoyed, in the way which he has appointed. Now, in the time of Ruth, the institutions of God's appointment for leading sinners to know and love Him, and for the growth in grace of those who already knew and loved him, were not only established in the land of Judah, but were limited to that land. There God had given the Books which contained the statutes and judgments of the Lord, while he had not dealt so with any other nation. There were the symbols which represented Jehovah as the God of salvation dwelling on the mercy seat between the cherubims; and which pointed out the way of salvation: there was the shew-bread: there was the house of prayer for all nations, and to this house God had peculiar respect; see 1 Kings chap. viii., particularly verses 41, 42, and 43, which relate to a case precisely similar to that of Ruth. God loved the gates of Zion more than all the dwellings of Jacob, and there he manifested his glory to his true worshippers: how then could any, whose judgment was guided by divine counsel fail to love and wait upon, and improve those

means of knowing and loving him? How could they say, "We can be religious at home, and have no need to go to the sanctuary for that purpose." That would have been to be differently minded from God, and to prefer their own wisdom and their own will to his. The same persons who value and attend the public ordinances have in all ages been they who most conscientiously and frequently enter into their closet, and shut to the door, and pray to their Father who seeth in secret. Take the example of David, who, it is evident by the Book of Psalms, sought good at all times by prayer; and concerning whom it is recorded, in the sixty-third Psalm; "That he remembered God, even upon his bed, and meditated on him in the night-watches;" and that at those seasons "his soul was satisfied as with marrow and fatness, and his mouth praised God with joyful lips." *There* was a man religious at home; but did he, therefore, neglect the sanctuary and the public ordinances? Nay, verily, in the very same Psalm it is stated, that he thirsted to see God's power and glory as he had seen them in the Sanctuary; plainly intimating that there he had aforetime experienced divine manifestations. Elsewhere you hear him saying, "I was glad when they said, Let us go up into the house of the Lord." But it is needless to multiply instances of this kind; it is well known that they are frequent in the Book of Psalms. Be it remembered then, that whenever any one says, "I need not attend the public ordinances appointed by God, or prayer-meetings, for I can be religious at home; *there* is a man who dislikes religion both at home and abroad." The Saviour hath said, "Where two or three are

gathered together in my name, there am I in the midst of them;" and what can we think of that man's religion at home, who goes not, according to his ability and opportunities, where the gracious Redeemer hath promised to be? Why assuredly the man ought to be persuaded that he has no love to the Saviour, and therefore no religion at all, but is under the awful sentence: "If any man love not the Lord Jesus Christ, let him be accursed" when the Lord cometh. Just as on the other hand, if any man attend public ordinances, but neglects private devotion,—to draw near to him who seeth in secret—surely that man's religion is equally vain, because his heart is far from God. Ruth, then, was abundantly justified in her strong desire to go to the land of Judah, *there* to trust under the wings of the God of Israel, both in secret, and in all his own institutions. An additional motive, as her words to her mother-in-law show, was, that she desired to walk with that people among whom Jehovah dwelt, and where many at least feared and loved him, and walked in his ways. That people she resolved should be her people, her chosen associates. Society is powerful either for good or for evil. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." No one can, of choice, be the intimate associate of another, without insensibly imbibing more or less the spirit of his companion. "Evil communications corrupt good manners." Upon the same principle, right communications must tend to subdue evil, and promote good. "He that walketh with wise men shall be wise." The society of them that fear and love God, then, is a mighty shield from

evil. Society every man must have; and if he enjoy not that of the godly, he will throw himself into that of worldly men. The wisest of these are, in the divine estimation, fools; and it is written, "a companion of fools shall be destroyed." Let every believer, out of Christian fellowship, lay this to heart; the fellowship of saints—of the church of God—was rightly estimated by Ruth, as a blessing so desirable, that, for its sake, she willingly forsook her country and her kindred, that the people of Naomi might be her people, because they were the people of God. Let us all remember that the choice of our society now is choosing our society for eternity. He that finds himself in his element with those who have their part and portion only in this life, assuredly is one of them; so did not Ruth, the people of the God of Israel she chose for her people. In this she was guided by love to him, and therefore guided rightly.

IV. The results of her determination, or what happened to her in consequence of carrying it into effect.—She enjoyed the happiness which flows from beholding the glory and grace of God in his own appointments; she was made glad in his house of prayer; she there enjoyed fellowship with those who feared him; whose fellowship was with the Author of salvation, who dwelt between the cherubims. By thus waiting upon God in his public institutions, she renewed and increased her strength for seeking and enjoying him in secret. Thus she experienced the enjoyment of that blessedness to her mind, for the sake of attaining which she had forsaken all that was dear in her own land. It is true that the history does not state that she enjoyed these

spiritual and heavenly blessings; but the declarations of Scripture abundantly warrant us to affirm that this was the case. Those declarations establish the unailing connexion between desires agreeable to the will of God, and the accomplishment of those desires: "Ye shall find me, when ye seek for me with all your heart," Jer. xxix. "He will fulfil the desire of them that fear him," Psa. cxlv. As certain then as it is that she desired with all her heart to enjoy fellowship with God in his own ordinances, and forsook every thing for this, so certain is it that she did actually attain what she desired. Her spiritual interests were promoted in another most interesting point: she had rejected her mother-in-law's suggestion of remaining in her own land, to find rest in the house of a husband; and, lo, now the Lord has provided for her a husband, such as, in all probability, was not to be found in that land. Boaz, there is good reason to believe, was a godly man; see the greetings between him and his reapers; but, what is a more sure test, look at his conduct toward Ruth. She was poor, a gleaner in the field; but he knew her to be virtuous, and one that loved the God of Israel, and had come, from a distant land, to trust under his wings; and, *therefore*, he spake kindly unto her, and did all to her that the law of God required in such cases; thus showing the spirit and conduct of a good man "who honoureth them that fear the Lord." Here then was a partner like-minded as herself, one who would be a helper of her faith and joy. But, Secondly, To her spiritual and heavenly blessings God added what she had not sought; wealth and worldly respectability.

Boaz, while he was a good man, was also a "mighty man of wealth." The Lord dealt with her as with Solomon; to whom, because the thing which he asked pleased God, he gave in addition to it riches and honour, which he had not solicited. To the noble-minded Ruth these were indeed secondary things, things on which she had not set her heart; but under that dispensation, Providence frequently rewarded those who did his will with earthly blessings; and these though they could but little affect the happiness of Ruth, tended to make her example known; and to commend it to all generations. For the same reason the Almighty put still higher temporal honour upon Ruth; she was made the mother of kings; and that of the kings, of whom, as concerning the flesh, Christ came: "Boaz begat Obed of Ruth, Obed begat Jesse, and Jesse begat David the King," &c. Matt. i. Thus did the God of Israel deal bountifully with her who had come to trust under his wings—in giving her her heart's desire, and adding to it worldly wealth and honours, which she had not desired.

There is in this history a rich display of a lovely sensibility to all the kindly affections of our nature; but is there not in it something yet more excellent—a lovely sensibility to the care and kindness of the Father of mercies? Surely there is; and, to be in this an imitator of Ruth, is rightly to improve this portion of the divine word. Be not afraid, believer in the Saviour, to devote a sufficient portion of your time to all the divine appointments, which are the means of exercising trust in God—to reading his word—meditating on it—prayer in secret—and the public institutions concerning

which he hath said, "Where two or three are gathered together in my name, there am I in the midst of them." &c. Scruple not then to forsake worldly avocations, so far as to take from these the time needful for those exercises, and see, in the case of Ruth, a pledge that you shall not thus act in vain. Ye have heard of the self denial of Ruth, and have seen the end of the Lord, that he deals very bountifully with them that forsake their worldly things for his sake. And, if these pages shall meet the eye of any, who have hitherto seen nothing in the ordinances of God for the sake of which they are willing to turn away from the pleasures or the profits of the world—to you I would affectionately and earnestly say, Surely your state of heart is not right; why do you not discern the things that differ, and give to each the place in your affections which is due to it? Can it be right to prefer the creature to the Creator?—worldly things to the love of the Lord Jesus Christ, revealed and freely offered by himself in his word to your acceptance? Will not Ruth rise up in the judgment, and condemn you; for she came from a land of idolatry, and forsook all to enjoy God; while you, in a land where the true light shineth, turn to him the back, and not the face. Oh! remember this one thing, if you thus depart from God now, you insure to yourself this sentence at the great day of his righteous judgment, "Depart from me, thou cursed." Turn then, oh, turn to God, in dependence on the sacrifice and intercession of his Son, confessing your past wickedness, and calling upon the name of the Lord; turn, or die you must; and why will you die?

In conclusion, one word to

Christians, as to another lesson suggested by the history of Ruth. I have already mentioned that there is strong reason to believe, from Ruth's fervent affection to Naomi, that Naomi was the instrument of leading her to know and trust in the God of Israel. It might be that this was effected by Ruth's husband; the probability rather is, that it was by Naomi; but which ever of them was employed as the instrument, or whether both had a share in the work, matters not, as to the lesson which it teaches us. Ruth was guided to God; and, on her guide or guides, was conferred an honor and happiness, the highest, I firmly believe, which can be conferred on any of our race. Ruth and her pious partner, doubtless trained up their family in the nurture and admonition of the Lord; and they, in their turn, would so train up *their* families; besides all the good that would be done to others, beyond their own family circles, by their effort and example. Thus it is, that generation to gene-

ration shows forth Jehovah's praise. Who, then, can tell the extent of the consequences resulting from one sinner being turned unto God? These consequences expand on every side, and may flow on spreading yet more and more, while sun and moon endure. Who then will not covet to be the honoured instrument of turning a sinner from the error of his ways? Who will, under such considerations, allow sloth, or false modesty to hinder him from doing what in him or her lies, to be imitators of the happy individual who guided the feet of Ruth into the ways of peace? Strive especially to be useful to your own relatives, both by kindness and every effort to lead them to attend to their best interests. Doubtless, Naomi did so with Ruth; and did it with many prayers; and, behold the happy fruits of her efforts and prayers. He who gave success to her, is the same yesterday, to-day, and for ever.

Stirling.

G.

ON THE DUTY OF DISSENTERS AS TO THE MODE OF SOLEMNIZING MARRIAGES.

IN the following article the attention of our readers is directed to a subject of considerable practical importance; and the fact that the time is now very near when it will become indispensable to adopt in relation to this subject some determinate course, adds in no slight degree to its interest. The calm, perspicuous, and impartial manner in which our respected correspondent has written, fully entitle his remarks to that careful perusal, and candid examination, which we doubt not they will obtain from every dispassionate and unprejudiced mind. He seems in effect to say, "I speak as unto wise men, judge ye what I say:" and we are much disposed to think that he will find he has not spoken in vain.

Ed.

DISSENTERS may congratulate each other, and unite in thanksgivings to God, on account of the important measures relating to

marriage and registration, which they have obtained from the legislature, and which are to take effect on the 1st of July ensuing.

Minor defects undoubtedly attach to these enactments, but their main provisions are just and liberal; admitting the performance of the marriage ceremony in such methods as the consciences of all parties may respectively prefer, without foregoing such requirements as may render it a fair and valid transaction.

Dissenters have now a determination to form, as to the mode of solemnizing this important contract. They may still, as aforesaid, be married by the state clergyman, according to the ritual enjoined by Act of Parliament. Or, they may license their meeting-houses under the new Act, and establish some religious service to constitute the ceremony; the Registrar being present to witness and record it. Or, they may solemnize the rite as a civil contract, at the office of the Superintendent Registrar, who will generally be a gentleman of respectable standing; and who, according to the order of the Registrar General, must be an individual who will be acceptable to those for whose benefit the act was intended; to which the parties may subjoin at their own residence, and as their spontaneous act, personal and social devotion, accompanied with the advices and exhortations of their minister, or other Christian friend; such religious exercises, however, not being considered, as in the former cases, part of the marriage ceremony or contract; but as a matter of private Christian duty, in reference to an important event of life.

To the first of these methods, it is apprehended no consistent Dissenter can for a moment think of adhering. As to the second, although it may be difficult to

judge before hand to what extent, there cannot be a doubt that some ministers and congregations will adopt this plan. Others will doubtless prefer the last mentioned method; and it is the design of the writer respectfully to urge on his brethren its general adoption; as most accordant, in his view, with their professed principles, and the word of God.

At first, delicacy of feeling may in some instances induce hesitation; and in others there may be a repugnance to change; even though in adopting this method by civil contract, we should only be reverting to the plan of our enlightened ancestors, in the days of Milton and the Commonwealth, and also by Christians in the first and purest ages of the church. But, however we may respect the feelings alluded to, our object must be to follow the *right* course; with submission to the great Lawgiver and Judge, to whom we are amenable for all our ways.

It may be taken for granted that the attempt of a certain Ecclesiastic, in his recent triennial visitation charge, and of others like minded, to confound the celebration of marriage by civil contract with Infidelity, Socinianism, and so forth, will not mislead or frighten so intelligent a body as the Dissenters of Britain. The real object in such cases cannot be mistaken. Those, however, who are acquainted with true religion, will surely not allow that any service can be religious in the sight of God, to which parties are for the occasion compelled by law to submit, whether they approve or disapprove. Nor will they admit that an act of Parliament ritual is the only vehicle proper for pious feeling on

this subject; or that the solemn contract may not be devoutly formed without any religious ceremony at all.

The following reasons may be urged in favour of the plan of celebrating marriage, at the office of the civil functionary, as provided by the recent statute.

1. Matrimony, is in itself, a civil contract. It is a divine institution, and enforced by many commands and sanctions, like national government and other important compacts; but still the nature of it is civil, and not religious; adapted for man, *as man*, in every age and country, and under every form of government or religion; and not for man considered merely as an object of divine grace, restored to the favour of God by the agency of revelation. This view of the case will be generally admitted by Dissenters. Even Paley, churchman as he was, remarks,

"Whether it hath grown out of some tradition of the divine appointment of marriage in the persons of our first parents, or merely from a design to witness the obligation of the marriage contract with a solemnity suited to its importance, the marriage rite in almost all countries of the world, has been a religious ceremony; although marriage in its own nature, and abstracted from the rules and declarations which the Jewish and Christian Scriptures deliver concerning it, be properly a *civil contract, and nothing more.*"*

What Paley intends by the marriage rite having been made "a religious ceremony in almost all countries," is not very clear. In a note he adds,

"It was not, however, in Christian countries required that marriage should be celebrated in churches till the thirteenth century of the Christian era. Marriages in *England*, during the usur-

pation, were solemnized before justices of the peace; but for what purpose this novelty was introduced, except to degrade the clergy, does not appear."

2. In no part of the Scriptures is any *ceremony* enjoined, whether religious or otherwise; but cases are recorded in which the formation of the marriage union is referred to with approbation, where no priest or minister of religion officiated, and where the parties, simply as an affair of civil life, and according to the custom of their age and country, contracted with each other this interesting relation. Such are the instances of the first pair, Gen. ii. 24; Isaac and Rebekah, Gen. xxiv. 67; Jacob and Rachel, Gen. xxix. 28; Joseph and Asenath, Gen. xli. 45; Moses and Zipporah, Exod. ii. 21; Boaz and Ruth, Ruth iv. 11—13; and the marriage in Cana, John ii. 1, 2.

3. There is no authority in any part of the Bible for the interference of ministers in the marriage ceremony. No such duty was enjoined upon the Levitical priests, and the New Testament is silent; and not one fact can be adduced from the Scriptures to show that any priest or minister, as such, took part in the marriage ceremony. It has been already seen from Paley, that "in Christian countries it was not required that marriage should be celebrated in churches till the thirteenth century of the Christian era." How Christian ministers first came to intermeddle in this civil transaction, the following passage by Milton,* may correctly describe:

"As for marriages, that ministers should meddle with them, as not sanctified or legitimate without their cele-

* Paley's Moral Philosophy, chap. 8, on Marriage.

* Considerations touching the likeliest means to remove hirelings out of the church.

bration, I find no ground in Scripture, either of precept or example. Likeliest it is, (which our Selden hath well observed, l. 2, c. 28, Ux. Eb.) that in imitation of heathen priests, who were wont at nuptials to use many rites and ceremonies, and especially, judging it would be profitable, and the increase of their authority, not to be spectators only in business of such concernment to the life of man, they insinuated that marriage was not holy without their benediction; and for the better colour, made it a sacrament; being of itself a civil ordinance, a household contract, a thing indifferent and free to the whole race of mankind, not as religious, but as men; best, indeed, undertaken to religious ends, and as the apostle saith, 1 Cor. vii. "in the Lord." Yet not, therefore, invalid or unholy without a minister and his pretended necessary hallowing, more than any other act, enterprise, or contract of civil life, which ought all to be done also in the Lord, and to his glory; all which, no less than marriage, were by the cunning of priests heretofore, as material to their profit, transacted at the altar. Our divines deny it to be a sacrament; yet retained the celebration, till prudently, a late parliament recovered the civil liberty of marriage from their encroachment, and transferred the ratifying and registering thereof from the canonical shop to the proper cognizance of civil magistrates."

4. If the two last positions be established, then must not any religious service performed on the occasion by Christian ministers be an act of will-worship, and a human invention? The established church is inconsistent in rejecting the popish doctrine of marriage as a sacrament, and yet continuing to celebrate it after the popish fashion. And would not Dissenters be inconsistent also, were they now, and especially without any plea of necessity, to enter on a ministerial celebration of marriage? And would they not also contravene their own fundamental principle, that the word of Christ is their only authority in matters of faith and practice?

"Those believers," remarks Dr.

Owen,* "who really attend to communion with Jesus Christ, do labour to keep their hearts chaste to him in his ordinances, institutions, and worship. They will receive nothing, practise nothing, own nothing in his worship but what is of his appointment. They know that from the foundation of the world he never did allow, nor ever will, that in anything, the will of the creatures should be the measure of his honour, or the principle of his worship, as to matter or manner. . . . That principle, that the church hath power to institute and appoint any thing or ceremony belonging to the worship of God, either as to matter or manner, *beyond the orderly observance of such circumstances as necessarily attend such ordinances as Christ himself hath instituted*, lies at the bottom of all the horrible superstition and idolatry; of all the confusion, blood, persecution, and wars, that have for so long a season spread themselves over the face of the Christian world."

The celebration of marriage by a religious ceremony, as one of the functions of a Christian minister, cannot be deemed a religious ordinance, since the Christian Lawgiver has not appointed it; and may He not be considered as reproving innovation by asking, "Who hath required this at your hands?"

Besides, if the celebration of such a service be essential to the right performance of marriage, and this be the duty of a Christian minister, who professes to derive his office and functions alone from Christ, how is it that such ministers have allowed this duty to remain in abeyance till they were permitted to fulfil it by the authority of Parliament? Their past omission must be wrong, or their supposed assumption cannot be right.

5. May not their undertaking this service expose ministers to many suspicions and hinderances in their proper work? May they not, for instance, incur the cen-

* On Communion, Works, vol. x. p. 184.

sure referred to by Selden, of wishing to increase their authority, profit, and influence, by means distinct from their legitimate course of duty? And, should parties feel disposed to present a minister with some gratuity on the occasion, a thing by no means unlikely, might he not, however innocent, be involved in the reproach so commonly adduced against another class of ministers? Dissenting pastors are certainly in no danger of being over-remunerated for their labours, and a present may be often acceptable to a worthy man who spends his strength for a scanty pittance; but is it not of the last importance that his recompence should accrue directly from the discharge of Christian duty in reference to divine worship, that they who preach the gospel should live of the gospel? And may not cases occur in which young persons may request their minister to marry them, although their friends, who are also his hearers, may object to the union? One or the other must be displeased. Is it not, too, a painful fact that members of a church sometimes intermarry with unbelievers? and will not an application to a pastor in such a case, to perform the rite, involve him in serious embarrassments?

If the solemnization of marriage were a part of their proper work, of course ministers must encounter every difficulty connected with it; but if it be not, why should they peril their character and usefulness by voluntarily assuming it?

That the course here advocated is not founded on principles newly formed, is manifest from quotations already adduced. But it may not be amiss to strengthen

the evidence on this point. Those early Independents who were stigmatized as Brownists, published in 1604 a defence, in which they say,

“That the celebration of marriage and burial of the dead, be not ecclesiastical actions appertaining to the ministry, but civil, and so to be performed,—

1. Because the Scripture doth not note them for any duties of the ministry; and yet noteth all the duties appertaining thereunto: so as by it “the man of God may be absolute, being fully furnished ‘to every good work’ belonging unto him, 2 Tim. iii. 16, 17.

2. Because the performing of them as civil actions is recorded and approved in the Scripture; and not any way reprobated or appointed to be otherwise, Ruth iv. 1, 2, 9—13; Gen. xxiii. 3, 4, 6, 9, 17—19; xxix. 21, 22; and xli. 45.

3. Because of the continual practice of the people of God in all ages and places whereof we read in the Scriptures; Gen. ii. 22—24; xxiii. 3, 4, 6; xxiv. 67; xxv. 9, 10; xxix. 21—23; xxxv. 29; xli. 45; and l. 1—13; Exod. ii. 21; Ruth iv. 1—13; John ii. 1—3; Acts viii. 2.

4. Because these things are such, as in the very nature of them, belong not to the church alone, but to all people, of whatsoever religion, estate, &c.; 1 Cor. vii. 2, 12, 13; Luke ix. 60; Heb. xiii. 4.

5. Else, where there were not the ministry and church of Christ, there could be no lawful marriages, &c. as among the heathen, Turks, papists, &c., whereas the Scripture showeth otherwise, approving such to be lawful man and wife notwithstanding; Gen. xxxix. 1, 9; 1 Kings xiv. 2; Esther i. 9; Matt. xxvii. 19.

6. Else, where the civil magistrates, and others having no ecclesiastical office, perform these actions, they do therein the duties of the ministry, and so offend, as Saul and Uzziah did in other cases; 1 Sam. xiii. 8—13; 2 Chron. xxvi. 18; with Heb. v. 4.

7. If they be ecclesiastical actions pertaining to the ministry, then are they part of God's worship, comprised in the first table of the law; for so be the actions of that nature, (Exod. xx. 4—6, with Deut. xxxiii. 10; Matt. xxviii. 19, 20; Acts xx. 7, 8; 1 Cor. iv. 1; Ephes. iv. 11, 12.) Whereas the nature of these things themselves, and manner of using them among God's people in for-

mer ages, besides the practice of others, do plainly show them to be actions pertaining to the second table of the law. For which see the Scriptures alleged before in the particulars concerning the matter.

8. Because Christ hath taught us even in these, as well as in other things, to see what hath been from the beginning, and accordingly to esteem and use them. And herebefore it hath been shewed that, from the beginning, these things have been accounted and used as civil actions; and nowhere since doth the word of God make or account them ecclesiastical. 'Therefore,' &c., Matt. xix. 4—6.

9. Else, there will be a nourishing still of the Popish error by this means, that matrimony is a sacrament," &c.

The opinion of Dr. Gill may be also adduced, as stated in his "Dissenters' reasons for separating from the Church of England." Among other objections to the Book of Common Prayer, the Doctor remarks, page 19:—

"It appoints some things merely civil, ecclesiastical and appertaining to the ministry, and to be performed by ecclesiastical persons and ministers, and provides offices, for them; as, 1st., Matrimony, which seems to favour the popish notion of making a sacrament of it; whereas, it is a mere civil contract between a man and a woman, and in which a minister has nothing to do; nor do we ever read of any priest or Levite that was ever concerned in the solemnization of it between other persons, under the Old Testament, or of any apostle or minister of the word, under the New; not to say anything of the form of it, or the ceremonies attending it."

To conclude. The course which Dissenters may pursue on this subject will be no doubt, narrowly watched; and the Established clergy will felicitate them-

selves if, unhappily for the cause of Dissent, their claim to the celebration of marriage, as a ministerial duty, shall be kept in countenance by a similar claim on the part of the ministers of the dissenting community. The proceedings of Dissenters in this matter, whatever plan may be adopted, will be quite spontaneous; and for the most part the responsibility will rest on ministers; for it cannot be conceived that any congregation will license their chapel for the celebration of marriage as a religious ceremony, if their minister, on principle, should decline the performance of the rite.

Considering, too, the difficulty of retracing a wrong course when the error is discovered, and the undesirableness of establishing a precedent which may on other occasions be urged against our principles, and prove a snare to us in our defence of the truth; it is the more important that we should adopt such a plan as will correspond to the law and to the testimony, which we have received from the great Lawgiver of the church.

The preceding remarks are submitted with much diffidence, and with unfeigned respect for the judgment of others; and if, in any degree, they shall serve to excite inquiry and lead to a right determination, the writer's object will be accomplished.

EDMUND CLARKE.

Truro, March 30, 1837.

ADMONITORY HINTS TO A CHRISTIAN CHURCH.

DEAR BRETHREN,

The revival in the church and congregation at _____, is a source of heartfelt satisfaction to many; and it is ardently to be

wished, that what has already been witnessed, may be a happy prelude to greater blessings in reserve for this little hill of Zion. We would ever pray for the peace of

the church: "they shall prosper that love thee." We rejoice, and cannot but rejoice, in present hopeful appearances—not, however, without an alloy of trembling, "lest any root of bitterness springing up should trouble you." We are well aware that painful declensions have, in too many instances, succeeded to considerable ingatherings. Such is the instability of the human mind, the improper feelings by which many have been influenced in taking upon them a profession of religion, that the ministers of the gospel have had to weep over some who appeared to run well, but have been hindered; and of others who have turned back, and walked no more with Jesus. With respect to those who have thus finally apostatized, while we must say that they went out from us because they were not of us,—that they had the outward garb without the essential requisites; yet the awful end of such persons ought to excite in us a holy jealousy, lest we should turn aside into forbidden paths; and, being too confident of our own security, parley with temptation: "Let him that thinketh he standeth, take heed lest he fall."

The enemy of the soul is ever on the watch to counteract the good work; sometimes by indirect and plausible insinuations, and by secretly sowing a spirit of dissension and strife, undermining when open attack would be less effectual, and assuming the garb of an angel of light. The writer of this address would be far from judging hastily of the conduct of others, or of the motives by which they are actuated; they may fancy that they are doing God service, and enlightening the minds of young

and inexperienced professors, while, in reality, they are perverting them from the simplicity that is in Christ, and impeding their progress in the ways of God. Being themselves under the influence of narrow, contracted views, they endeavour of infuse the same spirit into the minds of the unlearned and unwary; so that where these efforts are successful, individuals who once appeared like a tree, lively and vigorous, shooting out branches and promising fruit, resemble it also when transplanted into another soil less favourable for its culture, where it becomes stunted in its growth, and a cumberer of the ground.

One of the means for carrying on these insidious designs, and producing these effects, is circulating small publications under specious titles, which, though they may contain much gospel truth, give a garbled and partial view of Christianity, to the exclusion of what is practical and experimental. Under the guise of vindicating the doctrines of grace, hyper-calvinistic sentiments are introduced, containing the very essence of Antinomianism; and every thing that does not come up to that standard, is condemned as bordering on Arminianism, or as downright legality. Those parts of the Divine Word in which the duties and obligations of Christians are explained and enforced, are, in a great measure, overlooked as a dead letter; and the exclusive privileges of the elect principally dwelt upon.

Were we to take an extended view of the state of the Christian church, and particularly of our own denomination, for the last century, we should find that there has in many places been a

leaven of these principles—the effects of which have been painfully obvious. Where the minister, in the general style of his preaching, has not favoured the views of persons of the description now referred to, instead of lifting up his hands, and encouraging him in his arduous labours—instead of endeavouring to help on the good work, and promote harmony and goodwill, their invariable object has been to find out causes of offence, by cavilling both at his conduct and preaching, and by directly or indirectly opposing what might have a tendency to further and promote the edification of his hearers. It is awful to consider the dreadful responsibility such persons voluntarily bring upon themselves. Let us, for a moment, suppose what would have been the present state of the church, if the sentiments which these persons so tenaciously advocate, and their favourite plans had been acted upon.—*Plans* did I say? Every thing of the kind would have been rejected as an interference with the divine government. The exclusive few, wrapt up in their own self-sufficiency, would feel it right, sitting down at their ease, to wait God's time for extending his cause, without the use of means. They would have continued to remain inactive, and, in a great measure, unconcerned about those around them: but, blessed be God, a different spirit has, within the last half century, been roused in the church, which has been effectually called upon to shake herself from the dust—from a lukewarm, selfish, exclusive, Laodicean spirit, and to come to “the help of the Lord, to the help of the Lord, against the

mighty.” A select band of the ministers of the gospel, in different parts, deeply lamenting the low and languid state of religion, met together; their bowels yearned over dying men; and though their enemies were ready to say, “What mean these feeble Jews?” they fearlessly laid their plans, relying on the promise of the divine word, that “though the beginning might be small, the latter end would greatly increase.” The fetters by which they had been bound, and by which their efforts had been impeded, were torn asunder; and, no longer reasoning with flesh and blood, they went forth to proclaim at home and abroad the unsearchable riches of Christ. The holy flame, as is well known, spread from one denomination to another. Missionaries, at the hazard of their lives, went into heathen lands; Bible, Tract societies, and Sunday schools were instituted on the most extensive scale; and the plans now in operation, extend to the evangelization of the whole world, never to be discontinued till all nations that God hath made, shall come and worship before him. Whatever discouragements may at present attend the church of Christ, and whatever disappointments may from time to time have occurred, we may justly exclaim, on a review of the past, “What hath God wrought!”

The principal object of the writer, when he took up his pen, was to introduce to the attention of the reader extracts from different eminent divines, expressive of their sentiments on the subject now referred to; but he has found so much difficulty in making the selection, many of the treatises being too copious to

admit of abridgment, that he must rest satisfied, for the present, by referring to some excellent remarks on these subjects, in the introduction to a volume of sermons, entitled, "The Christian Contemplated," by the Rev. W. Jay; and "Omicron's Letters," by the Rev. Mr. Newton; but, as containing the most satisfactory statements, Mr. Fuller's work, entitled, "The Gospel Worthiness of all Acceptation." He there clearly shows that the apostles considered election as the rule of God's conduct, not theirs, and that they wrote and preached Christ to sinners, as freely as if no such doctrine existed. In alluding to the moral law, he observes, that one great and leading design of Christ, in his sermon on the mount, was to clear it

from the false glosses of the Jewish Rabbies, and to show that in its more spiritual meaning, its precepts were binding on his followers.

In closing this address, the writer, who does not sustain the ministerial character, disclaims all wish to enter into controversy with those who differ from him; he has no hope that it would answer any good end, with respect to his opponents. His sole object is to give a warning voice to those who are asking the way to Zion, with their faces thitherward; earnestly praying that they may be preserved from whatever would impede their progress, and that their path may be like that of the just, which shineth more and more unto the perfect day. AMEN.

POETRY.

BAPTISMAL HYMN.

"If any man will come after me, let him deny himself, and take up his cross and follow me." "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."—*Matt. xvi. 24. Luke ix. 26.*

Hast Thou said, exalted Jesus,
Take thy cross and follow Me?
Shall the word with terror seize us?
Shall we from the burden flee?
Lord, I'll take it!
And, rejoicing, follow Thee.

While this liquid tomb surveying,
Emblem of my Saviour's grave,
Shall I shun its brink, betraying
Feelings worthy of a slave?
No! I'll enter.
Jesus entered Jordan's wave!*

Sweet the sign that thus reminds me,
Saviour, of thy love for me;
Sweeter still the love that binds me
In its deathless bonds to Thee.
Oh, what pleasure,
Buried with my Lord to be!†

Should it rend some fond connection,
Should I suffer shame or loss,
Yet the fragrant, blest reflection,
I have been where Jesus was,‡
Will revive me,
When I faint beneath the cross.

Fellowship with Him possessing,
Let me die to all around,
So I rise§ t' enjoy the blessing,
Kept for those in Jesus found,
When th' archangel
Wakes the sleepers under ground.

Then, baptized in love and glory,
Lamb of God, thy praise I'll sing;
Loudly with th' immortal story
All the harps of heaven shall ring:
Saints and seraphs
Sound it loud from every string.

J. E. GILES.

* *Matt. iii. 13–17.*

† *Rom. vi. 4.*

‡ *John x. 4.*

§ *Col. ii. 12.*

REVIEWS.

1. *Pastoral Appeals on Conversion*; by the Rev. CHARLES STOVEL. pp. 220.
2. *The Dreadful Requisition; or, a Treatise on the Righteousness of God in punishing the neglect of Souls*; by the Rev. Charles Stovel, pp. 111. Jackson and Walford.

THE value of the soul will justify the most vehement desires for its salvation; and, with the ample provision which heaven has made for the fulfilment of such desires, their continued indulgence, and vigorous expression, should be met with every encouragement. If, on this subject, indifference be criminal,—which admits of no question,—then it will be scarcely possible to prescribe limits to the operations of an ardent zeal for the conversion of sinners, and say, “Hitherto shalt thou go, but no further.” Without committing ourselves as the advocates even of every well-intentioned measure which has been adopted in the glorious enterprise, we could more easily be brought to tolerate certain aberrations from what is strictly judicious in efforts to arouse men from that awful stupor by which, through their attachment to sinful pursuits, they are overcome, than become the apologists of a guilty apathy, too generally pervading every department of the church of Christ, and which is no less dishonourable to our Christian principles than to our individual obligations. If the overflow of compassion should create for itself a course not in every respect countenanced by precedent, it is highly probable the ancient insinuation will be repeated, “the spiritual man is mad;” to which, however, in many cases, it will be sufficient to reply, “If we be beside ourselves, it is to God.” In the beneficial influence of extravagance we certainly are no believers; but with all those spirits which breathe their devout and fervent wishes for the moral emancipation of the sin-enslaved, and with their benevolent and continuous endeavours to accomplish the sublime object,

we are most anxious to maintain a closer fellowship, and a stronger sympathy.

The subjects discussed in the “Pastoral Appeals” are the following:—

“The importance of conversion as suggested by the feelings of Dives in hell—The importance of conversion as a source of happiness—On the guiltiness of continuing in an unconverted state—Rules for self-examination—Directions to a saving conversion—The importance of true conversion as it is seen in the misery of lost souls—Encouragements afforded by Divine assistance—Motives to entire self-consecration—Encouragements to self-consecration, derived from the office and gift of the Holy Spirit—On the joy of converted sinners in heaven—Motives to decision and zeal, derived from the Saviour’s presence in his churches—Jehovah’s delight in the work of mercy—Conclusion.”

Perhaps we may be reminded, that, long since, this ground has been ably occupied by “Alleine’s Alarm,” and “Baxter’s Call to the Unconverted;” which, on account of the excellency of the works, and the enlarged benefit which we believe to have been derived from their extensive circulation, we thankfully admit. But, surely this will not be urged as any valid objection to benevolent efforts of succeeding times, awakened by a kindred spirit, and directed to the attainment of the same incomparably important objects. Besides, every author may be supposed to have his own orbit of influence, within which he revolves, where the productions of his pen may not only meet with an attentive perusal, but where also they may obtain an earnest recommendation to the notice of others, which, in proportion to the adaptedness of the publication to be useful, must be attended with the most desirable results. Besides which, to many at least, there is a certain attractiveness in a new book upon an old subject, which will procure for it a patient and respectful consideration which,

perhaps, its antiquated, even though more valuable predecessor, would not have secured. But, *ad rem*, the volume before us is deeply serious in its purpose, very explicit in its statements, and exceedingly pungent in its appeals. The reader shall have an opportunity of forming his own judgment.—

“On earth, it is one of their (the unconverted) great objects to escape from reproof. It follows them in an infinite diversity of forms through all the labyrinths of their folly. A parent’s most compassionate tears and entreaties will be offensive. How indignantly did the Jews turn away from our Lord, and reject his words as a hard saying which they could not bear! Just so the men of this world often feel, in reference to the gospel admonition. But all this will undergo a mighty change. A time will come when the most keen rebuke would be thankfully received, if it were but combined with hope. When God will admonish no more, man will feel the worth of his admonition. The last ray of hope in which he lived on earth will, as it expires, and leaves the whole horizon black, without any softening shade whatever, produce in the unconverted sinner’s soul an emotion which on earth we cannot understand. Such knowledge can only be attained by experience in hell. There is, however, much connected with it that we may understand. From that moment the sinner will know, that not a single promise of mercy now invites his faith; that he has nothing to approve and love, but the justice under which he falls; that no Saviour pleads for him in heaven; and that no consolation awaits him through all the length of his everlasting sorrows: for the perfections of Jehovah will cast over the scene of his punishment not one single ray of hope:—

‘Darkness, death, and long despair,
Reign in eternal triumph there!’

“Besides the awful nature of these truths, the possible proximity of their experience is used by our Lord to make them bear more directly on our present practice. He, therefore, directs his hearers constantly to that period when the judgment of God will close the probation of mankind. From thence proceeds the force of every motive to gospel duty, but especially to those duties by which the blessings of divine mercy may be secured. But besides that great event, the uncertain period of human

life is ever kept in view. The close of our existence here, is, to every individual, what the final judgment will be to the whole world. Hence we are called away from every inducement to indifference. Watchfulness is laid upon each soul as the great rule of prudence. For we ‘know not the day nor the hour when the Son of Man cometh.’

“A great mistake is often entertained by sinners when these solemnities are described. To them they are not serious, and therefore they cannot see the reason for all the urgency used in pressing them. Often it will appear as though a tone of severity formed a principle ruling through the whole. But this is quite a mistake. Facts are always the same, whatever our feelings towards them. The loss of God’s favour and love may be esteemed trivial by a man in sin; but Jesus regarded the truth in its real character. And when this is duly considered, our astonishment may be constantly raised at the fervency of his sympathy. His love for sinners is always great, but never manifested itself with so much vividness as when he denounced the guilty and incorrigible. In human language, there is not one passage more full of tender paths than that which expresses his pity for Jerusalem. ‘O Jerusalem! Jerusalem! that stonest the prophets, and killest those that are sent unto thee; how often would I have gathered thy children, as a hen gathereth her brood under her wings, and thou wouldest not. Behold your house is left unto you desolate; and, verily, I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord!’

“Let not the reader suppose, therefore, that these solemnities are laid before him as material that might awaken his fruitless fears. The Lord of heaven and earth is merciful and gracious, and ready to forgive. The humiliating alarms of divine compassion are but the first acts that lead to a sinner’s recovery. Brokenness of heart, and the submission of faith, are the beginning of healthful joy; and, through the abundance of spiritual assistance, can never fail to secure the full inheritance of eternal glory.”—p. 109—112.

As to the occasion of publishing “The dreadful Requisition,” the respected author, in his preface says:—

“The following pages contain the substance of five lectures, which were de-

livered at a series of 'revival' meetings, held on the 26th, 27th, 28th, 29th, and 30th days of December, 1835, in Shakespeare's Walk Meeting House, Shadwell, London. By the brethren who were then present, their publication has been requested. After the mercy which was received by all who attended on that occasion, it would be wrong if any possibility of hazard were suffered to prevent compliance with their request; and, if other motives were wanting, the respect due to those who took so large a share in the undertaking would be sufficient to secure whatever they might wish, provided that the thing itself were practicable."

From this statement, as well as from the title, the reader will naturally conclude, that there must be a very intimate connexion between the subject of this treatise and that which we have previously noticed. In this inference he will be correct, yet they are sufficiently distinct to claim and reward his separate consideration. The pages contain five chapters.

"I. On the law which defines Jehovah's requisition of those who neglect the souls of men. II. On the righteousness of God in making requisition for neglected souls, as it is seen in the claims of humanity. III. On the righteousness of God in making requisition for neglected souls, as it is seen in the principles which regulate society. IV. On the righteousness of God in making requisition for neglected souls, as it is seen in the provisions of mercy. V. On the righteousness of God in making requisition for neglected souls, as it is seen in the richness of distinguishing grace."

These addresses, like the "Appeals," are characterized by considerable vigour of thought, and great energy of expression; but the mind of a deeply interested reader of this work will be chiefly impressed by perceiving, that the obvious design of the author throughout these benevolent labours, is to be instrumental in "turning sinners from darkness to light, and from the power of Satan unto God." It is quite manifest, that he is so much concerned for the attainment of this unspeakably important object,

as to become comparatively indifferent to every subordinate consideration. In the chapter on the provisions of mercy, he says:—

"When Esther, the queen, knew that her people were in danger, without any provision for appeasing the king, she ventured on an act which hazarded her life, for their deliverance; and Moses, when Horeb itself melted and shook beneath the burning of deserved vengeance, cast himself before his frowning God, crying, "Spare this people, I beseech thee, or else blot out my name from thy book." He bore in his hand no sacrifice with which to atone for Israel's gross idolatry. His decision in the camp, and his supplication on the mountain, were both induced by the bare possibility of awakening divine compassion. Thus God has taught us that no discouragement can remove the obligation of his law. But this is not the condition in which we are called to labour. Grace has rent the veil of heaven's most holy place, and there we see the perfect propitiation placed by God's own hand, the Intercessor who can never die, pleading for the objects of our compassion with a reconciled God, and our Father. There the Infinite Eternal is seen divested of all his terror, and waiting to be gracious. When these facts were first declared on earth, they awakened a glow of feeling of which the most simple record stands out on the page of history, bidding defiance to all imitation by the most exalted poetic energy. When it was declared that the Messiah was come, good men and angels were alike influenced with an holy ecstasy. What, then, shall cover our inconsistency and guilt, if we, with the same facts before us, proved by the experience of so many ages, grow indifferent to the state of sinners, to whom they are of such immense importance? Oh, let us consider, and rather seek for apostolical devotedness. Knowing the terrors of the Lord, we should persuade men, 'For we also are ambassadors for Christ, as though God did beseech them by us, let us pray them in Christ's stead to be reconciled to God; for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.'—p. 69.

Should the demand for these essays to do good be commensurate with their adaptedness to be useful, they will obtain an extensive circulation.

Britannia; or, the Moral Claims of Seamen Stated and Enforced: an essay in three parts. By the Rev. JOHN HARRIS, Author of "Mammon," "The Great Teacher," "The Christian Citizen," &c. pp. 195. Ward and Co.

It is exceedingly to be lamented, that the moral condition of any class of our fellow-men should secure no greater degree of practical sympathy than that which has hitherto been usually exercised in behalf of those brave individuals who encounter the perils of the mighty deep. Besides the privations and hardships to which the nautical profession necessarily exposes them, they appear, to an alarming extent, to be placed without the range of those protecting influences which are so beneficially exerted, amid domestic scenes, and daily interchange of those charities which, in so large a proportion, contribute to improve and adorn our corporate and rural population. There is reason to fear that, in much the greatest number of instances, while distant from land, the mental and moral instruction of the sailor is not merely neglected, but that the most vicious habits are awfully indulged and patronized. And in such a state of things, when he returns into port, what can be expected but immediate exposure to danger, even more appalling than those from which he has just escaped?

With admirable tact and force, in this prize essay, Mr. Harris has described the case, and pleaded the cause of seamen. For the benevolent purpose of suggesting what appears best adapted to effect a salutary change in the character and condition of our sea-faring myriads, whether during the lengthened voyage, or the brief interval of continuance on shore, he has presented the reader with details of distress and crime, which cannot fail to produce a powerful and abiding impression upon every feeling heart; and though some of his remedies, if adopted, may require for their successful application, supplies not immediately within the reach of those who are likely to be

most zealous and active in the cause of humanity and religion, yet it is earnestly to be desired that such appliances as may, with probable advantage, be made to operate on this prodigious mass of moral evil, should be resorted to with as little delay as possible.

The first part of this essay is on "The Present Condition of our Seamen;" the second is "Reasons why the public in general, and all Christians in particular, should Promote the Moral and Religious Improvement of our Seamen;" the last is, "The Means by which the Condition of our Seamen might be Improved." Each of these subjects is treated with the author's well known acumen and ability. Much as we should be gratified by introducing copious extracts from each of these parts, we must content ourselves by supplying one from that which treats of the Moral and Religious Improvement of our Seamen.

"Here, then, is a class whose religious privations are such, that a person judging hastily, and from appearances, might almost be tempted to think that the God of mercy, in providing the means of grace for others, had disregarded and passed them by. The Sabbath which he has given to others, is but seldom enjoyed by them. The ordinances of public worship which he has instituted for the general good, shed little of their influence upon them. Could the person bring himself to believe in the pre-existence of the soul, he might almost imagine that they belonged to a class which, for some unparalleled guilt in a former life, were doomed to be excepted from the ordinary provisions of mercy in this life. But the privations under which they are labouring are partly voluntary, and partly involuntary. By far the greater proportion, we have seen, is voluntary—and of that we must divide the guilt with them. The explanation relative to that which is involuntary is easy: the ordinances of nature are older than the ordinances of grace, and were not meant to be controlled by them; and the sailor, by placing himself almost entirely at the disposal of the former, is deprived of the full enjoyment of the latter. Now, if one of the great laws of nature, relating to the supply of

food, had failed to a people for only a single season, and involved them in scarcity and famine, should we not hasten to their relief? But here is a class to whom, owing to the peculiarity of their calling, the great ordinances of grace which supply the bread of life, come scantily and irregularly; and this not for a season merely, but for all time. Here is a class whose probabilities of salvation, humanly speaking, are incomparably less, at present, than those of any other class of the community. And why? Because their *opportunities*, their *means* of salvation are less, and God is a God of order, who works by means." pp. 58—60.

Many reasons, perhaps, might be assigned, why this work can scarcely be expected to excite so much interest as "Mammon;" but that it will be the valuable means of directing enlarged attention to one of our most important institutions, we cannot permit ourselves to doubt.

The Sunday Scholars' Annual, and Juve-

nile Offering. Edited by J. Burns. pp. 192. Wightman.

Nothing in the form of encouragement to children to desire instruction, should be neglected. They should be counselled, invited, and rewarded. In accomplishing the last, "The Sunday-scholar's Annual" will be found very serviceable. Its external and internal attractions will be highly acceptable to those of tender age, for whom they are prepared; and a shilling thus given may be attended with final results of inestimable value. To every benevolent well-conditioned mind, it must be exceedingly gratifying to observe the continued and growing interest which is taken in the improvement and happiness, not only of the branches, but even of the twigs and tendrils of our widely-spreading population; and, from these circumstances, we cannot help arguing that succeeding generations will derive incalculable advantage.

BRIEF NOTICES OF RECENT PUBLICATIONS.

Three Lectures on the Polity and History of the Hebrews, from the Exode to the Advent of the Messiah; including a brief notice of the Jewish Sects; delivered to the members of the Sunday School Union Library and Reading Room, Paternoster Row; on Wednesday evening, Feb. the 10th, March the 9th, and April the 13th, 1836. By John Hoppus, M.A., Professor of the philosophy of the mind and logic, in the University of London. pp. 191. Sunday School Union Depository.—This is an excellent epitome of memorable events recorded in sacred and profane history, and occupying a period of time extending through many generations. The persons for whose immediate benefit these lectures were prepared and delivered, are fully entitled to all the assistance and encouragement that can be afforded to them. Amidst many sacrifices, and much self-denial, they pursue their important and benevolent labours. That they may effectively teach, it is essential that they should be taught. In many instances, their opportunities are few, and their means are slender. That as far as possible a remedy, answerable to these difficulties, may be supplied; the

Sunday School Union have made arrangements, not less creditable to their understandings, than to their liberality; they have provided a Library and Reading Room—which, at a very trivial expense, furnish considerable advantage to Sunday school teachers.

"The Library," says Mr. Hoppus, "contains eight hundred volumes, chiefly on sacred literature, education, biography, and history, and the Reading Room is supplied with about thirty magazines and reviews, and with the leading newspapers published under the auspices of religious bodies. Lectures are delivered monthly to the members, on subjects, either connected with religious literature in general, or relating more directly to the interesting and important duties of Sunday school teachers. Two classes, also, meet weekly;—one for the study of the French language, the other for geography and the use of the globes."

The volume before us will be a valuable addition to the library. We hope, however, that the perusal of it will not be confined to the Reading Room in Paternoster Row, but that in one way

or another it will be placed very generally in the hands of young persons, whether they be Sunday school teachers or not.

The Present State and Claims of London, by Robert Ainslie. pp. 72. Seeley.—This is an irresistible appeal to all that is holy and benevolent in man. He that can rise from the perusal of this publication without a lament over the awfully degraded and affecting state of a large proportion of the inhabitants of this vast metropolis, must be himself in no enviable condition. Alas! what dens of vice, what deeds of darkness, what scenes of wretchedness! What panacea, for disease so deeply-seated and so widely and rapidly extending its ravages, can be provided? Evangelical instruction. Instead of sinking in utter hopelessness let every Christian bestir himself and come to "the help of the Lord,—to the help of the Lord against the mighty." Let that excellent institution for promoting whose operations the "entire profits" arising from the sale of this address "will be devoted;" and kindred Societies multiply and perpetuate their valuable exertions, and, if God be pleased to sanction and succeed their pious efforts with his benediction, what may not be expected?

1. *The Latter Days, and Signs of the Times.* By T. F. pp. 36. Palmer.

2. *Christ's Personal Reign; a Poem.* By John Hendrick Pelly. pp. 34. Palmer. Though we do not exactly sympathize in the statements contained in either of these tracts, yet we think the first of them may be read with advantage. As to the second, we hope the author is a much better man than a poet.

Prideaux's concise Rules for acquiring the Genders of French Nouns. pp. 34. Thomas. Third edition.

Negro Apprenticeship in the Colonies. A Review of the Report of the Select Committee of the House of Commons, appointed to inquire into the "working of the Apprenticeship System in the Colonies, the Condition of the Apprentices, and the Laws and Regulations affecting them which have been passed." pp. 44. Hatchard.—On examining the statement of facts exhibited in this well-written pamphlet, it will be distressingly manifest that the acclamations of joy sounding throughout the British empire on the first of August, 1834, have even since that time from multitudes of the colonial population been responded to by the lash of the whip, the shriek of the sufferer, and the chain of the manacled. "From the first of August, 1834, to the first of August, 1835, number pun-

ished, males, 16,221, females, 9174—25,395. Nature of punishment; flogging, 7125; Imprisonment, 1249; treadmill, 1176; penal gang, 2941; repayment of time, 9433; solitary confinement, 2886; switching, 585." The British parliament will surely not permit such a state of things to continue.

The Objects and Motives of modern Nonconformists. A Sermon preached in Hingham Chapel, Norfolk, December 20, 1836, the day on which it was opened for divine worship. By John Alexander, minister of Princes' Street Chapel, Norwich, pp. 35. Jackson and Walford.—Mr. Alexander's text is, "He loveth our nation, and he hath built us a synagogue." "I think it desirable," he says, "to explain the objects which we have in view, and the motives by which we trust we are influenced." The objects are "for the purpose of preaching in them (our places of worship) the glorious gospel of the blessed God," "The conversion and salvation of sinners," "Collections in each, of a church of Jesus Christ." The motives are, "the love of our country," "Love to the church," "Love to Christ." We sincerely hope that the instructions recorded in this discourse may be extensively circulated, and be rendered permanently influential.

Scripture Appeal to the Senses. An occasional Reflection. pp. 69. Page, Hammersmith.—Our readers must not conclude from the brevity of this title that the work it announces is of ephemeral importance. On the contrary, while the subject it treats is grave, and the discussion of it sensible, it involves principles and duties which no considerate man will ever contemplate but with the profoundest respect and veneration. Whoever the writer may be, he is evidently no trifler. He thinks deeply, feels acutely, and expresses his "occasional reflection" very powerfully. We hope it will secure for itself general attention.

1. *Gems of Piety; selected from Christian Authors; intended as Hints for Reflection.* pp. 240. Warren.

2. *Family Poetry; chiefly devotional.* By the Editor of "Family Worship," "The Sacred Harp." &c. pp. 236. Tilt.—These neat gilt-edged volumes occupy comparatively little space, and may be much esteemed, not only on account of the valuable prose and poetry which adorn their pages, but as most entertaining and edifying companions in a walk or a ride; regulating the intellectual and spiritual

senses, while the balmy air refreshes and invigorates the animal economy.

A Scriptural View of the Ordinance of Christian Baptism: or the Immersion of Believers the only Baptism warranted by the Word of God. By William Hancock. pp. 56. Wightman.—We consider the arguments and illustrations comprised in this well-written tract as fully bearing out the title by which it is announced to the public. "A scriptural view of the ordinance of Christian baptism." This is much more than can be said of multitudes of sermons, tracts, treatises, essays, and volumes, which have issued from the press to render plausible the human rite of infant sprinkling. Mr. Hancock

has done well, and we feel assured that his labours will not be in vain in the Lord.

A Word to the Candid Churchman upon Church-rates.—The style and spirit of this tract are highly creditable to the author. The argument is powerfully convincing, and the design such as ought to secure the approbation of every candid mind. We cannot refer our readers to any thing within the same compass, that we think equally satisfactory. Let but dissenters pursue the calm, dignified, and intelligent example exhibited in these pages, and the issue of their appeal will not long remain doubtful.

OBITUARY.

REV. RICHARD ASHWORTH.

THE REV. RICHARD ASHWORTH, pastor of the Baptist church at Lumb, was born at Cloughfold, in the Forest of Rossendale, Lancashire, on the 4th of October, 1799. His parents, Lawrence and Rachel Ashworth, were regular hearers at Goodshaw chapel, about three miles from Cloughfold. He was a distant relation to Dr. Caleb Ashworth, who succeeded Dr. Doddridge, as tutor of the academy at Northampton:—very early in life, however, the subject of this memoir had to drink deeply the cup of affliction. His father died when he was only eight, and his mother when he was but eleven years of age. Being thus deprived of the best guardians of his youth, he was left to seek a friend and a home, wherever a gracious and wise Providence might direct. From this period, to his twenty-fourth year, he had no fixed dwelling-place. By what means his conversion to God was effected, nothing certain is known. In 1823, he became a member of the Baptist church at Goodshaw, then under the pastoral care of Mr. Pilling. In 1827, he was invited by the church to engage in the work of the ministry; and preached frequently at Lumb, about three miles from Goodshaw. From the blessing of God upon his labours, the Baptist church at Lumb took its rise. In 1828, he baptized eight persons; and on the 19th of November, the same year, these, together with ten others dismissed from Goodshaw, were formed into a church; over which, on the same

day, Mr. Ashworth was set apart as its pastor.

The place of worship in which they assembled soon became too small for the increased congregation; and in the following year, 1829, the building of a new meeting-house was commenced, which was opened on the 24th of March, 1831, capable of containing from six to seven hundred persons. The ground on which the chapel is built, with a burying-place, were given by a benevolent gentleman who is a member of the Established Church. In this place, Mr. Ashworth continued to labour, with a zeal and assiduity beyond his strength, till he became the victim of over-exertion, in the midst of his days and usefulness.

On Sunday, the 16th of August, 1835, he preached for the last time a funeral sermon, from Deut. xxxii. 29—"O that they were wise, that they understood this, that they would consider their latter end." On the following Wednesday, with little pain of body, much peace of mind, and remarkable resignation, he expired, aged thirty-four years: leaving to lament his departure, a congregation averaging three hundred persons, two hundred Sunday scholars, and a church consisting of fifty-three members.

As a Christian, few discovered more of the meekness and gentleness of Christ. If it had not been for the work in which he was engaged, and which called him forth now and then

into notice, beyond the sphere in which he regularly laboured, he would have been known to very few. Wherever he was known, however, he was highly esteemed, and especially for this quality. It procured him many friends among some very respectable families, who would often send for him, and seldom let him leave them, without some token of their kindness.

His self-denial, and devotion to the welfare of the church of which he was the pastor, were remarkable, during the whole of his ministerial career. Though he had a wife and four young children looking up to him for support, and though his salary during the whole seven years of his ministry, was by no means adequate for their maintenance, so that he had, from necessity, to engage in secular employ, he never complained; nor was there ever any difference between him and his people on this account. He was himself a poor man, and was satisfied in labouring among a poor people. He has often told the writer of this memoir, that he felt himself so unfit for the work in which he had engaged, that as soon as his people could meet with some one more suitable, he would resign his charge. So great was his self-denial, for the welfare of the place where he laboured, that when collecting money for the debt of the chapel, and any one, knowing his circumstances, gave him something for himself, he put it to the collection—though it is well ascertained that by this means, he abridged his own, as well as the comforts of his family.

As a minister, he would not be called eminent, either for natural or acquired abilities; yet, considering the limited means he enjoyed, he was more than could have been expected. A stranger hearing him, would hardly believe his ministry had been the means of so much good. His usefulness was among them that knew him well, and with whom he had lived from his youth. His preaching was commended more by moral qualities, than by any mental endowments or acquirements. He was by no means destitute of genius, and sound judgment. When he stood before his people, they saw a man whose object in preaching they never suspected to be any thing but the good of their souls, and the glory of God. He had a good report of them that are without. In his deportment, he was affable and

obliging, carefully avoiding speaking evil even of those who had given him occasion.

Surely we may say, when we look at such a man, God makes his strength perfect in weakness—that he builds up his church, and carries on his cause, not by might nor by power, but by his Holy Spirit. Who could have supposed that a person naturally of so weak a constitution, born and brought up in seclusion from society, deprived of his parents in his youth, and on whom poverty pressed its hand, would have been the means, through many trials, of commencing an interest in a destitute situation, where there is now a place of worship, to which numbers on every succeeding Sabbath are coming as doves to their windows? Of these many were accustomed to make the Lord's day, a day either of open profanity or sinful pleasure. The work of God went on while the instrument was hardly either seen or heard. All glory to the Lord! But certainly it was his pleasure to favour the seven years' ministry of this almost unknown servant of his, with more blessings than fall to the lot of many a popular preacher in a much longer period. He rests from his labours, and his works do follow him. The evening of life came suddenly upon him, but he had finished his work. A few days before he died, he conversed with more than usual freedom on the atonement of Christ; and observed, he felt that to be his only foundation. The clouds of the valley now cover him. There is no marble tablet erected to his memory—no sculptured monument to tell where he lies, who he is, or what he has done—in poverty he lived, laboured, and died. His grave was wet with the tears of a bereaved widow, and four small children, an increasing congregation, and an affectionate church.

"Far from the madding crowd's ignoble strife,
His sober wishes never learn'd to stray;
Along the cool sequester'd vale of life,
He kept the noiseless tenor of his way."

His funeral sermon was preached the Sabbath but one after his death, to a crowded and an affected audience—from a portion of Scripture selected by himself: 2 Cor. xiii. 11: "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."

THOMAS DAWSON

Bacup.

RELIGIOUS INTELLIGENCE.

AMERICAN SLAVERY.

THE following, though not properly an article of intelligence, came too late in the month to occupy an earlier position in our pages. And we deem the subject too pressing and important—identified as it is with the cause of justice, humanity, and religion—to detain it from the immediate consideration of our brethren.

ED.

To the Editor of the Baptist Magazine.

SIR,

Will you allow me, through the medium of your pages, again to invite the attention of the Association, and other anniversary meetings of our denomination, to the subject of American Slavery. I fear that the necessary, and, I trust, useful agitation of the church-rate question, will injuriously divert them from this, and other important objects: and recent communications from America afford painful evidence that the abolitionists of that country are, at present, more than ever in need of our sympathy and encouragement. If I could persuade myself that the excellent monthly fourpenny periodical, edited by our esteemed brother Price, and entitled, *Slavery in America*, is as extensively circulated among us as the importance of its object—and the manner in which it has hitherto been conducted deserve—I should scarcely deem it necessary thus to trespass upon your columns. My slight correspondence with some of our American brethren, during the past year, has furnished ample proof, that the course so generally adopted at our last anniversaries, has materially encouraged and aided the abolitionists in their arduous enterprise. It is, perhaps, not too much to add, that our example had its use in stimulating other religious bodies in this country, to convey to our American brethren an expression of their sentiments on this deeply-affecting subject.

Roused by the remonstrances, and encouraged by the sympathies of their English brethren, many ministers and churches of our denomination have, during the past year, openly espoused the cause of the abolitionists, and expressed their sentiments and determinations, in terms equally honourable to their humanity, their love of liberty, and their religious principles. It is gratifying, that the stigma attaching to our distinctive appellation as a section of the universal church is thus, so far, in

course of being wiped away; but it must not be concealed, that a very large proportion, perhaps a considerable majority, of ministers and churches of our denomination in that land of boasted freedom and equality, are still the apologists, if not the advocates, of this accursed system. The men who have espoused the right side of this afflictive question have therefore to encounter a kind and an amount of opposition and annoyance, of which it is almost impossible for us to form an adequate conception, and have the strongest possible claim to all the aid we can render them. In addition to the censures and opposition of so large a portion of their immediate religious connexions, they have also to share in the obloquy and persecution, with which the abolitionists, in general, are so universally and so relentlessly, pursued by their countrymen. Astounding as the lawless violence, and diabolical rancour, with which G. Thompson and his coadjutors were assailed seemed to us, abundant and painful evidence has been since furnished, that these unseemly manifestations of popular violence were only the effervescence of a feeling which pervades every class of the community. Nor do the most recent communications from that country afford any evidence that more calm and just views of the character and aims of the abolitionists are even yet entertained, by those who ought to be above the influence of mere party-feeling and prejudices; and, from their station and influence, to allay, rather than exasperate the baneful animosities and contentions, so generally prevailing around them. In General Jackson's valedictory, as well as in Van Buren's inaugural address, just arrived in this country, the conduct and aims of the abolitionists are stigmatized as subversive of the peace and welfare of the community, while their character is denounced by the former as utterly undeserving of the confidence or re-

spect of their fellow-citizens; and the new President, not content with descending to identify himself with the administrators and abettors of a system which outrages every principle of humanity and justice, and threatens, if not speedily abolished, the dismemberment and destruction of his country, avows his determination never to sanction any legislative enactments for its termination, except with the concurrence of those who are determined, at all hazards, on its continuance.

It thus appears, that, during the next five years, at least, the abolitionists must expect to be borne down by all the influence which the executive government can, either directly or indirectly, exert against them. Need I say any thing more to evince how exceedingly desirable it is, that they should be fully and promptly assured that, however their besotted countrymen may resist or decry their benevolent efforts in the cause of the oppressed, they may still confidently rely on the sympathy, approval, and prayers of no inconsiderable number of their fellow-Christians in the churches of Britain.

May I, therefore, respectfully suggest, that our associations would do essential service to the cause of humanity, justice, and religion, by again adopting resolutions, or addresses, expressive of their unaltered feelings on this painful subject, and taking the same or similar means of conveying them to America, as were so successfully adopted last year. It may, however, be better to make the expression of our sympathy with the abolitionists, and our earnest desires for their success—instead of the condemnation of the conduct of American Christians, in reference to negro slavery, as last year—the leading object of the addresses or resolutions; and if the vituperation of the abolitionists by the retiring President, were alleged as the principal motive for the renewed and so early expression of our sentiments, it might more effectually encourage them under the increasing difficulties of their position. I will not anticipate the objections which I am aware might be urged to this suggestion, but leave it to the Christian consideration of my brethren, and to the blessing of Him who is well pleased with the fullest expression of right feeling, or the humblest endeavours to benefit even the least of his brethren.

I am, Sir,

Yours very respectfully,

Bath, April 19, 1837. JOHN JACKSON.

SYDNEY, NEW SOUTH WALES.

THE chapel which we noticed as being in the course of erection for the congregation under the ministry of Mr. John Saunders, we have now the pleasure to state is completed, and was opened on the 23rd of September last. Mr. Crook, an old Society Island Missionary, who had opened the first voluntary chapel and the first Episcopal church in Sydney, opened our first Baptist chapel also, by prayer and singing. Mr. Saunders read the Scriptures, and Mr. Jarrett, the Independent minister of Sydney, preached an excellent sermon, from "Who hath despised the day of small things?" Mr. Mansfield (Wesleyan), who had been instrumental in procuring the ground, and who had in every way exerted himself to forward the interest, gave a detailed account of the rise and progress of the congregation and the building; and concluded the morning service. The evening's engagements were commenced by Mr. Mansfield; after which, Mr. M'Kenny, for twenty years Wesleyan missionary in Ceylon, prayed; and Mr. Saunders preached, from "What hath God wrought!" Mr. Bourne, a staunch friend to the cause, led the singing. Although the weather was unfavourable, the congregations were excellent.

We are exceedingly glad to find that the only Baptist chapel in the colony of New South Wales is likely to be entirely out of debt very shortly, notwithstanding the expenditure has been about £1,400, and this with very little help from our own denomination; the greater part having been contributed by Mr. Saunders' personal friends here, and those who have become attached to his ministry, since his settlement at Sydney.

SOUTH AUSTRALIA.

The Directors of the South Australian Company, have received very pleasing intelligence of the arrival of five of the first ships in South Australia, all well, together with a brief report of those parts of the Colony already visited; and so far as observation has at present ascertained, they appear to be of the most promising and inviting description.

THE BAPTIST CAUSE IN SCOTLAND.

To the Ministers and leading Members of the Baptist Churches in England.

Dear Brethren,

It is with the greatest diffidence that

I presume to address you on a subject on which I made a few remarks in the January number of the Baptist Magazine, and to which I take the liberty of again directing your attention, now that the time approaches when many of you will be called together to consult on the measures that ought to be pursued for promoting the interests of the cause of religion in general; and those of the Denomination to which we belong in particular. I am aware that the calls upon your consideration and effort are many and varied, and that none are more urgent than those of the kind that I now venture to make; but still, although my mind may be somewhat biassed by the circumstances in which I am placed, along with others of my brethren, who are now wandering about on the Sabbath, as sheep without a shepherd, I cannot think that there are many cases which have a stronger claim upon your favourable attention, than the one which constitutes the ground of my present appeal; would that I were able to plead in its behalf in a manner at all corresponding with my feeling of its importance! Permit me, before I proceed to revert to the facts on which I founded the few remarks that I made in the last, which were, that in all our large towns, there is a vast mass of our population sunk in irreligion and spiritual apathy—that a great and increasing portion of the community are rapidly rising in intelligence and mental acquirements—that with very few exceptions there is not in the north a corresponding advance observable in those who ought to be the leaders and directors of the public mind—that consequently, the office of the sacred ministry is often despised where it ought to command respect; and hence, that humanly speaking a great amount of mental energy, that ought to be made to bear beneficially on the lower grades of society, is not only lost to the causes of their amelioration, but becomes, in fact, the most powerful engine of the Prince of darkness in augmenting the evil which we all deplore. No doubt other denominations as well as our own, are implicated in the guilt of permitting such a state of things to exist, without making a more strenuous effort for its removal than has yet been made; but it is with ourselves that we have more especially to do, and we ought to act as if there were none but ourselves in the field. Surely, then, our brethren in England cannot feel satisfied to have such towns as Aberdeen, with upwards of sixty thousand inhabitants;

Dundee, with a number nearly as large; and many other towns in Scotland, of considerable importance, without a single minister of their denomination in them! Surely they will not rest, now that the subject has been placed before them by different individuals who have been impressed with its importance, without making a strenuous endeavour to get at least one able minister settled in each of these towns in succession, as competent men can be found; for they will thereby secure in addition to the direct local advantages, a considerable amount of efficient co-operation, in promoting the great general objects of the denomination. Since the last time I wrote on the subject, the only English Baptist church that ever existed here *has been broken up*—the members scattered among different denominations—and the chapel shut, for want of a preacher suitable to the important station—a station so important, not only from its being, I may say, the metropolis of the north, but especially from the peculiar facilities which it possesses for the education of young men for the ministry; that, under suitable superintendence, it might itself, in a short time, be able to send supplies to many of the destitute places around. So much is the importance of this object beginning to be felt among ourselves (nor is the feeling by any means confined to Aberdeen), that the handful of Scotch Baptists here (about thirty in number), have lately engaged an excellent young man; who, while he is assiduously doing the work of a city missionary, is anxiously cultivating his own mind for more extensive labours. With the assistance of other Scottish friends, they propose forthwith to engage other three, whom they expect to obtain from different quarters: these, along with one whom I intend to support myself, as soon as I can find on apparently possessed of suitable talents and piety, will make five; who, I hope, will, ere long, be under a system of educational training for future usefulness in a more public way; while, in the meantime, they will be occupied in privately cultivating some of the moral wastes that exist, in various parts of our city. Brethren, we are in earnest, but we feel that we are weak; and you cannot but perceive how desirable it would be to have a man stationed here, sufficiently qualified to direct the studies of such young men. Worn out, however, with looking for such a man in vain, for several years past, some of us have resolved to wait no longer; but

at once to try whether something cannot be done in our own humble way, to remedy, in part, the existing deficiency of labourers. And who knows but that God, in his kindness, may bless us in the attempt, and send us assistance that we dream not of? At all events, if we could only get the men, we can be at no loss for elementary tuition here; and wherever we can find talents, combined with piety, which we can engage in the service, we have resolved, according to our pecuniary ability, to get them cultivated as we best can, for the important work of calling sinners to repentance, and establishing and building up those who have already received the truth in the love of it. It may be asked, why not send any young men that might be found, to an English academy at once? I reply, first, that the destitute part of our population requires *immediate assistance*; secondly, that if we were to send them to England, they might never find their way back; and, thirdly, that according to our plan we think we can get three educated here at the expense of one in an academy, besides receiving all the advantages of their missionary labours.

I will add no more, but sincerely hope, that amid your various deliberations at your meetings in May, you will find room for discussing the question, *Can nothing be done to meet the exigencies of Scotland?*

I am, Dear Brethren,
Yours, &c.,
M.

Aberdeen, April 10, 1837.

HOME MISSIONARY SOCIETY,
OXFORDSHIRE.

On Tuesday, the 28th of March, the thirteenth Anniversary of the Auxiliary Home Missionary Society for Oxfordshire, and parts adjacent, was held at Hook Norton. The morning service was commenced by the Secretary; a discourse was then delivered by Rev. T. Coles, M.A.; and the Rev. C. Durkin concluded by supplicating the divine blessing. In the afternoon, the Annual Meeting was held. Mr. William Huckvale kindly engaged to preside. The Secretary read the report; which stated that ten ministers were aided in extending their evangelical labours to their respective vicinities. A representation was made by the minister at Ensham of the great need of religious instruction in the numerous villages and hamlets in his neighbourhood. The low

state of the funds, however, prevented the Committee from engaging to enlarge their operations. Resolutions were moved and seconded by Messrs. Catton and Whitta (Indeps.), Coles and Taylor, Wassel and Stephens, Pryce and the Secretary.

Rev. W. Catton was unanimously requested to act as secretary conjointly with Rev. John Kershaw. One of the resolutions, in particular, was most cordially supported by the meeting: viz.

"That the principal churches within the sphere of the society, be requested to take each a district immediately around them, to the extent of four or five miles, for the purpose of ascertaining its spiritual necessities, and of devising the means of supplying them; and also of receiving, under their direction and superintendence, the home missionary stations within the said district: and thus concurring more effectually with the Auxiliary in promoting its important objects."

The churches referred to, are those of Bourton-on-the-water, Chipping Norton, Burford, Coate, Oxford, Abingdon, and Fairford.

The evening service was begun by Rev. W. Catton; Rev. R. Pryce preached to a full and attentive congregation. On account of the inadequacy of the funds to carry on the operations of the society, even on the present scale, earnest appeals were made both in the report, and in the address of the several speakers, to secure their augmentation. There was, at the same time, evinced a deep sense of the indispensable need of the blessing of God, to render even the amplest means effective to the conversion and salvation of sinners.

The amount of the collections was £6. 2s. Considering the unfavourableness of the weather, the secluded (though romantic) character of the village, and the smallness of its population, the attendance, particularly in the afternoon and evening, as well as the contributions, was more encouraging than might have been expected. It is due to Rev. Mr. Jarvis, and his friends, to state, that the visitors were received with great Christian kindness and hospitality.

JOHN KERSHAW.

STATE OF THE POOR AT CHALFORD.

SIR,

With much pleasure and gratitude, acknowledge the reception of the following sums for the relief of the poor

in this neighbourhood; at the same time would beg to state, that their condition is still distressing, and their prospects, as it regards employment, are as dark as when the first appeal in their behalf was made in the magazine for March.

THOMAS OWEN.

Eastcombs, April 13, 1837.

	£	s.	d.
Hadleigh. Mrs. Susanna Fox,			
per post.....	5	0	0
Bornet. N. Roberts, Esq., by			
Rev. J. Dyer, to Mr. J.			
Heskins.....	10	0	0
Bourton-on-the-water, from			
Mr. Reynolds, of Staughton,			
and a few friends, members			
of Rev. Mr. Coles's church,			
To Mr. J. Heskins.....	5	12	0

LUTON, BENS.

At a meeting of the friends of missions, held Feb. 7, 1837, the following resolutions were passed unanimously:

1. That a society, in connexion with Union Chapel, Luton, be now formed, to be called the Luton Union Missionary Society in aid of Foreign Missions.

2. That all persons subscribing ten shillings per annum, or upwards, shall be members of this society.

3. That the business of this society shall be conducted by a treasurer, two secretaries, and a committee—three members of which shall constitute a quorum.

4. That in accordance with the principle of union between Baptists and Pædobaptists, as recognised by the church and congregation, the whole of the subscriptions and donations, after deducting incidental expenses, shall be equally divided between the Baptist and London Missionary Societies.

5. That a general meeting of the subscribers be held once a year, when the accounts shall be presented, the proceedings of the last year stated, and a new committee appointed.

6. That Mr. B. Bolton be treasurer, Mr. W. Bolton and Mr. F. Harrison secretaries, and the following gentlemen a committee for the ensuing year, with power to add to their numbers:—

- MR. E. WOAKES
- J. JOHNSON
- S. SPENCER
- J. JONES
- J. K. TRANTER
- C. HARRISON

It is intended to unite the above with the County Missionary Society.

PONTYPOOL, MONMOUTHSHIRE.

Sept. 27, and 28, 1836, a new chapel was opened for divine service, at Pontypool, Monmouthshire, known by the name of Penygarn Baptist Tabernacle, when the Rev. Messrs. Roberts, of Bristol; Roper, ditto (Indep.); Jones, Cardiff; Jones, Blaenervon; Watkins, Caermarthen; Hiley, Llanwenarth; Evans, Pontchydryon; and Jenkins, Hengoed, preached on the occasion. The TABERNACLE is one of the most commodious, and well built chapels in the Principality. It measures fifty feet by thirty-six in the clear, and twenty-six from the floor to the ceiling, with a four deep gallery on each side, and six deep in front, and a large vestry, one end, thirty-three feet by fourteen, in the clear.

It was built under the superintendency of Rev. T. Morris, minister of the place. This is the tenth chapel, (including enlargements) which Mr. Morris has been the cause of building in the four places where he has been stationed the twenty-six years of his ministerial labours, in connexion with the Particular Baptists.

The expense incurred, including purchase of ground, &c., &c., amounted to £1250, of which sum, £600, have been already paid off by the members, and other individuals in the town. The trustees are preparing by W. Buxton, Esq., Gray's Inn Lane Terrace, London. It was thought necessary not only to build a new chapel, but to move its site into the town, as the old chapel of Penygarn was built on a hill, almost surrounded with woods, about a mile from Pontypool, a hundred and ten years ago, and is incommodious, and in a very bad state of repair. This old church, under the blessing of God on its exertions, and the unremitting labours of its ministers in spreading the gospel in every direction, has been the mother of upwards of ten churches in this county, at the distance of from three to ten miles from the mother church, which are all in a flourishing state. As it is the first time this church has solicited the pecuniary aid of other churches, they hope they shall find much encouragement from their brethren in Wales and England, in assisting them to pay off the remaining debt.

W. D.

ON THE DECREASE OF CAPITAL PUNISHMENT.

THE writer, during a residence of a few years in India, was deeply affected

by the sacrifice of human life arising from the prevalence of the Suttee, the exposure of the aged and sick upon the banks of the Ganges, the mortality of pilgrimages, &c.; and since his return to his native land, his sympathies have been exercised by the prevalence of capital punishments. A French writer, M. Lucas, observed: "To sacrifice a man in honour of an abstract principle of safety, is like following the example of the Indians in offering human sacrifices to their gods. There is a kind of atheism in the stroke which takes from man the responsibility of his destiny, and which sends him to the grave in the midst of his crimes." It is a source of gratification to every enlightened and philanthropic mind, that considerable ameliorations have been introduced into the criminal law of almost all the states of Europe, and in the United States of America. Still much remains to be done; and the present period is eventful in the reform of British jurisprudence.

The inefficiency of sanguinary laws to repress crime is evident from painful experience. The authorities to establish this position are numerous and of the highest respectability.—"In England, during the reign of Henry VIII., 2000 criminals, on an average, were executed annually for theft and robbery, beside other malefactors."—(Hume, vol. iv., p. 275.) Sir Thomas More tells us that it was not uncommon to see twenty thieves hanged at once on the same gibbet. And yet, notwithstanding this profusion of blood, property was never more insecure than at that period.

The Rev. T. Roberts, of Bristol, in his visits to prisons in England from time to time, has fallen in with many convicts under sentence of death:—in 167 instances he inquired of the malefactor, whether he had ever witnessed an execution? It turned out that all of them, excepting three, had been spectators in the crowd upon these melancholy occasions, which the legislature designed to operate as warnings to the profligate. So much for the "efficacy" of sanguinary examples in deterring from crime.

The recent amelioration of the severity of the criminal laws, is a subject of gratulation. Lord John Russell, in his able speech on "The amendment of criminal law," March 21, 1837, observed: "In their report, presented to Parliament last Session, the Commissioners stated that there were many offences now capital, from which capital punishments ought to be removed. The

disproportion is great between the number of persons sentenced to death under the present laws, and the number executed. In 1835, the whole number condemned, was 523—the number executed, only 34. 1836, the number condemned, was 494—the number executed was 17. The punishments are in great disproportion to the convictions. With respect to murder, 25 persons were convicted in 1835; one of these was pardoned in consequence of informality in the indictment, three were transported, and 21 were executed. For burglaries, 123 were sentenced to death, but only one executed. For the crime of shooting with intent to murder, 60 were sentenced to die, and two only were executed. For robbery, 202 were convicted, and no person executed. For burglary, it appears that since 1832, there have been three persons executed; in 1833, one; in 1835, one; and in 1836, one. The great disproportion between the number of convictions and of executions, is open to strong objections. Besides, it places in a very painful situation the Judges of the land, and the Secretary of State, who are obliged to administer a law which generally is not carried into effect.

Who is not interested in this subject, both personally and relatively! How painful the situation of many, who, being liable to serve on juries, feel a conscientious scruple to assist in a verdict affecting the life of a man, and who cannot be satisfied that they are in no wise responsible when acting a part, without which every sanguinary statute would be inert. The present time is eventful, as the revision of the criminal code is now under the consideration of the Imperial Parliament. Petitions and representations to the members of that august assembly are very desirable and important. May the sentiment of revelation be speedily fulfilled—"Mercy shall be built up for ever."

J. PEGGS,

Bourn, Lincolnshire,
April 19, 1837.

ORDINATIONS, &c.

LIVERPOOL.

The ordination of Mr. C. M. Birrell, late of Stepney College and Edinburgh University, as pastor over the Baptist church, Byron Street, Liverpool, took place on Wednesday, 16th of November.

The introductory discourse was delivered by the Rev. Thomas Swan, of Birmingham; the questions were pro-

posed, and the ordination prayer was offered by the Rev. James Acworth, theological tutor of Horton College, Bradford; and the charge given by the Rev. W. H. Murch, theological tutor of Stepney College, London. In the evening the Rev. Dr. Raffles preached a sermon to the church. During each of the services, the spacious place of worship (accommodating about 1,300) was perfectly crowded; and at the more private meetings, numerous ministers expressed the feelings of great interest and solemnity, which the transactions of the day had occasioned.

The Rev. James M'Pherson, late of Salt-house Lane Chapel, Hull, has accepted the unanimous invitation of the Baptist church, Salendine Nook, near Huddersfield, to become their pastor, and entered upon his labours on the first Lord's day in March. The late beloved and revered pastor, the Rev. R. Hyde, having resigned his charge, on account of advanced infirmities—being in the eighty-first year of his age—after labouring with eminent success, during a period of forty-two years.

NOTICES.

A Sermon to Young People, on behalf of the Walworth Female Charity School, and School of Industry, will be preached by the Rev. Samuel Nicholson, of Plymouth, on Monday next, the 1st of May, at the Rev. J. Hamblin's chapel, East Street, Walworth, when a collection will be made for the above Institution. Service to commence at four o'clock.

The Annual Meeting of the Essex Baptist Association, will be held at Rayleigh, on Tuesday and Wednesday, May 16th and 17th; the Rev. Messrs. Wilkinson, of Saffron Walden, and Humphries, of Braintree, are expected to preach. Put up at the Lion.

The Buckinghamshire Association of Baptist Churches, will be held at Cheneys, on Wednesday and Thursday, the 10th and 11th of May. Brethren J. Davies and D. Day, to preach on the Thursday. Put up at the Red Lion.

The Fourteenth Annual Meeting of the Western Association of Baptist Churches, will be held at Lyme, on the Wednesday and Thursday of the Whitsun week, May 17th and 18th.

The Anniversary of the Bedfordshire Union of Christians, will be held at Bedford, on Wednesday, the 31st of May, when the Rev. Eustace Carey is expected to preach in the morning, and the Rev. Henry Winzar in the evening.

The Committee of the Society for the Relief of Aged or Infirm Baptist Ministers, instituted at Bath, 1816, will meet (previous to the Annual Meeting), at the vestry in Somerset Street Chapel, Bath, on Wednesday, the 11th of May. All claims upon the funds of the Society must be in the hands of the secretary before twelve o'clock on that day.

EDWARD TUCKER,
St. James's Parade, Bath, Secretary.

The next Annual Meeting of the ministers and churches of the Oxfordshire Association, will be held at Woodstock, Oxon, on Tuesday and Wednesday in the Whitsun week, the 16th and 17th of May. The letters from the churches will be read on the Tuesday evening. On Wednesday morning, the Rev. D. White, of Cirencester, will preach the association sermon, and the Rev. J. Kershaw, of Abingdon, will preach to the young. There will be a sermon in the evening. Put up at the Marlborough Arms.

The third Annual Meeting of the East Kent Baptist Association, will be held, Providence permitting, at Folkestone, on Tuesday and Wednesday, May 30th and 31st. The brethren, Davis and Payne, to preach. Put up at the Folkestone Arms Inn.

The Annual Meeting of the East Kent Auxiliary Baptist Missionary Society, is intended to be holden at Folkestone, on Wednesday evening, May 31st. A deputation from the Parent Society is expected.

The Bristol Baptist Association, will hold the next Annual Meeting, God willing, at Providence Chapel, Perkuap, Westbury, Wilts., on Wednesday and Thursday in Whitsun week, May 17th and 18th. Brother Jackson will preach the Association sermon; the other preachers are brethren Thomas and Cater; brother Russell to write the next circular letter: the subject, "Prophecy a Great Incentive to Christian Exertion for the Spread of the Gospel at home and abroad."

The Annual Sermon on behalf of Stepney College, will be preached by the Rev. J. J. Davies, of Tottenham, at Devonshire Square Chapel, on Thursday evening, June 22nd. Service to commence at half past six o'clock.

The Annual Meeting will be held at the King's Head, in the Poultry, on Tuesday evening, June 29th. The chair will be taken at half past six o'clock, by W. B. Gurney, Esq.

As the treasurer must shortly make up his accounts, those friends whose subscriptions for the current year remain unpaid, are most earnestly and respectfully solicited to forward them immediately. These, with new subscriptions and donations, will be most thankfully received by W. B. Gurney, Esq., Denmark Hill, the Rev. Edward Steane, Camberwell Grove, Mr. George Deane, King William Street, London Bridge, or by the tutors at the college.

BAPTIST HOME MISSION.

We are requested to acknowledge the receipt of another liberal donation of £100, from a friend at Diss, by the Rev. C. Elven, of Bury.

RECENT DEATHS.

Died, March 6th, aged seventy, Mr. Richard Ellis, of Newtown, in the county of Montgomery: for many years an honourable member and useful deacon of the Baptist church in this town. His loss, as a Christian and a neighbour, was deeply felt, but by no one more sensibly than by the writer of these lines. The deceased united himself to this church in the year 1794; when the members, about nineteen or twenty in number, met at Rhydpelen. There was no dissenting chapel in Newtown at that time: Mr. Ellis had the pleasure of seeing one built here in 1803; and afterwards three times enlarged—in the years 1814, 1821, and 1837. What hath the Lord wrought in that church, since the days when Mr. Ellis, and some other friends yet alive, were first struggling to establish the interest of Jesus Christ in Newtown! Surely "the wilderness and solitary places are made glad." Mr. Ellis has had the pleasure of witnessing above five hundred joining themselves to this church, in the town and in our country stations, during the last six years! B. PRICE.

Died, at Crayford, Kent, March 21, 1837, in the sixty-seventh year of her

age, Mrs. Rebekah Smith, wife of Mr. Anthony Smith, deacon of the Baptist church in that place; who for many years sustained a just and honourable character, for her zeal and devotedness in the cause of Christ (to whom she was enabled, through divine grace, to give herself up, at the early age of seventeen). Notwithstanding severe bodily suffering, and the loss of sight for the last eleven years, she was mercifully sustained to the end, and enabled, even in the bitter pangs of death, to give full proof of the support she felt in the conflict, from her Lord and Saviour, in whom she had trusted during life—leaving another evidence among many of the blessings of real religion as a support in a dying hour.

On Wednesday morning, April 12, 1837, at Ashfield Place, near Bradford, aged seventy-three, our revered friend the Rev. William Steadman, D.D., for upwards of thirty years president and theological tutor to the Baptist college of Horton, near Bradford, Yorkshire. Dr. S. has been laid aside from his beloved work of preaching Christ only two Sabbaths.

Since writing the above, some further particulars of our departed friend have been received, and will be given in an early number.

LITERARY NOTICES.

In the course of May will be published, a Third Edition of Dr. Pye Smith's Scripture Testimony to the Messiah, in 3 vols. 8vo. This work, which has been out of print for a considerable time, has undergone a careful revision by the author, with the addition of much new matter, which the publishers believe will be found to increase its usefulness.

The Life of the Rev. William Newman, D.D., more than forty years pastor of the Baptist church at Old Ford, Middlesex; first president, and theological tutor of the Academical institution at Stepney. By George Pritchard.

In the press: Summer. By Robert Mudie, author of the Heavens, Earth, Air, Sea, the Spring, &c.

Self-Communion. By the Rev. Dr. Morison.

The Christian Professor. By the Rev. J. A. James. 16mo.

Sacred Philosophy of the Seasons—Summer. By the Rev. H. Duncan.

A New Life of the Chatterton. By James Dix, Esq. 1 vol. foolscap.

The Posthumous Vol. of Sermons by the late Rev. S. Summers, of Bristol, will be ready by the 15th of May.

IRISH CHRONICLE.

MAY, 1837.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, Walworth; Rev. J. DYER, at the Baptist Mission Rooms; Rev. STEPHEN DAVIS, 92. St. John Street Road, Islington; Messrs. MILLARD, Bishopsgate Street; SANDERS, High Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; BURLS & Co., Lothbury; H. D. DICKIE, 13, Bank Street, Edinburgh; Rev. Mr. INNES, Frederick Street, Edinburgh; Rev. J. FORD, 6, Upper Charlemont Street, Dublin; Mr. J. HOPKINS, Bull Street, Birmingham; Mr. J. H. ALLEN, Norwich; and any Baptist Minister, in any of our principal towns.

In last number it was announced that the Meeting for the present year would be held on Tuesday, May 2, at the usual place. Breakfast at six o'clock. The Committee have seen occasion to alter this arrangement, and beg to inform the friends of the Society, that the Meeting will be held at Finsbury Chapel (Rev. Alexander Fletcher's), on Tuesday, May 2, at eleven o'clock in the forenoon; and they hope by this means to insure a larger attendance than could be looked for at so early an hour as they have usually taken.

Within the last month the following letters, with several others of a similar kind, have come to hand.

From WILLIAM CAVANAGE, *daily reader*, to MR. ALLEN.

Reverend Sir,

The spirit of inquiry is prevailing in all parts of the country where I travel; those who, a few years ago, would not lift up their eyes if they met any one of us, but pass by with disdain, are now the most inquisitive on Scriptural information. A man of the name of Brown, who often told me that the very ground that any of the Bible readers walked on should be burned, came to me in Ballinagur, and requested that I might give him a Bible; and making inquiry after his conduct, not having seen him these two years, I came to learn that he has been constantly, for the last year, reading the New Testament. I had a long conversation with him. He said that the only thing that gave him most concern was the reflections he cast on the Bible, and the good men that read the Holy Scriptures to the poor illiterate creatures, as he termed them. Not having much time to delay, I was obliged to leave him. I hope, by the next time that I write, to have somewhat interesting to relate of him. On my way to Ballinglen, three men requested that I would get them Bibles; the demand for the Holy Scriptures and tracts exceed all that ever I knew before.

A man of the name of Tyron came to my house last week, requesting me to give him a Testament. His children attend John's night-school. This man has learned to read the word of God from his children, and I hope, through the aid of the Holy Spirit, will soon be brought to the knowledge of the truth as it is in Christ Jesus our Lord. On the 15th, as I was returning from the Tyrerah schools, I travelled with a man of the name of Lynch. This man is a Roman Catholic, as also the others to whom I have referred in this letter, told me that were it not for fear of persecution, that many would leave the Church of Rome; "but," said he, "if a man leave our abominable church, he has no protection to get from those he joins; and those he separates from will watch to take his life, and hold him out as an apostate from what they call the holy mother church. If he be a tradesman or labourer, he will get no employment. So," said he, "many remain through fear, not through love, in what they hear or learn from the priests." This is but a sketch of what passed: he has a tolerably good knowledge of the Scriptures. May the Holy Spirit awaken him to see his danger, and flee to the hope set before him in the gospel, and also to all who shall hear and read the everlasting gospel.

From MR. THOMAS to the SECRETARY.

My dear Brother,

When I contrast the religious state of this country now with what it was when I commenced the Society's operations, there is indeed much reason for the most sincere gratitude to God for the gracious approbation with which it has pleased Him to bless the labours of the Society. He has given his people abundant encouragement to proceed with more ardour, zeal, and benevolence in their work of faith and labour of love. I remember when I began to disseminate the seed of immortal truth, that there was scarcely a third person in the surrounding country that knew the truth as it is in Jesus; now there are numbers who have embraced the Gospel, and are rejoiced to have it preached in their houses, some of high, and others of considerable respectability. The Society has been very instrumental in promoting it, bighly so in the general diffusion and communication of divine knowledge, to a much greater extent than gaining over persons to their own denominational principles, though not a few have embraced these, and a great many more will not now oppose that divine ordinance which was instituted and commanded to be observed by Him, who left all his faithful and sincere followers, an example that they should follow his steps. I knew several who have died in the Lord, and have consequently went to glory, who had received that knowledge through the Society, that was sanctified to the salvation of their souls; and there are many who look for redemption and eternal happiness through the precious blood and righteousness of Him who is the Way, the Truth, and the Life. The Gospel has been extensively preached through different countries and distant places, by one who thinks he can never do enough for Him who redeemed him with his infinitely precious blood. Tracts, and the divine volume, have been circulated to a great extent, and may now be found in places where they were not even heard of. The Scriptures have been much diffused through means of the schools; the children have committed them to memory to almost an incredible extent, and have, and do read them to their benighted and superstitious parents; through which the rays of divine knowledge, I trust, are communicated to their dark and long-neglected souls. I have heard, and I do believe, that many who have arrived as emigrants in America, have gone to Protestant places of worship, which they are too much afraid to do, in

this country, from the persecution and terror of the priests, and the fear and shame of each other. I have just heard of a person among the hundreds of emigrants who are leaving here, that when he arrives in America he will be a Protestant. The readers, I trust, have been usefully employed in reading the English and Irish Scriptures, and in conversing with the people. No doubt, that divine knowledge has greatly and extensively progressed, and Popery has received an awful exhibition of exposure from some of her own priests. The time is fast approximating when the craft must terminate, and the mind-enslaving, soul-destroying system, cease for ever; for the Lord shall consume it with the Spirit of his mouth, and shall destroy it with the brightness of his coming, in the diffusion and power of his truth. If persons who profess to be his followers will not more liberally assist, by their prayers and benevolent exertions, to save immortal souls from degradation and endless ruin, He will raise up a people to accomplish his purposes, on whom He will confer the greatest honour, in removing for ever a system the most degrading, dangerous, and destructive to the human race, and in comparison with which the mere idolatry of the heathen is but foolery. But Popery is "after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish;" which nothing but God can destroy. If his people feel for, and compassionate the condition of his creatures, and have felt in any degree the value of their own souls, let meetings for prayer be held immediately to remove and destroy the power of Antichrist, and liberal exertions be made to promote the Lord's truth, let them "be stedfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." His wisdom, promises, and power, glory and faithfulness secure it.

From MESSRS. BERRY and M. MULLARKY,
Itinerants, to MR. ALLEN.

Rev. Sir,

Pursuant to your desire, we proceed to state a few interesting cases of usefulness connected with the labours of the Baptist Irish Society during the last year in this district, some of which have come under our own immediate observation, and the remainder have been

communicated to us by the readers and inspectors.

Perhaps nothing connected with the country at present affords more encouragement to your labourers, than the great zeal manifested both by Roman Catholics and Protestants for the word of God. We have never known a greater desire for Bibles and Testaments than that which at present prevails. Have we not reason to conclude, that the word of the Lord is prospering in that "whereunto it has been sent;" and have not our English friends also abundant cause of gratitude to God, that "their labour is not in vain in the Lord?" In the neighbourhood of Kilglass, Anthony M'Nulty has abandoned the errors of Popery, and we trust relies on the atonement alone for salvation. Thomas Kelly, in the same place, has also cast off the shackles of error and superstition, and embraced the truth as it is in Jesus. After the Lord was pleased to enlighten him, he departed into the mountains of Erris, his native place, a distance of forty miles from Kilglass, to tell his relations what Jesus had done for his soul. At first, his relatives inveighed against him, but latterly they were more disposed to listen to the doctrines of the cross, and were better disposed to hear the word of life. This poor man was much bigotted before he heard the Scriptures read and explained. He has lately returned to another part of the country, and continues to exemplify in his life and conduct the reality of the change wrought upon his heart.

Another man, named Gallagher, hated Protestantism so much that he confesses he could conscientiously imbrue his hands in the blood of a Protestant. The Lord has been pleased to change the lion into a lamb, and now he not only loves the Scriptures and the readers, but is ready to take up his cross, and follow

the Redeemer. A poor beggarman named White came into one of our readers' house, to ask an alms, where, we hope, he has not only received the bread that perisheth, but has partaken of the bread of life. Being of a teachable disposition, he remained some time, departed rejoicing, and has since written a letter expressive of his gratitude to God that ever he visited this place, and evidencing the power of divine grace upon his soul.

Last harvest the priest, whilst collecting oats from his poor parishioners, visited a man to whom Roger Mullarky is in the habit of reading. The poor man refused giving any oats, and remarked, "If Roger Mullarky needed oats, I would give it him; for he is more concerned about my soul than you, and his instructions are preferable to yours." Poor Martin Wills died happy last week; he has been lately converted; was much annoyed during his late illness by his neighbours, who wished he should turn Roman Catholic. The Lord has enabled him to resist the temptation; and he has departed glorifying the God of his salvation. The Gospel was preached at his wake by one of us, and much attention manifested.

Mr. Millett died last week, and after he became senseless, the priest was brought to anoint him. Whilst he retained any power of speech, he ceased not begging to send for you; but, as he was surrounded by Roman Catholics, no message was delivered to you. This is the second Protestant that has been forcibly anointed within the last week in a senseless state. The priest triumphs at present, but there is no doubt that the Roman Catholics who witnessed these scenes, upon reflection, will see the weakness of the system that could encourage such violence, and resort to such stratagems.

CONTRIBUTIONS.

From February 20 to April 21.

East Kent Auxiliary, by Rev. J. P. Briscoe.....	3 3 6	Rev. Mr. Stewart, Sawbridgeworth.....	1 1 0
Bristol, by Mrs. Phillips:		Trowbridge.....	19 13 2
Particulars in the Report.....	5 5 0	Girl, little, collected by.....	4 2 11
George Tabor, Esq., Becking.....	0 10 0	Mr. James Lowther.....	1 1 0
D. Salter, Esq., Watford.....	1 1 0	Cardiganshire Association.....	5 0 0
Miss Salter.....	1 1 0	Church Street Auxiliary, Mr. Ellmore.....	23 0 0
Bow, Miss Parr, by Miss West.....	0 10 0	Do. Ladies, one-third produce of Sale.....	7 0 0
Rev. W. Norton, ann.....	1 1 0	Tewkesbury, ladies by Miss Jones.....	6 0 0
Lymington, by Rev. J. Millard:		Mr. Fenn, by Mr. Sanders.....	0 5 0
Collection.....	2 10 0	Female Baptist Irish Society.....	20 18 0
Mr. Millard.....	1 0 0	Coventry, by Rev. S. Davis.....	19 4 6
J. Turner.....	0 10 0	Birmingham.....do.....	79 7 0
	4 0 0	Dudley.....do.....	4 10 6
M. B.....	30 0 0	Liverpool.....do.....	80 2 3
Kettering Missionary Society, by Mr. Gotch.....	5 5 0	Dublin.....do.....	43 17 4
		Mr. Charles Davis, Wallingford.....	1 0 0
		Baptist Church, Fordforge.....	4 12 0

Devonshire Square, Mr. S. Millard	2 18 0	Mr. R. Dufty	0 5 0		
Ladies' Auxiliary, Harlow Schools and readers, Miss Lodge	8 0 0	Collected by Mr. Warner:—		1 15 0	
M. Aberdeen, Rev. E. Steane	5 0 0	Children of the Sunday School	0 2 8		
Rochdale, by Mr. Littlewood	9 15 6			9 3 2	
By Mr. Bates, Coolaney	30 0 0	Kingston:—			
Ilford, collected by Miss Rose	4 14 0	Collected by the Rev. W. Benson:			
Plymouth, do. by Rev. S. Nicholson	12 4 8	W. Ranyard, Esq., sen	0 10 0		
New Park Street, Ladies' Auxiliary, by Mrs. Evans, Treasurer	10 6 11	Mr. Harris	0 2 6		
Beaulieu, by Rev. J. B. Burt	4 0 0	Mr. J. Ruff	0 5 0		
Great Shelford, thank-offering of a Farmer	5 0 0	Two Friends	0 2 6		
New Mill, Tring, by Mr. Grover	4 3 0			1 0 0	
East Dereham, in addition to £5 entered in November Chronicle	0 6 0	West Drayton:—			
Bewdley:—		Rev. D. Katters	0 5 0		
Friends by Rev. George Brookes	2 3 6	Mr. Wright, jun	0 5 0		
Potter Street:—		A few Friends	0 8 6		
Friends, by Rev. J. Gipps	1 9 6			0 18 6	
Collected by Mrs. Bain	0 7 0	Harlington:—			
	1 16 6	Mrs. Wild	0 5 0		
Oswestry:—		Two Friends	0 3 6		
Missionary Association, by Mr. Jones	3 0 0	Mr. J. A. Hunt	0 0 0		
Biggleswade:		Mrs. Hunt and Friends	0 7 6		
John Foster, Esq., ann	2 2 0			1 2 0	
Mrs. Hall, ann	1 1 0	Colnbrook:—			
Mr. B. Foster, ann	1 1 0	Miss Ibbotsons	0 10 0		
	4 4 0	Joseph Raynor	0 10 0		
Mrs. Swincow, ann	1 1 0	Mr. A. Holderness	0 5 0		
Misses Dixon, half a year	0 10 0	Rev. W. Coleman and Friends	0 12 0		
Goswell Street Auxiliary, Mr. Clutterbuck	4 2 9			1 17 0	
Mrs. Wyke, Abergavenny, ann	2 0 0	Datchet:—			
A Friend, by S. Marshall, Esq	0 10 0	Rev. W. Baily	0 2 6		
Mary's Philanthropic School, Mount Shaonn, Galway, by Mrs. Fernie, Tottenham	10 4 0	Mr. Statham	0 2 6		
Keppel Street Auxiliary	4 5 8			0 5 0	
Do. Ladies do.	5 8 0	Langley:—			
	9 13 8	W. Nash, Esq.	0 10 0		
Pershore:—		Wyrardisbury:—			
Collected by Mrs. Risdon:		W. Buckland	0 5 0		
Mr. Edmund Andrews	0 5 0	Staines:—			
Mr. James Andrews	0 5 0	Miss Pope	0 10 0		
Mrs. Bidlake	0 2 6	Mrs. Maddock	0 5 0		
Mr. Samuel Conn	0 2 0	W. Ashby	0 5 0		
Miss Derrick (two years)	0 10 0	E. Ashby	0 2 6		
Mr. Dufty	0 5 0	Thomas Ashby	0 5 0		
Mrs. Henry Hudson, junr	0 10 0	Collection at Baptist Chapel	0 17 0		
Mrs. Hudson	0 5 0			2 5 3	
Master Keen	0 4 0	Croydon:—			
Mrs. Morgau	0 5 0	R. Whittle	0 2 6		
Mrs. Perkins	0 5 0	Mr. Crafton	0 2 6		
Mr. Pearce	0 5 0	A Friend	0 2 6		
Mr. Pitcher	0 2 6	W. Chalmers, M. D.	0 5 0		
Mrs. Risdon	0 10 0			0 12 0	
Mr. W. Roberts	0 2 6	Epping:—			
Mr. Styles	0 5 0	Rev. T. Allcott	1 0 0		
Eather Saunders	0 5 0	S. Latham, Esq.	1 0 0		
Sarah Simon	0 5 0	J. Linsell, Esq.	0 10 0		
Mr. Warner	0 3 6			2 10 0	
		Wandsworth:—			
Collected by Mrs. Robert Andrews:—		J. Hickson	0 5 0		
Mrs. Robert Andrews	0 10 0	C. P. Blakeman, for Schools	0 10 0		
Mrs. Samuel Andrews	0 5 0	J. Bell, Esq., for Schools	1 0 0		
Mrs. James Merrell	0 5 0			1 15 0	
		Cheshunt:—			
Collected by Mrs. Hope:—		Rev. W. Weare	2 2 0		
Mrs. Brown	0 5 0	Ware:—			
Mrs. Conn	0 5 0	Mr. John Cowell, ann	1 1 0		
Mr. Hackett	0 5 0	Mr. Haradence	0 2 6		
Mrs. Hope	0 5 0			1 3 0	
Mrs. Merrell	0 2 6	Hertford:—			
Mrs. Sherer	0 2 6	Rev. J. Bissett	0 5 0		
Mrs. Wagstaff	0 2 6	Mrs. Jeeves	0 5 0		
	1 7 6	T. Chambers, Esq.	0 10 0		
Collected by Charles Jones:—		G. Jackson	0 2 6		
Mr. Edgington	0 2 6	T. Wand	0 2 6		
John Done	0 4 6	J. W. Davis	0 2 6		
Mr. Joseph Gittus	0 2 6	J. Field	0 2 6		
Mr. Hooper	0 2 0			1 10 0	
Charles Jones	0 2 6	Haylebury:—			
Mr. John Ricketts	0 2 6	Mrs. Johnson	0 5 0		
Miss Wheeler	0 4 6	Rev. J. Harris	0 10 0		
Small Sums	0 9 0	W. Wrangham, Esq.	0 10 0		
				1 0 0	

* * The Committee have to acknowledge the receipt of a parcel of useful articles from Mrs. Risdon, for the Schools in Ireland.

MISSIONARY HERALD.

CCXXI.

MAY, 1837.

ANNIVERSARY OF THE BAPTIST MISSIONARY SOCIETY.

WEDNESDAY, MAY 3,

The Rev. JAMES HARRINGTON EVANS, M.A., of John Street Chapel, will preach the Annual Sermon for the Society, at Surrey Chapel, Blackfriars' Road. Service to begin at half-past Six.

THURSDAY, MAY 4,

The Annual Meeting of the Society will be held at Finsbury Chapel, Moorfields; GEORGE RAWSON, Esq., of Leeds, in the Chair. To commence at Eleven.

FOREIGN INTELLIGENCE.

CALCUTTA.

From the Rev. George Pearce to the Secretary, dated Seebpore, April 15, 1836.

My dear Sir,

Four or five months having elapsed since I last sent you an account of my labours to promote the interests of our Redeemer in this heathen land, I sit down to give you the further information which this interval of time may furnish; and first I feel it my duty to record the goodness of God, in having continued to me and mine uninterrupted health.

Visit to Luckyantipore and Khari.

The cold season being the period of the year best suited to active exertion without doors, we devoted the whole of the month of January to a residence at our village stations of Luckyantipore and Khari, and in excursions in the neighbouring country. Our visit was one which afforded us considerable opportunities of doing good, and one on which, on many accounts, we can look back with much satisfaction. Still we had in some instances to experience a drawback of disappointment and pain. There are no

pleasures on earth without alloy; and without doubt missionaries are made as sensible of this as any class of men whatever. The two stations contain about four hundred persons. The great majority of these reverence the sabbath, and attend public worship on that day. We were often delighted with the numbers that were present, and while they all bent prostrate at the time of prayer before the throne of grace, our hearts could not but be gladdened at the sight of so many precious immortal beings, rescued from the guilt of bowing before abominable idols, and giving the glory to the creature which is due alone to the Creator. At Luckyantipore, on the sabbath-day, we had so many present, that there was not room for the people to kneel down, which is their uniform custom; and I was necessitated to bid them content themselves with covering their faces with their hands. How great a change is this, to what I have witnessed in my first visits to this part of the country! At Khari I had the pleasure of baptizing six persons, and receiving them into the church. At Luckyantipore I baptized three others. My becoming acquainted with the piety of one of the latter is of so interesting a nature, that I feel it is worthy of being mentioned. He is a youth of about seventeen. He was not one of those who stood

proposed for baptism when I went down, nor had I been informed that he was a hopeful character; but going one day to a prayer-meeting, at a village where a few of our people reside, this youth was called on by Mr. Demonte, who presided, to engage in prayer. He did so; and in so simple, humble, fervent, and evangelical a manner, and with so much enlargement of thought, that both Mrs. P. and myself were much struck and delighted. This led to a further investigation of his character after the meeting, and on the following day; and the result was, that I felt quite satisfied of his being a sincere follower of the Lamb, and therefore baptized him.

Pleasing Incidents.

At this village, too, another pleasing incident occurred, which I will relate. On my first visit here, after coming down on this occasion, I observed, while standing in the chapel, a lad whom I knew, endeavouring to persuade his uncle to speak with me. I therefore inquired what it was that he wanted. His uncle replied, He wishes me to solicit that you would send him and his brother to the Chitpore school. On my saying that was a favour which it was not then in my power to grant, he burst immediately into tears, and it was with difficulty that his uncle could pacify him. On my asking him why he cried, he sobbingly said, What shall I do, for I must live all my days in ignorance, if I do not go to school? I then promised him to speak to Mr. Ellis in his behalf, and I have the happiness to add that he has since been admitted. He will, I have little doubt, do well, for he has been a promising lad, in respect to seriousness as well as intelligence, ever since I have known him.

The second day after our arrival at Luckyantipoor, three persons, the heads of families in a neighbouring village, came and expressed their desire to unite with our Christian people, which, after an examination of their motives, we permitted them to do. One of them is the brother of a widow woman, a member of the church now residing with us at Seebpore. He has been brought out of idolatry partly by her conversation when he has occasionally visited her. Before he joined us he suffered some persecution, for his landlord having heard of his intention to join the Christians, sent for him and gave him a severe beating, in order to deter him; but nevertheless in vain. The number of professing Christians at this station has considerably increased during the past year, and I trust

they will still increase very considerably. Since my return from this visit, the brethren have determined on putting up a larger and more substantial place of worship for the people at this station, and the erection of it is now going on. I hope the building of this chapel will have a salutary effect on the heathen around, for it will show them that we intend our operations in these parts to be permanent, which with them is a matter of great importance, when they leave caste and their connexions, and, by uniting with Christians, render it impossible for them to return to the bosom of their friends again.

Temporal Afflictions.

Our people at the Luckyantipoor station have suffered again, in almost the total loss of their harvest, through the sudden inundation of their lands soon after their corn was sowed. This of course keeps the most part of them in a state of the deepest poverty, which it is very distressing to witness. Still it is pleasing to know, that while the heathen, when pressed with poverty, often have recourse to acts of dishonesty for the supply of their wants, only a single case of dishonesty among our people at this station has been brought to my notice; and, even in this, the individual was only charged on suspicion, his guilt was by no means proved against him. Surely we may find here a proof of the influence of the gospel on their minds. During our visit we were enabled, by the kindness of a few Christian friends in Calcutta, to administer some little to their necessities, particularly in gifts of cloth and medicine. As the weather at the time was unusually severe, the cloth was peculiarly acceptable. The cloth was equally divided between the people at the two stations, amounting to about sixty pieces or garments. Allow me here to mention, that whenever I visit these stations, I find a great demand for medicine from the heathen, as well as from our own people. Donations of medicines, therefore, from friends at home would be greatly acceptable to us, and would be the means of doing much good. Medicine, beside the good to the diseased which it actually communicates, enables us to appear as the compassionate friends of the human race, and gives a feature to our religion which Hindooism does not possess. Medicine also enables the missionaries to resemble in one point their divine Master, who went about doing good to the bodies as well as the souls of men.*

* The medicines that are chiefly used in

Dangers from Wild Beasts.

At Khari the people have been more successful in respect to the harvest. The land is higher here, and not so liable to inundation. Still, the obtaining a harvest requires from them incessant labour and care, from the time the blade first appears to the period when it is reaped; for their lands, lying so near the jungle, are constantly visited at night by herds of wild buffaloes and wild boars, which, unless driven off, do immense mischief to the crops. To save their fields, scaffolds are erected, on each of which some one member of the family is obliged to remain during the whole of the night, watching and shouting at intervals, to deter the approaches of these injurious animals. The people, too, at Khari have been for some months past in a state of constant alarm, from the unusual ravages of tigers. One of their number has been cut off by them, while the deaths among the heathen have been appalling indeed. During the month of our visit to the south, not less than seventeen individuals were cut off by these monsters of the woods. We saw several buried that had been rescued from their grasp. The devastation continues to the present time unabated. Only last week, when I was at Kbari, I was called to dress the wounds of a poor creature that had been rescued by his brothers from the jaws of a tiger alive. He had nine most dreadful wounds, and presented such a ghastly sight, that I shall never forget it. I regret to add, that he died two days after. I have reason to be thankful that I have never been terrified by a sight of one of these dreadful creatures, in any of my journeys into these parts; and yet our route, in our last visit, lay necessarily for miles through jungle abounding with them, and so near the shore, that the boughs of the trees often touched the sides of the boat. But it is of the Lord's mercy that we are not consumed. You must not think us rash, for if it had been possible to reach the station by another route, we certainly would not have taken this; but we could not bring ourselves to abandon our visit. The village of Mokerjea Mehal is about a mile and a half from Khari. The jungle, since the last inundation, has so increased, that the road now lies through a part of the jungle, and along the side of it for half a mile. By this road our native

these parts are sulphate of quinine, calomel, laudanum, opium, assafoetida, rhubarb, magnesia, columba root, and epsom salts; with mercurial ointment and salves, as basilicon, &c.

preachers have to go two or three times a week, and it is indeed with their lives in their hands. That this statement is not exaggerated may be seen from the fact, that several of our people at Mokerjea Mehal have, through fear of the tigers, abandoned the place altogether. I mention all these things, partly to show you the goodness of God in the preservation of the people, and partly that you may have some idea of the difficulties connected with the prosecution of our work in these parts.

Both while at Luckyantipoor and at Khari I had several excellent opportunities of making known the word of God to the heathen, by attending the large markets in the neighbourhood. In all these excursions I was accompanied by the native preachers, and by turns we addressed the people. The addresses occupied generally from two to three hours, and the attendance and attention of the people were on each occasion exceedingly good. That the knowledge of the true God and of the gospel of Christ is gradually spreading, there can be no doubt. An impression in favour of Christianity is also widely spread abroad: the effects of it we shall witness from year to year, in one and another coming to join the people of the Lord. The people already are so numerous, that they require more efficient attention than it is possible to supply to them at so great a distance from Calcutta. They need, indeed, a European missionary, residing with them on the spot. The difficulty is the climate. Khari is a salt marsh, exposed to the malaria from the jungle. Luckyantipoor is a little better, not being a salt land; still it is more marshy than Khari, and fruitful in agues and fevers, particularly in the rainy season.

Native Female Boarding School.

But I must now give you some account of the Girls' Boarding School under the care of Mrs. Pearce. The number of scholars has increased to thirty since the commencement of the year, and very commodious buildings have been put up on our premises for their accommodation. All the scholars of the last year are able to read the Scriptures, and several of them have gained an extensive acquaintance with them. The new scholars only are now in spelling lessons. Scriptural knowledge is not the only kind which is taught the children, but it receives the most attention, as that which the children most need, and is most calculated to do them essential good. Besides the instruction of this nature which they receive

in the school on week-days, we have a Bible-class on the Sabbath, in which divine truth is explained more carefully, and more seriously presented to their attention. From these efforts very pleasing fruits have resulted. A spirit of seriousness has appeared among the children, and appears to be spreading; and, as the first-fruits of this institution, we were permitted to witness the dedication of three of the scholars to the Lord in baptism, two of whom are at present in the school, and the other has left it only a short time, having married. On this occasion a widow woman was also baptized, who may be considered as owing much to the girls' institution; for Mrs. Pearce has an adult female school in the middle of the day, for the benefit of the women who reside on the premises. These women are taught by the elder girls of the school, and the above-mentioned widow, with two or three others, have made such progress in reading, as to be able to take their place with the girls in the Bible-class on the Sabbath. By the knowledge thus acquired, together with what she has heard at the seasons of public worship, her mind appears to have been savingly impressed, and she has given herself to the Lord and to his people.

May I beg of you to commend this seminary to the benevolent attention of Christian friends at home, particularly to female Christians. They may be led to consider how deeply they are indebted to divine goodness for their exalted circumstances, and how proper a way it would be to express their gratitude, by promoting the education and conversion of degraded Hindoo females. It should be borne in mind, that this institution is expressly for the improvement of female children belonging to our native Christians, and to the nominal Christian population. Their being of this class affords us the certain prospect, generally, of the children remaining in the school a sufficient length of time to secure them an efficient amount of instruction to do them great and permanent good. Being the children of Christian parents and inquirers, they come to the institution without prejudice, nay, biassed in favour of Christian instruction. I may add, too, that Hindoo children are not a whit inferior to English in point of intellect and capability of learning. We have several children in the school, who fifteen months ago did not know a letter in the alphabet, but can read the New Testament with ease and fluency. I must not omit to insert here a little anecdote, which I heard last week from one of the parents of the children. He said, When my little girl was at home in the vacation,

I asked her one day whether she wished to stay at home, or go back to school. She made me no reply, but ran into the house and fetched her book, when she opened it, and read to me the following passage: "Je pita mata apan balakdigko na parai se pita mata apan balakdigger satru." The meaning of which is, "Those parents who do not teach their children to read are their children's enemies." The father, when he told me this, seemed delighted at the good sense of his child, and her love to the school. This girl had been in the school only three months when this occurred, and she is about eight years old. Will you present our best thanks to the ladies at Nailsworth, for the box of useful and fancy articles which they have forwarded, and which came safely to hand? I intend to write them in a day or two, but I have requested this favour of you, lest my letter should fail.

The number of persons baptized when the children of the school were baptized is five, four of whom I have described; and the remaining individual is a man from Dhan Katta, but who has resided with us for some time past. He had been a candidate for baptism about three months. Thus I hope this letter will afford you proof that our labours are not altogether in vain in the Lord. Our success does by no means equal our wishes, but it is calculated to excite our hope of better days. We have many difficulties, but we do not faint, and desire to be thankful that God is pleased, in any the least measure, to own to the conversion of sinners our unworthy efforts in his name. How happy should I be to learn that we were likely to receive an accession to our number of fresh labourers; but, alas! this, I fear, is a pleasure not soon to be experienced. Other denominations at home seem to be alive to the importance of India as a field for Christian missions, and year after year we see many come to erect the banner of the cross; but Baptist Christians seem to intimate, by not sending any more to the field, that there are enough in it already, and those who are in it are immortal.

PADANG.

Extract of a letter from Mr. Ward to Rev. W. H. Pearce, Calcutta, dated Padang, Nov. 25, 1835.

I am still engaged in the objects of the mission, with which I set out, the compilation of a dictionary and a version of the Scriptures. The former, after a great deal of time and labour, is at length in

course of arrangement, but will still be long ere completed; since I intend to adapt it to the use of the natives as well as to that of Europeans; and as a former work of the kind appeared to have comprised no more than a fifth of the language, it will be no small labour to finish it in the style in which I should like to see it. A version of the New Testament I completed some years ago, but the subsequent discovery of so large a portion of the language, before unknown to Europeans, shows the propriety of being in no hurry to print.

JAMAICA.

From Rev. T. Burchell, Montego Bay, Feb. 21:—

In this letter, I intend to give you an account of my missionary proceedings, during the last twelve, or rather fifteen months.

1st. *Montego Bay.* The congregations at this station continue truly encouraging, and exceedingly large, notwithstanding the great inconvenience occasioned by the delay of the builders in completing the chapel. Seldom are there less than 3,000 persons present, and often many more. Of late, I have been under the painful necessity of preventing the attendance of the Sunday school children, for want of accommodation even in the yard. Our Sabbath-morning prayer-meetings are delightful; and I have no doubt but the average attendance will be from 1,500 to 2,000, as soon as our chapel is opened, which I hope will be during next month. A spirit of harmony and love has prevailed among the members; and I think we have enjoyed much of the presence of God in our public services, whilst we have realized great prosperity, not only external, but I trust also vital. That we have had some painful cases which have called upon us to exercise the more painful parts of Scripture discipline, we cannot deny; but when you consider the number of members in the church, you will perceive that there are not many churches in England where there are fewer cases of exclusion in proportion to the number. A delightful spirit of inquiry has been awakened among the young; many are now inquiring the way to Zion: and it has been my pleasing duty to baptize 85 persons under the age of twenty-one years. During the past year: many of whom were under serious impressions prior to the disturbances in 1832. Thank God for Sabbath schools! for very many of these young converts date their first religious

impressions to the instructions there received.

Sunday school. This is becoming increasingly interesting every week. The attendance of the children is very pleasing—and varies from 500 to 700: there are nearly 1,000 connected with the school, but many cannot attend regularly, as they are employed on the estates as cattle boys, &c., and are therefore compelled to attend to their duties on their Sunday in their turns. Considerable progress has been made by many in reading; and it is delightful to witness their neat and cleanly appearance on the Lord's day. They come from the different estates walking two and two, and return home in the same order, with some adult person attending them: and often has my heart rejoiced, returning from some country station, as I have met these little companies of cleanly and cheerful children. Mr. Andrews is indefatigable in his exertions, and is much beloved by the children.

Day school—which we have designated the Montego Bay "British School;" under the care of Mr. J. R. Andrews. This school affords me the greatest encouragement; and the progress the children have made, would gratify every friend of the negro, and of education; nor can I bestow too great praise on Mr. Andrews for his unceasing efforts to raise the school to its present prosperity. He has spared no exertions, but has often gone beyond his strength to promote its interests. In March, 1835, we commenced the school. We had every disadvantage to contend with—rough materials—not one trained up monitor—and no convenient place, or accommodation for the school. Still under every disadvantage, the exertions of Mr. Andrews succeeded beyond my most sanguine expectations. Towards the close of 1835, I purchased premises for the school; which, with the enclosures, buildings, repairs, fitting up, &c., including the infant school department, and apartment for teaching the girls in needle work, &c. (not yet fully completed), have cost nearly £2,000 currency. These premises were publicly opened on Saturday, the 24th of September, 1836, on which occasion, the children from the various Sabbath schools connected with the church, 3,170 in number, assembled. A more interesting scene I never beheld; indeed it was too much for me; the excitement occasioned a fever, the effects of which I have not yet fully recovered. During the preceding night, the children from the country commenced their journey to the Bay; and many of the friends informed me, that as they were coming down early in the morning,

before day, they passed many groups of children resting and sleeping on the sides of the road, fatigued, and waiting for the dawn of the morning. At ten o'clock, as many as were able assembled within the walls of our unfinished chapel, when they were addressed by brethren Knibb and Abbott. After which, a few of the children who had been previously selected from each school were presented by Mr. and Mrs. Oughton with a Testament sent by the Sunday scholars of Surrey Chapel: a present of a book or some other article was then given to every child, by Mr. and Mrs. Thompson, of the Bible Society, Mrs. Knibb, Abbott, Dendy, Oughton, Burchell, and Shotton, assisted by some of the female members of our church. The children then left the chapel, and marched through the town, each school headed by a banner; and as they approached the neighbourhood of the school, they were preceded by a band, consisting of several of our friends, who form part of the militia band, who conducted them to the school premises, and the children of the British school took formal possession, the band playing "God save the king," and "Rule Britannia," when each of the children was presented with a bun. Great propriety and decorum prevailed—nor will the scene be soon forgotten: I had not the least expectation of such an assembly, or such a scene—never before was there such a scene in Jamaica. Blessed be God for the glorious act of emancipation! This school continues to flourish; there are above 220 scholars; and an average daily attendance of 170; and when the infant and girls' school apartments are completed, the number will increase: at present we have not room for more.

It is now truly interesting to spend a Sunday at Montego Bay. When I arrived, thirteen years ago, the Sabbath was market-day; all was noise, business, and confusion. There was nothing to indicate it the Sabbath day. Now, as the hour of service approaches, the people are flocking to the respective places of worship; and during the hours of service, scarcely a person is seen walking the streets. The change is almost incredible. What has God wrought! may Christians say. It is indeed the Lord's doing, and it is marvellous in our eyes. "Not unto us, O Lord! but unto thy name be all the glory."

From the Rev. S. Oughton, Montego Bay, Feb. 21:—

It gives me no small pleasure to be able to inform you, that the cause of Christ appears to be greatly prospering in

this island. I suppose you are aware that, in conjunction with Montego Bay (which I supply every alternate week), I have taken the *entire* charge of the churches at Gurney's Mount and Fletcher's Grove, at both which places the revival has been most remarkable. Mr. B. had not been able to attend to them for several months prior to my arrival here, in consequence of his numerous engagements; consequently appearances were most discouraging on my first entrance upon those stations. I am rejoiced, however, to be able to state that those discouragements no longer exist. The congregation has been continually increasing at every service. And the houses are now totally inadequate to afford accommodation to the hundreds of people who flock like doves to their windows, that they may hear the glad tidings of salvation. A very large number appear to be under deep concern for their souls; and I am continually being applied to by persons who desire to give themselves to the Lord and to his people, for his sake. I have used every precaution that I could adopt, to prevent their deceiving either themselves or me. I have examined them in the strictest manner, and made the most diligent inquiries into their moral character; but have received such satisfactory evidence of their sincerity and godliness, that I could not feel myself justified in refusing the greater part of them Christian baptism; and have accordingly baptized no fewer than 112 persons in connexion with those stations; and ere you receive this, shall in all probability have baptized 60 more. I have fitted up the place in a neat but *very plain* manner, and the poor people have come forward in the kindest manner, to assist me in defraying the expense, which is already partly paid, and will, I hope, in less than a year, be entirely discharged.

But, my dear Sir, what am I to do now? Every service I have not less than five or six hundred persons, who cannot possibly find accommodation within the chapel (although it is 60 feet square, and thickly benched); but they are obliged to sit for two hours, and sometimes longer, exposed to the scorching blaze of a tropical sun, and that, too, after having walked, in very many cases, from five to ten miles to worship, and having the same distance to return. There is an excellent piece of ground at both stations, one of which Mr. Burchell purchased some years ago, and the other since his return; but not one shilling in hand to erect a chapel at either, nor any present prospect of obtaining one. I understand also, that the houses in which

we conduct the service are attended with very heavy expenses to the Society, which occasions me great uneasiness, although I can see no means at present of avoiding the difficulty. O that British Christians, surrounded as they are by every blessing, could feel for our destitution! O that they could once quit the rich enjoyments with which they are so abundantly supplied, and look at the hundreds of poor negroes, contending with every difficulty that they might obtain the means of grace; and sitting with anxious countenances and tearful eyes on the bare ground, that they might hear the word of life! I feel convinced, that gratitude for their own privileges, and pity for these poor people, would constrain them voluntarily to come forward to the help of the Lord against the mighty.

We have established sabbath-schools at both stations, at which we have upwards of 300 children and adults, to whose instruction Mrs. O. attends, assisted by several of the poor negroes, who, having taught themselves to read, now devote their leisure to the instruction of those who are less privileged than themselves.

From Rev. J. Clark, Brown's Town, Feb. 15:—

The chapel here is crowded to excess; on a Sabbath morning many hundreds are unable to get admission. Were the place nearly double the size, I believe it would be filled. The congregation at the Mountain station is very good, varying (according to the weather), from 600 to 800. Rains are there very frequent, and very heavy. On Sabbath week, and on two or three other occasions, it poured down so heavily, that the shed afforded a very poor shelter for the multitude. Would that I could obtain assistance to enable me to build a chapel at this interesting though infant station. We commenced a Sabbath-school here (B. T.) a few weeks since. Circumstances prevented me from doing so before. I trust it will prove a blessing to many. We have 150 children in attendance, and 240 adults. On Sabbath afternoon last I catechised and addressed the children: it greatly delighted me to find them so well acquainted with the way of salvation by Jesus Christ, and the leading truths of the Bible.

At our church-meeting last Saturday evening, I had the pleasure of proposing fifty persons for church membership. You know what my feelings are on the subject of receiving members. I have been fearful lest I should receive any whom Christ has not received; indeed, to such an ex-

tent, that I have been in danger of going to the other extreme—of refusing those whom Christ has received; but have made it a subject of continued and earnest prayer that I may be directed aright. I have separately and repeatedly met the candidates for baptism; have closely examined and conversed with them all; messengers have been appointed to inquire into their general conduct; in short, I have adopted every means in my power to ascertain whether those who have been received are subjects of converting grace. Some may blame me for receiving so many, but I could not conscientiously refuse any of them; I dare not forbid water that they should be baptized.

My soul has often been refreshed and my heart encouraged in the course of the examinations. One man did not know he had a soul until he heard Mr. Coultart preach. The labours of Mr. Nichols have been eminently blessed. It is scarcely seven years since the gospel was introduced here. Before that time, the people themselves tell me (and their testimony is corroborated by many witnesses) that they indulged in every kind of vice, drunkenness, theft, fornication, &c. The gospel commended itself to their consciences: they have laid aside the works of darkness, and many, I trust, have put on the armour of light. Now well nigh 2000 people are in regular attendance at this and the mountain station. We have at present 63 members; 50 more will be baptized in a few days. There are about 700 inquirers (persons who attend class, and whose moral character is good). Many of these, I am happy to say, are under serious impressions. Several have applied for baptism; my only reason for deferring their baptism is, that I may know them better.

Some of our services of late have been uncommonly solemn. They have been to us "times of refreshing." A spirit of prayer has been enjoyed at our devotional meetings—the prayers short, pointed, and touching; rude, perhaps, in expression, but not the less fervent. We had a missionary prayer-meeting on the evening of the first Monday in the month; about 700 people were present, many from a distance of six and eight miles. I felt it good to be there.

We have a school in the town in connexion with the Mico charity. The schoolmaster is a very pious young man, a member of the Church of England. He attends regularly with us, and is a help and a blessing. We have an active labourer in the Sabbath-school, &c., in the young man I mentioned in my last.

Contributions received on account of the Baptist Missionary Society,
from March 20, to April 20, 1837, not including individual
subscriptions.

Tottenham Auxiliary Society, by Joseph Fletcher, Esq.	41	17	10	Spencer Place Auxiliary, by Rev. J. Pea- cock	8	5	4
Clapham, Society in aid of Missions, by Mr. T. Phillips	20	0	0	Ulford, collected by Miss Rose	10	0	0
Totteridge and Whetstone Missionary Association, by J. Wood, Esq.	5	14	0	Boxmoor, by Rev. F. W. Gotch	4	0	0
Elgin, Missionary Society, by Rev. N. M'Niel	5	10	0	Collected by M. G.	0	0	0
Camberwell, Ladies' Auxiliary Society, by Miss Gutteridge	85	11	6	South Devon Auxiliary:—			
Waltham Abbey, Friends by Mr. Pugh ..	5	17	0	By Rev. S. Nicholson	34	3	1
Waterford and Thurles, Contributions, by Rev. C. Hardcastle	8	10	0	By Mr. John Nicholson	2	0	0
East Lothian Society, by Mr. S. Brown ..	1	1	0	Woolwich Auxiliary, by Mr. Ranwell ..	30	3	1
Bridgend, collected by Mrs. Lewis	3	18	10	Colchester, collections and subscriptions, by Mr. Warmington	20	5	11
New Mill and Tring, Subscriptions and Collections, by Mr. Grover	16	14	6	Hull and East Riding Auxiliary, by John Thornton, Esq.:—	37	4	3
Bow, Auxiliary Society, by Rev. W. Norton	22	0	3	Hull	104	13	4
Weymouth, Subscriptions, by Mr. Tucker	5	15	0	Beverley	14	9	6
Jersey, collected by Miss Grey	2	9	6	Hurlington	10	9	10
Wimborne, Friends by Mr. Miell	2	8	10	Cottingham	4	15	0
Kettering, Auxiliary Society and Collec- tion, by Mr. Gotch	0	1	0	Driffeld	5	13	0
Burton Latimer, collection by Mr. Gotch	5	0	0	Bishop Burton	7	0	5
Kent Auxiliary, by Rev. W. Groser	15	0	0	Skidby	1	10	0
Portsmouth, Portsea, and Gosport Aux- iliary, by Mr. Robinson, Treas. 155 1 10					154	17	7
Previously acknowledged 100 0 0				Previously remitted	120	0	0
	55	1	10				
Newport, I. W., by Mr. B. H. Hinton ..	7	5	6	Beaulieu, by Rev. J. B. Butt	6	0	0
North of England Auxiliary, by Mr. Pengilly	15	12	4	Southampton, by Rev. B. H. Draper ..	24	18	0
Huntingdonshire Auxiliary, by Mr. Paul, Treasurer:—				Bewdley, by Rev. G. Brookes	3	0	0
St. Neots	12	16	5	Reading Auxiliary, in account by Mr. Williams	51	0	0
Huntingdon	17	2	4	Great Shelford, Friends, by Mr. Mares ..	5	16	6
St. Ives	63	9	0	Thorpe, collection, by Rev. W. Bolton ..	2	17	2
Bluntisham	33	18	4	Potter Street, Friends, by Rev. J. Gipps ..	4	10	0
Somersham	4	10	0	Stepney, collected by, Miss Davis	2	1	8
Ramsey	15	3	11	by Master S. Murch	1	5	0
	147	0	0	Margate, contributions, by Rev. D. Pledge	15	12	4
Previously remitted 100 0 0				Oswestry, Missionary Society, by Mr. T. Jones	3	10	0
	47	0	0	Andover, collected by Mrs. Davies	6	10	0
Buckinghamshire, &c., by Rev. E. Carey:—				Profits on Sale of Books, by do	2	8	0
Princes Risborough	9	16	9		8	18	0
Bickmansworth	4	17	6	Hitchin, collections and Auxiliary So- ciety, by Rev. T. Griffin	32	18	9
Haddenham	5	9	6	Ridgmount, by Rev. J. H. Brooks	2	7	0
Chesham	21	2	9	Exeter, Bartholomew Yard, by Mr. James Conmin	35	4	0
Gold Hill	2	6	7	Bristol, Auxiliary Society, by Robert Leonard, Esq.:—			
	43	13	1	Balance	100	17	8
East Kent Auxiliary, by Mr. Parnell ..	10	2	4	Translations	2	0	0
New Park Street Auxiliary, by Mrs. Evans, one third	10	6	11	On account present Year	180	0	0
Keppel Street do., by Mr. Marshall	6	10	9		282	17	8
				N. E. Cambridgeshire, by Mr. R. Smith	45	18	10
				Northamptonshire, by Rev. W. Gray	103	4	8

DONATIONS.

Thomas Randall, Esq., East Road, City Road	105	0	0
Friend at Birmingham, by T. Green, Esq.	50	0	0
James Saunders, Esq., Annon	10	0	0
Friend to Baptist Mission	10	0	0
Rev. John Leifchild and Friends, for Mr. Knibb ..	8	0	0
Mr. Reynolds, Gloucester	5	2	0
Friend, by Rev. S. Sutton, Bahamas	5	0	0
Mr. Harrison, Hadlow	5	0	0
Janister Flight, Esq.	5	0	0
Mr. W. Saunders, Horningssea	5	0	0
Mrs. Thomas Rippon	5	0	0
Thank-offering from a Farmer	4	0	0
Friend, by the Secretary	4	0	0
D. F. T., Jamaica	2	0	0
Rev. Mr. Stewart, Sawbridgeworth	2	0	0
Rev. Joseph Green, Saham, Translations	0	10	0

BAPTIST MAGAZINE.

 JUNE, 1837.

MEMOIR OF THE LATE REV. W. STEADMAN, D.D.

From the following valuable discourse by the Rev. James Acworth, A.M., President of the Theological Institution, we have compiled a brief account of his truly excellent and venerable predecessor, concerning whom it may be naturally expected that our pages should contain some information.

In the progress of his preparatory remarks the respected preacher observes:—

“He was in many respects a remarkable man. A more than ordinary influence was exerted by him. Not only has the existing generation received from him an impression, which will be variously displaying itself, but generations yet unborn may be unconsciously beholden to him for advantages and benefits, which they would not otherwise have enjoyed. To suffer him, therefore, to mingle with the undistinguished and undistinguishable multitudes, who constitute the trophies of the all-conquering foe, and not endeavour at least a brief rescue of him from forgetfulness, would be as detrimental to ourselves as derogatory to him. But no, this cannot be. The name of Steadman will long live in the fond remembrance of those, who know how to appreciate and honour sterling worth. Not only has it sounded through the length and breadth of our land—for he was very extensively known, and wherever known warmly loved—but it has even

reached the far distant East. Yes, there are surviving friends, there prosecuting the same god-like enterprise as attracted and absorbed all the energies of his capacious heart, to attest the readiness with which he sympathized in their self-denying labours, and to cherish his memory with most affectionate endearment now that he is no more.”

The text selected by Mr. Acworth on this solemn and interesting occasion, is from 2 Tim. ii. 3. “A good soldier of Jesus Christ,” which under various aspects, he applies to him who had fought the good fight, and finished his course. In the introduction he remarks,

“The name soldier implies, as you are aware, combat and warfare. He, who bears it, has withdrawn from the ordinary avocations of life, and devoted himself to his country’s protection and defence. Now into this sacred service, the Veteran, recently deceased, early entered. According to accounts, which have been furnished me, extracted mainly from his own memoranda, it appears

that he was brought himself while yet comparatively young, under the subduing influence of Divine love, and that, swayed by the benevolence which this love ever awakens in its subjects, he was shortly after led to devote himself to the work of bringing others to feel and acknowledge it too. The immediate cause of his return to God seems to have been the administration, in his presence, of believers' baptism, by the Rev. Benjamin Thomas, of Leominster, about five miles from Eardisland, his native village, in June, 1781, when he was about seventeen years of age. Up to this time he was destitute of any experimental acquaintance with the way of pardon, justification, and eternal life, as made known in the inspired volume, and, though not altogether free from compunctious visitings, went on, like his unrenewed fellow-creatures around him, in the indulgence of sinful appetites and propensities. So much, indeed, did he disregard, or rather strive to smother, the uneasy feelings excited within him by an upbraiding conscience, that he gave up attending upon the institutes of public worship altogether, till, instigated by mere curiosity to witness the ceremony just mentioned, he was effectually arrested, and made to change his course. This is one among many similar instances of the sovereignty of Divine grace in rendering what was considered as mere matter of idle amusement, or perhaps of ridicule and jeer, an instrument of the most important good. - After passing through various exercises of mind, some of them characterized by distressing severity, the future soldier of the cross was himself baptized, and added to the visible church of the Lord Jesus. This interesting event took place in April, 1784, just as he was completing the 20th year of his age. In little more than three years from this date, Oct. 26th, 1787, he preached his first sermon from a passage of Scripture, which the manner of his own conversion had served, it may be supposed, deeply to impress on his mind, Eph. ii. 5, "By grace ye are saved."

About ten months after, Aug. 20th, 1788, he was admitted into Bristol Academy, at that time the only theological establishment in our denomination, and then under the able superintendence of Dr. Caleb Evans, the Rev. James Newton, and shortly after the Rev. Robert Hall, A. M. After remaining here for the space of two years, industriously availing himself of the advantages placed within his reach, he accepted an invitation from the church in Broughton, Hampshire, of which he was ordained pastor, Nov. 2, 1791; from which period down to his decease, an interval of more than 45 years, he discharged the onerous duties devolving upon him with so much integrity, assiduousness, self-denial, and perseverance, as to become fairly entitled to the enviable denomination, "a good soldier of Jesus Christ." In order to evince the correctness of this assertion, and at the same time obtain scope for a more extended delineation of his character in that point of view, in which especially we are now contemplating him, it will be necessary to glance at some of the principal qualities which enter into the composition of a good soldier."

The leading observations on the text are three.

"1. The first we mention is full and unquestioning obedience.

Now this quality of a good soldier was most conspicuously exemplified by our departed friend. Throughout the whole of his professional career, he was manifestly governed by an immovable determination to fulfil, most punctually and dutefully, whatever he understood to be the instructions of his Divine Leader. In prosecuting, for instance, the warfare that he was sworn to wage, he made use of the weapons provided for him, and none else. Accounted himself in the panoply of the gospel, "having his loins girt about with truth, his breast covered with the mail of righteousness, his feet shod with the preparation of the gospel of peace, his head secured by the helmet of

salvation, and taking over all the shield of faith," he went forth with "the sword of the Spirit, which is the Word of God," to fight the battles of his Lord. By proclaiming, according to the direction of that word, the terrors of a violated law, by unfolding the provisions of Infinite Love, by exhibiting the Saviour in all the various offices he sustains, and especially as the chosen antagonist of the arch-foe, who has seduced mankind from their allegiance, by dwelling on the delightful consequences of unconditional submission on the one hand, and the tremendous evils of persisting in hostility and rebellion on the other, the only weapons, furnished, as he conceived, by his Omnipotent Commander, he sought to subdue the contumacy of those against whom his assaults were directed, and win them back to loyalty, security, and bliss. With these weapons he never as you are aware intermixed any of a less satisfactory origin, or of a less ethereal temper. He found them ready fabricated for his use, and he had no wish to associate with them such as are of mere human mould and device, still less lay them aside. Those of you, who were in the habit of stated attendance on his ministrations, can bear witness with what unusual singleness and determination of purpose he confined himself to the instrumentality he was required, as he believed, to wield. Hence he never allowed any topic to appear in his discourses, not involved in what are ordinarily termed the doctrines of grace, or the constituent truths of the Christian revelation. Sabbath after Sabbath, and year after year, he was heard from this place reiterating substantially the same theme with uncompromising fidelity, and undeviating exactitude. The ruined state of mankind by nature and practice; the delusiveness and danger of all self-righteous notions; the impossibility of regaining the forfeited favour of offended Deity, except by unqualified surrender to him, and implicit reliance for pardon, and every other blessing on Jesus Christ, the only atoning sac-

rifice; the necessity of Divine agency to the production of a real spiritual change; the holy tendency and salutary operation of the doctrines of grace; the present safety and everlasting blessedness of all true believers, together with the unceasing misery of those who remain impenitent and disobedient, he brought forward in every variety of form, and enforced by every description of argument. Far from wishing to exchange these weapons for others, he regarded with suspicion, or more correctly speaking, absolute disapproval, every offer to augment their number, or improve their edge. Most firmly persuaded that the gospel is still, what it evidently was in primitive times, "the power of God unto salvation to every one that believeth," he was content, in conflicting with the hosts of darkness, to wield it alone, and to induce as many as he could to wield it too. In this employ, the largest powers of his masculine mind found ample and most congenial scope. From the steadiness with which he adhered to it, we might indeed almost question whether he was ever disturbed by speculations respecting the nature and composition of the instrument itself. Many, far inferior to him in energy of character, though equally attached to the peculiar doctrines of Christianity, have, it is well known, been grievously harassed by the difficulties, which some at least of these doctrines appear to involve. Perhaps, from their constitutional bias of mind, or their early associations and habits, they have pored over these difficulties until they have been nearly staggered by them; while, in order, if possible, to clear them up, they have consumed no small portion of their capabilities and time. Every truth they have sought to fix in its proper place, so as to compose a well-adjusted perfect system of the whole; and till able to assign to the several parts their respective positions, and measure their relative importance, they have not felt themselves in a condition to proceed satisfactorily. Owing to this craving after logical

arrangement and dependence, they may have even indulged in fine-spun distinctions and cobweb subtleties, so as greatly to have impaired the efficiency of their ministerial services. Undesignedly it may be, their pulpit theology has exhibited too much of a philosophical cast, and hence been less suited for popular apprehension and effect. The broadness, the generality, the unrestrained freedom, and cheerful freshness of Scripture statements have been exchanged for a dry, unattractive, chilling, and, after all, only apparent, correctness. This, however, cannot be affirmed respecting our deceased friend. Whether he was at any time molested by the difficulties alluded to, it is not easy to determine; but, judging from the ordinary character and style of his discourses, we are entitled at least to declare, that he never suffered them to embarrass or impede him. His powerful mind grasped the evangelical scheme in all its commanding features. He saw the impress of divinity on them. He knew them to be his appointed theme; and in that spirit of unquestioning deference, which a good soldier never fails to evince, he tenaciously adhered to them. Whithersoever he went, and whomsoever he addressed, he invariably followed the Apostle's rule—"We preach Christ crucified, Christ the power of God, and the wisdom of God;" and could of course add, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

In thus pointedly adverting to the manner, in which this eminent soldier of Jesus Christ viewed, and treated the instrumentality he was instructed to use, it is not meant for one moment to insinuate, that he was regardless of other methods for accomplishing the end he had in view. He was, I scarcely need remark, a strenuous and liberal supporter of whatever promised to aid in attaining it. Not only the Bible Society, of the Auxiliary to which he was one of the secretaries from its formation, the Tract Society and all other strictly evangelical

associations, but the Mechanics Institute, which honoured itself, while honouring him, by electing him its President, together with every project, aiming to raise man in moral and spiritual excellence, occupied a place in his heart, obtained a measure of his support, and participated his counsels, and his prayers. Indeed, it may be affirmed, that no scheme, which contemplated the diminution of human suffering, the improvement of human character, and the diffusion of knowledge, righteousness, and peace, was regarded by him with indifference. If its pretensions were such as to satisfy his judgment, its claims were sure to be met as far as he had ability to meet them. His benevolence was not sectarian, nor his activity confined. He looked at mankind in all their diversified relations and engagements, as essentially the same—endowed with the same faculties, involved in the same condemnation, exposed to the same misery, capable of the same rescue, exaltation, and blessedness, alike intelligent, immortal, and accountable—and he longed to benefit them all. But, satisfied that the gospel of Christ is the exclusive instrument of efficiently and permanently benefitting them, his primary and most intense desire was to make it known, and obtain for it universal acceptance. This, he felt assured, is alone the catholicon for mortal maladies and woes; and hence, however plausible other alleged panaceas, or however useful various subsidiary means in their own proper place, he would not allow his attention to be diverted from it. Practically adopting the inspired declaration of the apostle as his maxim and rule, "But after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe," his great forte, if I may so express myself, was preaching. Here he found his weapons, and from the active determined use of them he never permitted himself to be seduced.

The spirit of full unquestioning obedience, which we are now claim-

ing for this devoted warrior of the Lord Jesus, may be further seen in the promptitude with which he moved to the posts successively assigned to him. It has been already signified that he commenced his professional career in Broughton. There he remained, labouring with all his might, and no doubt successfully, rather more than six years. At the expiration of this term, he was summoned by his Divine Leader to occupy a more important station in Plymouth Dock, now Devonport, as an assistant to the Rev. Isaiah Birt, still living in the vicinity of the metropolis, full of honour and of years, and only waiting the permission of their common Lord to join his Coadjutor in the realms above. After continuing in connexion with him two years, he became the pastor of a portion of the church, which going forth, it is believed, with a true fraternal spirit, and simply with a view to the general welfare, from their brethren—as* a number in this very place did only a few years since—located themselves, as a distinct community in a different part of the town. Over them he presided for the space of nearly six years, when he was invited to take charge of the church here, recently under the care of the Rev. William Crabtree, and of the newly-founded Theological Institution in Little Horton. The former removals, with the circumstances of which we are but slightly acquainted, may not, I am aware, be accepted as exemplifications of the duteous spirit we ascribe to him. Some, indeed, who can hardly imagine the existence of any motives save such as are selfish, may suppose, that they find a sufficient reason for them in the prospect of wider publicity and fuller recompense. The removal, however, hitherto, at the time when it took place, cannot be thus accounted for. Whoever casts his eye back on that time, and surveys the state in which the religious denomination, with which the deceased was identified,

* The nucleus of the Church now assembling in Bridge-street.

then existed, and thinks moreover of the dubiousness of the project relative to the foundation of a Seminary for ministerial candidates, must at once admit, that in consenting to transfer his labours to these parts, he was governed simply and exclusively by a deference to what he believed to be the will of his heavenly Master. He was already the pastor of an affectionate and flourishing people. He had the exhilarating prospect of being increasingly respected, useful, and happy among them. Here he was wholly unknown, except by report. Whether he should be acceptable, as the successor of a preacher, not slightly thought of in his day, had to be ascertained. If the scheme of a Theological Institution were to be realized, vigorous persevering effort, together with much self-denial, would be indispensable. Should he fail in either department of service, he might be censured by brethren, and still more, be scoffed at by idle observers, for quitting a station, where he was confessedly succeeding, in order to engage in the very doubtful process of making experiments. But whatever dissuasives and objections a timid policy or personal ease may suggest, a sense of duty prevailed. Believing, from the most careful view he was able to take of all the circumstances of the case, that it was the pleasure of Him under whose banner he was ranged, he should come hither, he "conferred not with flesh and blood," but forthwith took his measures accordingly. That he was the subject of severe exercises of mind in contemplation of so great a change, may be easily conceived; but that reluctance to comply with apparent duty entered into them, cannot for a moment be allowed. Having satisfactorily ascertained that one point—viz. duty, compliance followed as a matter of course. It may not be uninteresting to repeat here, as illustrative of the accuracy of this statement, part of a conversation which the preacher had with him, when placed himself in somewhat similar circumstances. Having been request-

ed to succeed him in one department of his service, I visited him for the purpose of consulting him as to the propriety or impropriety of my doing so. While laying before him the reasons which urged on the one hand, and dissuaded on the other, he set them all aside by very emphatically referring to the greater or less scope for usefulness as the only really determining point, and as the point which had, in fact, heretofore determined himself in relation to exactly the same question. Naming a particular eminence in the town* where I then dwelt, "From that eminence," he said in substance, "I looked down on the mass of people, all rational and immortal, but yet sinful and endangered beings, beneath and around me; I thought of the still larger and ever increasing mass spread over this rapidly thriving district; I considered the comparatively low state of religion, particularly of our own community, throughout it; I saw the pressing necessity for more labourers; and I could not resist the impression, that in the call addressed to me, my Master himself spoke. I determined, therefore, at whatever expense of feeling, or of ease, to obey." It is hardly necessary to add, that this strong proof of devotedness, sustained as it had been by a corresponding life, was not without effect. I beheld before me a venerable Servant of God rejoicing and giving thanks, that he had been enabled to make a required sacrifice, if sacrifice it might be called, and I took courage.

The spirit of unquestioning obedience of which we are now speaking, as a prime ingredient in the composition and character of this good soldier of Jesus Christ, he strove, not in vain, it may be further observed, to infuse into all those successively committed to his tuition and care. The one grand aim which he seemed, so far as I have been able to gather, to propose to himself, was to render them plain, faithful, affectionate, labo-

rious ministers of Jesus Christ. To the attainment of this every prelection was made to contribute; and it is matter of lively satisfaction to know, that there are now, in different parts of the kingdom, nay of the world itself, not a few, holding posts of greater or less importance, who thankfully confess the invaluable benefit derived from his instruction, as well as example, in this respect. His ambition was to place them high, not in the lists of philosophers, linguists, or orators, but in the catalogue of able ministers of the New Testament, who, by purity of life, soundness of doctrine, straightforwardness and inflexibility of purpose, disinterestedness, determination, and perseverance of effort, should approve themselves as men of God "thoroughly furnished unto all good works." I remember, on one occasion, about the time to which I have already alluded, breaking in upon him during the hour of lecture. The subject of lecture was the doctrine of perseverance. His unsophisticated, warm-hearted, practical manner of handling it, especially in view of his hearers being on the eve of repairing to different stations during the brief coming recess, I shall not easily forget. Here, I thought to myself, is a specimen of the true, scriptural, and, therefore, only legitimate mode of treating these oft-times fiercely litigated doctrines, and if thus treated in common, how few would be found to resist or gainsay them! But secondly,

2. Another quality of a good soldier is unflinching and indomitable courage. Now this quality of a good soldier of Jesus Christ was also strikingly exhibited by the honoured dead. In the earlier stages of his official course he had to sustain much opposition, while executing the commission with which he was charged. At that time the faithful preacher of the gospel was by no means so favourably entertained as he now is. Far from finding an attentive and respectful auditory, he too often met with rude and obstreperous assemblages, who,

* Leeds.

not content with indignantly turning from his proffered instructions, poured the bitterest contempt on himself, and any one who might be inclined to give him a more kindly and befitting reception. Every sort of missile was in requisition for the purpose of annoying and even injuring him. Whatever slanders a dishonest, malignant ingenuity could invent, were eagerly circulated to awaken prejudice against him: so that it was not unfrequently at the risk of life, and what to a sensitive mind is yet more precious, a fair name, he maintained the warfare. Of this rough and barbarous treatment, the disgrace of our country fifty or sixty years since, our valued friend had his share. Believing that he should not be fulfilling the orders he had received by restricting his ministrations to the one place where he laboured, he sought to introduce the gospel into the neighbouring villages and hamlets, as yet destitute of it; and, in doing so, he had to encounter the opposition now described. In his own particular case, it is not at all unlikely that this opposition was rendered more keen and stinging by personal allusions. There was that in his outward appearance, of which a low wit might easily avail itself, and would even be tempted to avail itself, for the malicious purpose of exciting a vulgar laugh or a profane jeer. Though to those who had become familiar with him by intercourse, his mien, especially when lighted up by the play of noble sentiments, or generous feelings within, was far, very far from being displeasing; yet to a perfect stranger it could hardly fail to seem somewhat singular, and by such a one might be, if he were so disposed, turned into food for merriment and banter. No talent is more easily acquired, or more easily exercised than a low ridicule, or that kind of scoff and gibe, which is derived from peculiarities of personal appearance. But to whatever sacrifice of feeling and comfort our endeared friend might be exposed from this source, or from any other, he magnanimously braved it all. He had a

task to perform, and that task he would perform, at whatever expense. His nerves were too robust, and his system too firmly braced; his sense of duty was too overpowering, and his delight in the discharge of it too exquisite, to allow him to flinch or start aside. His motives might be impugned; his declared intentions might be misconstrued and falsified; his character might be calumniated, his person reviled, and his efforts withstood; but still he would neither retreat nor desist. He met opposition in the spirit of his great Exemplar, and either disarmed or abashed it. During all the latter stages of his career, he was, it is true, left, like the large majority of his brethren, to prosecute his warfare without molestation or hindrance. Happily, owing to the wider diffusion of knowledge and truth, a better spirit has at length come over the land, even in its most sequestered districts, so that now the preacher of the gospel, far from being contumeliously or brutally repulsed, is almost sure of a quiet, if not an affectionate and warm reception. This change in the temper of his countrymen did not, however, cause our honoured friend to relax his efforts. The cessation of external opposition was not mistaken by him for actual submission to his and their rightful Sovereign. Led by the instructions he had received, he looked on them as still hostile in their hearts, and accordingly seized every opportunity given him of urgently beseeching them to terminate their unequal and ruinous contest, and embrace the proffered peace. Those of you, who are acquainted with his movements subsequently to his removal hither, need not be told, that he sought to extend the influence of the gospel, not merely in this particular locality, but as much as possible in the places around it. To his instrumentality, indeed, conjoined with the services of those under his tuition, edifices, which now exist in not a few of these places for the worship of the Most High, are fairly attributable. No appearance of difficulty could damp his courage or repress his zeal.

He was ever ready to carry the war he was commanded to wage into the very heart of the enemies' territories; and, by a series of bold, vigorous, and well-sustained assaults, strive to dispossess them. He even watched for occasions of originating a conflict. With unceasing vigilance his eye seized every opening, as it presented itself, for a commencement of hostilities; and it may with truth be affirmed, that to his spirited and inspiring endeavours, the enlarged as well as improved state of our churches in many districts is not a little owing. He not only manifested undaunted courage himself but likewise infused it into others.

Had it not been for this temper, it may admit of a doubt whether the institution, of which he was invited to take charge, in conjunction with the pastorate here, would, humanly speaking, have grown up, and attained the strength it has done. Without at present entering into the question of the Scripturalness and consequent lawfulness of such an expedient for providing thoroughly accomplished pastors and teachers, it is well known that in the earlier days of its existence it was viewed by several of our churches with suspicion and distrust. They thought, as perhaps some still think, that not only the supply of duly gifted functionaries for the sacred office, but also their full equipment for the effectual discharge of its varied duties, should be left to the Head of the Church; and in this opinion they may have fortified themselves by a reference to the very few occasional instances of disappointment and failure in kindred institutions elsewhere. Such, however, was not the sentiment of the late president of the Northern Baptist Education Society. He knew, for he had experienced the advantages of a good professional training. He felt persuaded, that classic literature, though sometimes foppishly and annoyingly paraded, is most desirable; and hence, ardently attached as he was to the unadulterated doctrines of Scripture, and inflexibly as he ad-

hered to them in all his official engagements, he hesitated not to accept the direction of an establishment, designed to furnish candidates for the Christian ministry, with whatever knowledge they might require to render them more fully competent for the discharge of their highly important functions. In acceding to this appointment, he became committed to a series of labours and toils, from which a courage less ardent and resolute than his own would have shrunk back, cooled and spent. He entered not upon a richly-endowed or well-provisioned office: the means of its continuance were for the most part yet to be raised. The materials which he was to furnish and prepare for future service, had yet, in a great measure, to be collected. In fact, every thing pertaining to the institution was as yet in an embryo state; but so deeply convinced was he of its desirableness—a conviction, it is superfluous to say, already largely justified—that he refused not to become its foster father, or to subject himself to the exertions which were found necessary in various ways besides mere teaching to render it what it has become. In order to replenish its exchequer, and improve its efficiency, he went, it may be safely affirmed, almost everywhere, soliciting countenance and support; so that to his untiring industry in the irksome business of collecting, no less than to his indefatigable zeal in the work of instructing, very much of the usefulness of which it has been the honoured medium must be ascribed. That till its practicability and value had been fairly tested, this mode of carrying it on should be necessary is not perhaps surprising. Let us hope, that now it has been tried, and its close connexion with the well-being of our churches, and so far of the Saviour's kingdom itself, placed beyond a doubt, it will be no longer insisted on. But, Thirdly,

3. Another quality of a good soldier is untiring and untiring constancy. In fulfilment of the service to which he has surrendered himself, he may be despatched on very

tedious and harassing, as well as very perilous expeditions. Day after day he has to perform long and wearisome marches, perhaps across arid wastes, or over lofty and rugged mountains. Exposure to the scorching rays of the sun by day, and to the chilling damps of the atmosphere by night, wastes his constitution and drinks up his spirits. But, as a good soldier, he will not complain. With steady and unflinching step he advances along the prescribed route, anxious only to approve himself to his Leader and Chief. Or perhaps he finds, that in the country where he is conflicting, fresh antagonists are continually starting up. As fast as he subdues one, he has to contend with another. No cessation of hostilities is permitted him. His work daily is to fight and pursue. These incessant engagements threaten to wear him down, and at length destroy him. Nevertheless, as a good soldier, he will not forsake his standard or desert the service. Let life itself be the cost, he is pledged to the issue, and he will calmly await it. Need we say how truly and emphatically this character of a good soldier of Jesus Christ was likewise exhibited by our dear departed friend? He literally died in the field. Though spared to advanced life, having attained nearly his 73rd year, he never once thought of unbuckling his armour or laying aside his weapons. Every successive step of his progress only seemed to endear to him the service in which he was engaged, and make him wish, as indeed he oftentimes expressed himself, that his capacity for action and life might terminate together. He had difficulties to encounter and hardships to suffer, which only the good soldier can know or imagine; but he never flagged or tired. It was not in his nature to act by fits and starts. What he undertook he must prosecute vigorously to the close. Thus at seventy years of age—the appointed term of man's life—he was as strongly disposed to labour, had he but been competent, as he ever was. About a year ago, he was induced, simply by the infir-

mities which old age entails, and not at all by a desire for inglorious ease or soft repose, to accept of a successor in one of the offices he held, and shortly after, a colleague in the other; but he continued to preach—which was his fond employ—to the very last. Only this day four weeks he officiated here, and so truly characteristic of himself, and of the main bent and endeavour of his life, was the subject of discourse, that I cannot forbear introducing it—"And daily in the temple, and from house to house, they ceased not to teach and to preach Jesus Christ." Acts v. 42. Thus he finished, with untarnished honour, his ministerial career; having, during the progress of it—a period of more than forty-six years, nearly two-thirds of which were spent here—preached about 11,000 times, baptized between 600 and 700 declared converts on a profession of faith in Jesus Christ, educated for the Christian ministry nearly 160 candidates, officiated at more than 100 ordinations, in all, with only five or six exceptions, giving the charge, and attended 40 openings of chapels. Looking at this length of service, marked by such full and unquestioning obedience, such unflinching and indomitable courage, such untiring exhaustless constancy, and signalized moreover by such delightful results, who is not prepared to acknowledge, without the least hesitancy or demur, that he was in truth a good soldier of Jesus Christ? Well might he affirm with adoring gratitude, while in the act of laying aside his martial habiliments and warlike furniture—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day." It is true, the state of lethargy, in which he gradually, softly, and sweetly sunk to rest, far more resembling sleep than death, prevented him from giving utterance to this or any other expression of the holy serenity and triumph of his soul, in view of the recompence now immediately

before him. There needed none. His life affords the fullest evidence as to his present state. He is assuredly with the sainted champions and soldiers of the cross; Paul, Peter, and the other apostles; Luther, Melancthon, and the other reformers; Brainerd, Swartz, and the other missionaries; Carey, Pearce, Fuller, Sutcliffe, Ryland, and Saffery, his beloved friends and associates, together with the whole host of worthies of every nation, age, and name, who having "overcome by the Lamb and the word of his testimony," will for ever occupy thrones of splendour and bliss in the kingdom of their God and Saviour.

I have thus, my respected friends, presented you with a rapidly-drawn sketch of the distinguished individual so lately occupying this pulpit, but now withdrawn for ever from it, under one aspect. Some of you may possibly feel a little disappointed, that I have not attempted a full and complete portrait of him. You expected to behold him in the various affinities of domestic and social life, and to witness the manner in which he discharged the several obligations arising out of them. Was his public character accredited and adorned by his private? Did he, as a husband, a father, a master, a subject, and a neighbour, conduct himself with the exemplariness which distinguished him as a pastor and an instructor? Was he at home, what he was abroad? These queries, perfectly natural and proper, cannot be met now, owing to a want of time, with more than a simple affirmative. They would have been noticed, and answered in detail, but for the partial anticipation of them by my esteemed brother,* who gave the address at the interment; the confident expectation of a memoir, which will of course exhibit the character of our departed friend in every view that can be taken of it; and still more the consideration, that it was as a minister and a teacher, or a good soldier of Jesus

Christ, he was chiefly known during life, and that it is in these relations chiefly he will be remembered, revered, and loved in time to come. In attempting a brief improvement of the survey which has now been taken of this bright and impressive specimen of spiritual excellence, and of the providence which has transferred it from the world below to the world above, I would remind you, my friends, that what the deceased was, the grace of God made him. Much of the firmness, energy, and steady perseverance which marked his course, is no doubt referable to original conformation and bent, nevertheless the due application and use of these qualities must be ascribed to that alone. "By the grace of God," as he himself was ever ready, with unaffected humility, to acknowledge, "he was what he was." He had evidently been qualified for a particular service, and was enabled faithfully to perform it. Wherever stationed, and in whatever engaged, he would have proved himself, it may be safely presumed, a good soldier of Jesus Christ; but it was in the exact position he was appointed to occupy, and the specific employ he was commanded to prosecute, his distinctive attributes found most congenial and befitting scope. And hence we are furnished with an additional assurance, that the Captain of salvation will never suffer his purposes to fail or stand still for want of suitable instruments to carry them into effect. May He speedily raise up, in the place of him whom he has called from the scene of warfare to the fruition of his everlasting recompence, a multitude, akin to him in spirit and in action! There is still a very pressing demand for soldiers to fight the battles of righteousness and truth. After all the conquests which have been achieved, what myriads are still in rebellion against their liege Sovereign! O look with unshaken confidence to the "Captain of the Lord's host," and beseech him with increased earnestness to augment their number, redouble their vigour, and multiply their success."

* Rev. Moses Fisher, Liverpool.

This able delineation of Dr. Steadman's character and labours will, we doubt not, be highly gratifying, and we are happy to observe an intimation that something in a more enlarged form may be expected in due time to appear. May the great Lord of the harvest be pleased to raise up and send forth multitudes of such evangelical and devoted labourers into his harvest!

ON PREDESTINATION.

That predestination is a tenet of Scripture, no one can deny; the question is, in what sense is it to be understood? The word predestinate being derived from the Latin, *predestino*, to pre-determine or foreordain, as applied to God, signifies that fixed purpose or decree by which he appointed some of our race to salvation: was this appointment made absolutely without any regard to the character of the elect? or was it built on a foresight of their faith in Christ, and steadfast adherence to the ordinances and commands of the gospel?

In replying to this question it is necessary to expel from our minds all preconceived notions and all the systems of men, and be guided alone by the general tenor of the divine word. God has been graciously pleased to give us a revelation of his will, this revelation is one entire and consistent system of truth; it leaves nothing undiscovered that it is necessary for us to know; it never contradicts in one part what it affirms in another; all its parts are in perfect harmony; although some parts are much more profound than others, these we must try to explain by the parts that are more simple. This revelation plainly declares that God is good to all, and his tender mercies are over all his works; that he takes no delight in the death of a sinner, but rather that

all would turn to him and live; that he would have all men to be saved, and come to the knowledge of the truth.

This revelation declares that man is a moral, accountable, and probationary being: as such, the law was given to him on Mount Sinai; as such, the many calls, expostulations, threatenings, warnings, and promises, were addressed to him; as such, he is said to resist light, remain unmoved under the most powerful motives, and grieve and quench the Holy Spirit. No meaning given to the word predestination can be admissible that is inconsistent with these plain declarations. It is difficult to conceive how these statements can be made to square with the notion of an absolute decree. If the Divine Being have appointed some to salvation irrespectively of their character and actions, it may well be asked, How can God say, "I called, and ye refused?" how can he be acquitted of taking pleasure in the death of the wicked? how can man be said freely to repent, freely to believe, and freely to accept the terms of salvation? Are we then to adopt the other view, that God appointed some to salvation from a foresight of their good works? This is equally surrounded with difficulties; for it seems to imply, that man's salvation rests on contingency, and, that God brings him into his

family, not by his free grace, but on the ground of merit, when it is evident, from the whole tenor of the gospel, that salvation is all of grace; that we love God because he first loved us; that the Holy Spirit quickens those who are dead in trespasses and sins, and that sinners can in no other way be made the children of God. There is indeed one passage of Scripture which at first sight seems strongly to support this view: "Whom he did foreknow, them he did predestinate," but on a careful examination it will be found, that the word here rendered foreknow, may be understood in the sense of loving or regarding with approbation. On this passage Professor Stuart has justly observed, "all those of any party in theology who draw from *προέγνω*, the word here translated foreknow, the conclusion that God foreordained, or chose, or loved out of his mere good pleasure on the one hand, and from his foresight of faith and good works on the other; deduce from the passage what is not in it, for it says neither the one nor the other."

It is not uncommon for those who adopt the *conditional* view of predestination, to charge their opponent with making men mere machines; this is however talking without meaning, for it goes on the hypothesis that the spirit of man is like his body made out of the dust of the earth, at least that it is moulded like matter into a certain form, and then propelled into a certain direction; it is folly to urge such an objection, until we know more than we know at present of the manner and extent in which the human soul can be influenced by external agency and still retain its freedom: few subjects are more involved in

mystery than this. We are daily influenced by the things around us seen and unseen, by truth and error, by sin and Satan, by the world and by the Divine Spirit; the manner and extent in which each operates upon us we know not; not more unresistingly may the feather be borne along by the wind than we may be carried along by these influences, and all the time we are as fully convinced that our freedom remains unimpaired, as we are that the sun shines at mid-day.* All the difficulties connected with the subject under consideration centre in one point, How can we be entirely dependent and absolutely under the control of God, and yet be free agents? That God is omniscient, omnipotent, and unchangeable; and that in him we all live, and move, and have our being, all Christians believe; from everlasting, then, he has known all that men are and shall be with absolute certainty, so that there can be no contingency, and it is impossible to conceive of any decree or purpose of God in relation to man irrespective of his whole character; strictly speaking there is no fore or after knowledge in him, the perfection of his nature renders this impossible; with him, all duration is an eternal *now*, there is nothing past, nothing to come; we cannot therefore make any distinction between his eternal and his present purpose, they are one and the same. How then can we suppose a case in which the whole character of the elect was not before God; to say that he did or did not choose them because he foresaw they would be this or that,

* See an Essay on "The Free Agency of Man," in our No. for August, 1830, p. 313.

is using words without ideas. Let us form right views of God ; let us not compare him with ourselves ; let us not make human knowledge the measure of the divine ; let us not attempt to

bring down the infinite wisdom to our feeble understandings ; then we shall feel less difficulty on the subject of *Predestination*.

O. M.

THE VALUE OF NEGATIVE EVIDENCE.

To the Editor of the *Baptist Magazine*.

SIR,

In conducting the Baptismal controversy, it appears to me that, as far as the meaning of the principal terms is concerned, a very important point has been much overlooked. In vindication of immersion, as being baptism, it has been customary with our brethren to show that the meaning we attach to the original words, is the only proper and just meaning : and it must be confessed, that much has been ably and convincingly written in support of this position. But, while what we believe to be the true meaning of the original terms, in which the ordinance of baptism is spoken of and enjoined, should by no means be neglected, it seems to me that equal industry ought to be employed in proving and maintaining that, in the Greek, there is a verb altogether different from that employed in reference to baptism, which, in its ordinary and proper acceptation, means *to sprinkle*. That there is such a verb cannot be disputed, and may be easily and satisfactorily proved. But if it be shown that there is a verb of this description, and if it be admitted, as is generally done, that the primitive terms relating to baptism, in their usual and general acceptation,

convey the idea of immersion, to what conclusion can we come, but that it is the will of God that immersion should be observed ? To admit any other supposition, indeed, would be to admit that Christ and his apostles, while speaking of a certain ordinance, invariably employed terms, the ordinary and proper meaning of which was the very reverse of what they meant by them ; while, at the same time, they, as invariably, avoided making use of terms which, in their ordinary and proper acceptation, would have precisely conveyed the meaning they intended. Who can think, without horror, of such an imputation on the character of the Great Teacher and his inspired servants ? Yet this imputation must be admitted, if sprinkling be scriptural baptism. May it not, therefore, be hoped, that if the subject were presented in this light to conscientious men who still contend for sprinkling, it would weigh considerably on their minds, and lead to the abandonment of a practice which, to us at least, appears so completely indefensible ? Might we not, in reasoning with such persons, very properly ask whether they believed that there was a Greek word to express the act of sprinkling ? And

might we not further, without any breach of decorum, inquire whether they considered *that* word to be the one used in Scripture, in reference to the ordinance of baptism? It is presumed, that by such questions no one could justly feel offended; and it is believed yet farther, that such inquiries, pushed home, might frequently produce conviction, where arguments supporting our interpretation of the disputed words, would fail to produce any good effect.

In illustration and confirmation of these remarks, a case may be imagined which will set the subject in a strong light. Let it be supposed, that the proprietor of a bleach-field has a number of pieces of linen spread out on his field, and that he wishes his servants to sprinkle them with water, or to sprinkle water upon them: would he not be looked upon as most irrational, were he to tell them to go and dip them, or to plunge them, or to immerse them? Would not his folly appear still more strikingly, if, in repeated visits to his servants, and in repeated issuings of his orders, he care-

fully abstained from using words which would clearly express his pleasure, and leave no doubt respecting his meaning, especially when there were words of this description well known to him and to all his servants, and to all who knew any thing of the language in daily and hourly use among them? Nay, would it not be marvellous, if ever his servants could come to understand his meaning, unless he himself, or some one in his confidence, assured them that he meant not as he said, but the contrary; and, therefore, that when he commanded them to do one thing, they must do another; that, in short, in order to be good and obedient servants, they must not do as he said, but as he meant; not as his words required, but the very reverse! How preposterous would such conduct appear! Yet such is the very conduct which, on the sprinkling scheme, we must suppose that our Saviour has been capable of displaying.

I remain, Sir,
Yours, &c.,
MINIMUS.

ON THE EMPLOYMENT OF NATIVE AGENCY IN THE MISSIONARY FIELD.

To the Editor of the Baptist Magazine.

DEAR SIR,

AS this is the season when the claims of missions are more particularly pressed upon our churches, I hope it will not be deemed unseasonable for me to call their attention to a subject intimately connected with our hope of success: it is the importance and necessity of employing native agency, as a prime feature

in our missionary efforts. I, by no means suppose that we have reached the maximum of benevolence in the supply of either men or money, but I have no hope that either funds or agents can be supplied from this country adequate to the objects we contemplate. Nor is this at all necessary. In the conversion of the heathen, we are raising up in-

struments to carry out our designs to an unlimited extent; and, without meaning to reflect on any parties, I feel that we have taken a wrong direction, in not making native agency the very first object of our concern. It never can effect our purpose, that our beloved missionaries should locate themselves as pastors of distinct societies, and thus almost preclude the extension of their labours to the regions beyond them. Far be it from me to cast a shade of reflection on these devoted men, to doubt their zealous activity, or their suitability for the pastoral office, above any of their converts. Let us only suppose, however, that the apostle Paul had taken the pastoral charge over some one church, and none more suited than he, what would have been the effect on the world?

Just so, I conceive, it would be with our missionaries; whose characters should be apostolic and itinerant, opening new stations, selecting native agents for pastors, teachers, &c., and exercising a general superintendence. For want of this, our efforts in the East have been nearly stationary, our men are sickening and dying, and all we can accomplish, is to supply the place of those that are laid aside. Now, if native pastors, and teachers, and officers had, in due proportion, been raised up, our brethren would have been at liberty for the true missionary work, of devoting their energies to open new stations, and of keeping a watchful and paternal eye on the stations already occupied.

This was the apostolic plan, and this enabled them to effect so much: can we adopt a better model than that which they have

presented to us? Great, it is considered, are the difficulties of such a plan, from the unsuitable character of the converts from heathenism. But are they greater than those in apostolic times? Yet, with them, it was a uniform custom to select from the converts, the permanent officers of the churches. Is there not reason to apprehend that our want of success has been occasioned by not adopting their model? What reasonable hope can we have of the conversion of the world on our present plan? Deeply am I persuaded that we are wrong, and that the hoped-for day will be indefinitely deferred, without a change in our measures.

It is true that our brethren in the East have paid attention to this subject, and have their little bands of native teachers around them; in this I sincerely rejoice; but they, I think, have not yet arrived at the right method: they should locate these teachers, and be itinerants themselves—until the happy day, when native agents should altogether supersede the necessity of our exertions.

In the west, I believe scarcely any thing of the kind exists. The state of slavery in which our black brethren have been held, has seemed to render such an idea untenable. Yet we hear of irregular teachers, who, unauthorized, and often to the discredit of the gospel, engage in ministerial labours. From this there is much to be learned. If a natural outlet is not opened for the exercise of the talents and zeal of our brethren, they will break out in irregular methods. This suggests the importance of taking off undue restraint, of adopting plans and creating facilities for

exercising the abilities of our coloured brethren. There is a tendency in the gospel itself, to correct the exuberant irregularities of inexperience. More disgraceful scenes can scarcely occur, than did in the days of the apostles; yet their attention was directed not to stop, but to rectify the exercise of native talent. It must be experience, and not mere teaching, that will make consistent pastors at home or abroad.

The time also will soon be at hand, when our western brethren will be free. Should not some direct effort be made to prepare them for this freedom, not only in the general sense, but by selecting men of talent, prudence, and piety, for the express purpose of more direct training for Christian labourers? For my own part, I should be exceedingly glad if one or two judicious bre-

thren were sent out to visit our churches in Jamaica, for the purpose of inquiry, and of arranging some effective plan, with a view to the attainment of this object. I would engage to procure a share of the funds needful; and I doubt not, it would be attended with great good.

I feel, that the entire subject of missions is at stake in this inquiry; and I shall be very glad of any animadversions on this letter, hoping that it may serve as one means of pressing the subject on the attention of the churches. I only request that I may meet with the same kindness and candour from those who may notice this, which I have felt in writing it.

I remain,
Affectionately yours,
JOHN GREEN.

Norwich, May 10, 1837.

POETRY.

MISSIONARY HYMN.

Yes, my native land, I love thee;
All thy scenes I love them well;
Friends, connexions, happy country,
Can I bid you all farewell?
Can I leave you,
Far in heathen lands to dwell?

Home, thy joys are passing lovely—
Joys no stranger heart can tell:
Happy home! 'tis sure I love thee;
Can I, can I say—farewell?
Can I leave thee,
Far in heathen lands to dwell?

Scenes of sacred peace and pleasure,
Holy days and Sabbath bell,
Richest, brightest, sweetest treasure,
Can I say a last farewell?
Can I leave you,
Far in heathen lands to dwell?

Yes, I hasten from you gladly,
From the scenes I loved so well;
Far away, ye billows, bear me;
Lovely native land, farewell.
Pleased I leave thee,
Far in heathen lands to dwell.

In the deserts let me labour,
On the mountains let me tell
How he died—the blessed Saviour—
To redeem a world from hell.
Let me hasten
Far in heathen lands to dwell.

Bear me on, thou restless ocean,
Let the winds my canvas swell;
Heaves my heart with warm emotion,
While I go far hence to dwell:
Glad I bid thee,
Native land, farewell—farewell.

REVIEWS.

1. *The Life and Correspondence of the Rev. Henry Belfrage, D.D., of Falkirk.* By the Rev. JOHN M'KERRROW, Bridge of Teith, and the Rev. JOHN M'FARLANE, Kincardine. pp. 360.—Hamilton and Co.
2. *The Works of the Rev. David M'Nicol, including his Poetical Remains. To which are prefixed, Memoirs of his Life and Writings.* By the Rev. JAMES DIXON. pp. 586.—Tegg and Son.

The demand which works of this description make upon our attention is very considerable. They solemnly remind us that the "excellent and honourable of the earth" have but a transitory abode in it; and that neither eminent piety nor great talents can check the approach of death, or prevent the execution of his commission. Neither of the respected individuals whose names appear above, were what is usually understood by the term aged; but by a slow process of decay the first was called to lay aside the "earthly house of this tabernacle;" and the second, by an instantaneous summons, to render an "account of his stewardship."

To the greater part of our readers, we presume, Dr. Belfrage must be known as the author of a number of serious and yet popular publications. He was born at Falkirk, where his father was minister, March 24, 1774. In early life he appears to have been made the subject of divine impressions, and to have commenced the Christian ministry as the assistant of his father. Upon the death of the latter, Dr. Belfrage succeeded, and continued notwithstanding some powerful solicitations to remove, the minister of Falkirk, to the period of his death, which occurred, Sept. 16, 1835. As a laborious and faithful preacher of the gospel he has seldom been exceeded, and as an instructive and successful writer he has been held in high and just esteem. His earliest work, "Sacramental Addresses," appears to have procured for him, as an author, very favourable acceptance. "For this species

of writing," say his biographers, "he was peculiarly well qualified. In the composition of such addresses, he stands unrivalled. Those who have heard him deliver them to communicants of the table of the Lord, know how deep and powerful the impression was which he produced. The melting tones of his voice, the earnestness of his manner, the beauty of his language, the variety and suitableness of his illustrations, and the rich vein of scriptural sentiment flowing, as it were, in one continued stream from the cross, all combined to render these addresses, when delivered, pre-eminently impressive. When presented to the public in a printed form, they were perused with eagerness and delight, and so favourable was the reception which this volume met with, that the first edition was speedily exhausted."

That Dr. Belfrage lived on terms of affectionate intercourse with his ministering brethren might be naturally expected. The letters from which the following extracts are taken, must have been highly acceptable to the depressed brethren to whom they are addressed.

"I have often thought of you during the winter, and have deeply regretted that the evening of your life should be darkened by such tempests. But in the love of God you will find sweet solace amidst the ingratitude and the malice of men, and greater is he that is in you than he that is in the world. For the sake of your interesting family, and the many friends that loved you, and, in sympathy, suffer with you, give not yourself to despondence. The tumult will soon subside, and the deluded multitude, ashamed of their folly, will strive by their dutiful attentions, to obliterate the unkindness into which they have been misled. Remember me kindly to your dear young people; and wishing you all that guidance, comfort, and support which your present circumstances require. I am, &c.

"I regret very much the unpleasant circumstances in which you are placed, but you have this consolation, that the violence will soon come to an end, and that

you have done what you felt your duty. The mild and wise throughout the land look with disgust and abhorrence on the violence of your adversaries; and were their cause better than it is their insolence and malignity, would disgrace, instead of promoting it. Had I met with you earlier, I would have advised you to engage in no newspaper controversy, and to reply to no pamphlet but what was written in a Christian spirit, and had the writer's name. Newspaper controversy has increased the irritation; and had you taken no notice of their low virulence, they would have seen that you despised their assaults, and would have desisted. I confess, however, it is much easier to advise thus, than to act thus. My wish and prayer for you is, that the Lord may stand by you to strengthen and to quiet you; and that, by the testimony and the consolations of his Spirit, you may be encouraged, and abundantly blessed."—pp. 211, 212.

The filial respect and tenderness which Dr. Belfrage cultivated for his parents, not only while they were living, but after their decease, deserves special notice. For many years after the death of his mother, on the anniversary of her removal, he was accustomed to record a meditation on that event. The third in the series is as follows:—

"On the third return of that night when the death of my mother filled this dwelling with sorrow, I would approach thee as the God of the departed as well as the living; while the heart melts at the recollection of her pallid countenance, her fatal slumber, my faith would contemplate her as forming one of the blessed assembly who have 'come out of great tribulations, and have washed their robes, and made them white in the blood of the Lamb.' I would rejoice in the hope that the Redeemer will beautify that face with salvation, and place on that head the crown of life. When I think of the delight she took in the great things of thy law, I resolve that I will study it more earnestly, and venerate it more highly than ever. Deeply, O Lord, would I lament that I have done so little in cultivating my mother's spirit. Every book that I open, which she was accustomed to read, every ordinance which I attend, or she was accustomed to observe, reproaches me for the coldness of my heart; the carnality of my mind. O Spirit of

grace, make me what pious relations have been; and let the humble faith that dwelt in my mother, dwell in me also. O let me be awake fully and constantly to those motives to piety, to active goodness, to all the graces of the Christian temper, to all the circumspection of a duteous life, presented to me in the title,—what, my son—what the son of my womb—what the son of my vows—what the son of my prayers? Around us, at this moment, the angel of destruction is moving, and laying the hopes of many families low. The voice reaches our ears, 'Rachel weeping for her children, refusing to be comforted, because they are not.' Ah, vain world, when the cheek of youth is wet with the tears of filial sorrow, and when age laments that the blossoms of its family have gone up as the dust. From such a world devote my heart to the living Redeemer, and to the pure delights of his Father's house. I would thank thee for the health, comfort, and love, that have smiled on our dwelling; and that I have found so much of a mother's care and love in my sisters. May the God before whom my Father did walk bless them, and bless me, even me also, O my Father. O let me feel more and more the contentment of the Shunamite, and be sensible that I have her reasons to be satisfied and happy, 'I dwell among mine own people.' I have enough in the abode where love has ever smiled, and in a society to whom I may justly apply the language,—mine own and my father's friends. Give me, O Lord, cheerfulness of mind, ardour in the culture of the understanding, and resolution in keeping the heart bent on success in my duty; continue to comfort me in the relative capacities I sustain, and meetness for the relative inheritance of the saints in light, for my Redeemer's sake. Amen."—pp. 259, 260.

This eminent minister laboured in his Lord's vineyard, with exemplary diligence and fidelity, forty-one years, and was then permitted to enter into the rest which remains for the people of God. The Rev. James Hay of Kinross preached his funeral sermon, in which, speaking of his ministry, he says,

"His pulpit labours bore ample testimony that he did not serve his beloved Master with that which had cost him nothing. His discourses were particularly distinguished by judicious arrangement, and by a skilful exhibition of

divine truth, and were interspersed with many striking sentiments, and peculiarly happy illustrations, which would not have presented themselves to an ordinary mind. He was not one of those who regard more the drapery and ornament of a sermon, than its edifying tendency. His style was neat, elegant, and scriptural, and distinguished at the same time by plainness and simplicity; so that his hearers were never allowed for a moment to forget that his great object in preaching was to awaken the secure, to instruct the ignorant, to build up the believer in his most holy faith, and to administer peace and hope to the wounded and broken spirit. Indeed, in every part of his ministration, he might be well designated a son of consolation. In prayer, there was an unction, a pathos, an enlargement of sentiment, and an appropriate richness of scriptural expression, which elevated the worshippers to holy intercourse with God; at the same time, breathing forth the tenderness, the fervour, and the deep solicitude of his heart to the Hearer of prayer, for every covenant and purchased blessing. A principle of vital religion was deeply interwoven with the constitution of his mind, and diffused its sacred influence through the whole tenor of his life. The eternal welfare of his people was the grand object which ever lay nearest his heart; and by day and by night he watched for your souls, as one who must give an account. That account has now been given, and none who knew him will doubt for a moment, that he has received the gracious approbation of his Master, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—p. 328.

A judicious and spirited critique upon the writings of Dr. Belfrage, highly creditable to him, as an author, by the Rev. R. Balmer, Berwick, closes this well written and interesting volume.

The second article included in this notice, records the life and writings of an eminent Wesleyan minister, the Rev. David M'Nicol, a man evidently of fine parts, cultivated mind, and considerable genius. Mr. Dixon, one of his ministering brethren, who has prefixed to this volume a brief account of his comparatively short journey through the wilderness, speaks of him in eulogistic terms. In the conclusion of his funeral sermon for him, he

says, "In order to bring Mr. M'Nicol as fully and clearly before you as I can, I shall consider him in his mental, his ministerial, and his religious character." This is done with considerable ability. We can only present our readers with one specimen.

"In his case, religion did not stand out in stiffened, formal singularities; but intermingled its principles, devotions, and joys, with all the feelings of his mind, and the every-day business and pursuits of life. He did not form his character on the frigid notions of the ascetic, or the monk; but taking the gospel as the model of his spirit, conversation, and life, he blended the amenities, charities, and duties of the word of God in all things; and religion in him had all the simplicity of a natural element of his moral constitution. Hence, when he walked the streets, or attended any of his distant places, he appeared almost invariably, with a religious book in his hand, in which he read occasionally as he passed along, to furnish his mind with profitable matter of reflection. He also entered on religious conversation in the presence of strangers, with the utmost ease and freedom from embarrassment. He never had to call home his powers, but discoursed with a familiarity natural and habitual to the feelings and tastes of his mind."—p. 66.

The works of Mr. M'Nicol published in this volume are, an "Essay on Covetousness—A rational Inquiry concerning the Operations of the Stage on the Morals of Society—the Substance of an Argument to prove the Truth of the Bible—Eight Sermons—Miscellanies—Poetical Remains." We have been much gratified by the perusal of these pieces; they comprise much elaborate thought, elegant expression, and valuable instruction. The essay on the stage is powerfully written; the arguments are well sustained throughout; the analogies are striking, and the inferences irresistible. If this were printed in a cheap form, for general circulation, we think it might be attended with great advantage to numbers who have, and to many who have never yet been within the infected atmosphere of

these nurseries of vice in its most corrupt, revolting, and ruinous state. We much regret that it is not in our power to prolong our attention to this part of the volume before us, so as to do justice to this masterly performance, and to the sensible and talented, but alas, departed author. Indeed, to judge fairly of this production, the whole should be brought under the eye of the reader, who would then perceive that in the connected series of its parts, there is an overwhelming force against which it is not possible that the most urgent pleas in favour of theatrical exhibitions can stand. We will not, however, withhold the spirited appeal with which this essay concludes.

"I would anxiously attempt, borne out by the principles adduced in this discussion, to arouse my beloved countrymen to a deeper abhorrence of an evil which is, as I conceive, incalculably mischievous to the morals of society. I would use the whole force of a legitimate and fearless influence in opposition to its destructive sway. I would call on British parents, by the tenderest yearnings of their affectionate solitudes, and by the infinite importance of conferring an untainted education on the imperishable minds of their offspring; the culpable neglect of which, is a cruelty equalled by that of such mothers of antiquity who threw their children into a quenched fire to Moloch. I would call on persons of rank and opulence, by the awful responsibility of their situation, providentially designed to give shape and tone to the morals of multitudes below them; as the magistrates of the land, by the inestimable consequence of their personal example, even where they cannot legally exterminate an evil; on the sacred ministers of religion, by the sanctity of their office, which binds them to oppose the whole breadth of its authority and power against every system which stands like that of the theatre, so confessedly the pander of iniquity. On all these highly valued and respected classes of our extended and endeared population, I would call as with the voice of a trumpet, beseeching them to revive in their minds a burning sense of the domestic and national, but above all, the eternal importance of the subject, and animating them to summons their

respective forces to the field, and to fight against this citadel of vice with persevering unanimity and energy, till, by the help and benediction of Omnipotence, its foundations should tremble at their resistless attacks, and angels respond to shouts of victory mingling with the crush of its final demolition."—p. 125.

The last essay in the volume is, "on the Uses of Poetry," from which we select the following paragraph.

"To these remarks on the value of poetic writing, we may add the fact of its favourable, though indirect influence, on any other branches of refinement and literature. For example, taste in poetry insensibly imparts itself to prose composition; and he that would improve his general style must be deeply conversant with the poets. Not that his prose should be really poetical, as the nature and rules of this kind of writing are widely different from those of poetry. Nothing, indeed, is more disgusting than the same accumulation of epithets, and the same straining at a bold feeling and expression even in the fervid appeals of the orator, which in poetry would be felt to be judicious and affecting. But the same general principles of taste and of genius, are requisite in both; and if these are more completely unfolded and nurtured by an acquaintance with poetry, their legitimate application to prose will greatly raise and refine both the diction and the sentiment. It is perfectly surprising to see with what an artful management the poet can vary the form and construction, the strength and inflection, the tints and shadows of the language in which he writes. This cannot fail to preserve the prose of the lover of poetic writing, from sinking into the plainness and coldness to which, when unsupported, it is naturally inclined. The philosophers and celebrated public speakers of antiquity are all believed to have been deeply indebted to the poets. Among the moderns, where shall we find styles, as to energy and beauty, to exceed those of Milton, Dryden, and Addison? The study of poetry is, therefore, deserving of a prominent place in a system of literary instruction."—p. 542.

In connexion with this extract, it would have afforded us much pleasure to have given one or two specimens of poetry from the pen of its author, selected from his

"Poetical Remains;" but our space will not permit further enlargement. Enough, we hope, has been introduced, to dispose our readers to inquire after a work which we have perused with pensive satisfaction, especially while

reflecting that the hand that inscribed much the greater number of its pages, is now cold and motionless; but the redeemed and sanctified spirit is, we trust, perfectly and uninterruptedly happy in the presence of its Saviour.

BRIEF NOTICES OF RECENT PUBLICATIONS.

Sacred History, comprising the Chief Events mentioned in the Holy Scriptures, in the order of Chronology, &c. Part 1. Second edition. pp. 105. Hamilton and Co.—The sacred history in this volume is brought down from the creation to the death of Asa, king of Judah. The work is designed to assist the instructors of Bible classes, Sunday school teachers, and young persons in general.

1. *Original and Select Hymns; a Companion to "Sacred Poetry," &c.* pp. 336. John Van Voorst.

2. *Original Hymns; intended to be sung at Public Meetings and other Services of Temperance Societies.* By John Bulmer. Second edition. pp. 34. Jackson and Walford.—We cordially recommend these publications to the attention of our readers. The poetry in both is highly respectable, and the hymns for temperance societies are accompanied with many instructive and valuable notes, selected from approved authors.

1. *Judgment and Mercy for Afflicted Souls; or Meditations, Soliloquies, and Prayers.* By Francis Quarles. To which is prefixed an Account of his Life and Writings. pp. 132. Simpkin and Co.

2. *The Word of God concerning all who are in Trouble or Affliction.* A new edition. By the Rev. J. W. Brooks, Vicar of Clarendon and St. Saviour's, Retford. pp. 27. Burns.

3. *A Help for the Weary Christian.* Second edition. pp. 22. Seeley and Co.—The first of these tracts is a work of uncommon worth. Of its vigorous statements, its pungent delineations, and devotional fervour, it would be difficult to speak too strongly. The pages of the two smaller publications contain much that may be very reasonable in the hour of affliction and depression.

"Looking unto Jesus." A Text for every Day in the Year. New edition. Burns.—A valuable little companion.

1. *Man's Ability and Obligations; illustrated by the Life, Death, and Eternal Dwelling-place of Unconverted Sinners.* Second edition, revised. With a preface, by Rev. J. Leifchild. pp. 62. Ward.

2. *Thoughts on Conversion: in Nine Letters, addressed to a Young Relative. To which are added, a few Select Collects.* By the Rev. William Jowett, M.A., late Fellow of St. John's College, Cambridge. pp. 71. Seeley and Co.—These are obviously efforts to do good; and justly entitled to be sustained by an extended circulation.

A Brief Manual of Practical Piety; or, Rules for the Christian's Daily Use. pp. 53. Seeley and Co.—Principally a judicious collection of Scriptures, skillfully arranged and connected by serious counsels and interrogatories; highly deserving attention.

Converse with God in Solitude. By Richard Baxter. pp. 120. Religious Tract Society.—This is a valuable abridgment, by Benjamin Fawcett, M.A., of a truly pious treatise, by an eminently holy author.

The General Concert for Prayer for the Holy Spirit, improved in Three Lectures upon Ezekiel's Vision, chapters viii. to xi. Delivered at St. Bride's Church, Liverpool, by the Rev. James Haldane Stewart, A.M. pp. 80. Seeley.—The devout clergyman who has published these lectures successfully invited ministers and people to assemble together on the first Monday of the present year, and with one accord pray for the outpouring of the Holy Spirit. The call thus affectionately given was extensively complied with. In connexion with this season of special supplication, these lectures were delivered. Those who heard them requested that they might be published; and those who read them with attention will perceive that the preacher is in earnest to impress, to instruct, and to save them that hear him.

The Book of Psalms. A New Translation, with Notes Explanatory and Critical. By William Walford, late Classical and Hebrew Tutor in the Academy at Homerton. Part 1. pp. 48. Additional Notes, pp. 16. Jackson and Walford.—It certainly is an occasion for devout thankfulness to the Father of mercies that the respected and erudite author of this version of the Psalms is so mercifully

recovered as to be able to prosecute a work of this description. Every admirer of inspired Hebrew poetry will hail its appearance. This first part extends to the xxxiii Psalm, and contains a pledge, which we sincerely hope will be redeemed, of an important accession to biblical literature. The notes, considered as critical and exegetical, are highly instructive and valuable.

1. *The Substance of a Lecture. By the Rev. John Davies, A.M., Rector of St. Clements, in Worcester, on the State of Religion and Morals among that Class of His Majesty's Subjects who work upon our Rivers and Canals.* pp. 34. Seeley.

2. *A Word for the Sabbath; being a Letter on the Religious Observance of the Lord's-day. By a Clergyman. Presented to each Head of a Family in his Parish.* pp. 15. Burns.—Whatever may be the want of complete success in relation to such benevolent endeavours, it is impossible that they should escape the notice of Him, who said, "Be thou faithful unto death, and I will give thee a crown of life."

1. *An Offering to Sunday School Teachers; or, a Brief Memoir of Charles Cox.* pp. 34.

2. *Arithmetic illustrated by Wood Cuts; by which system the principles of calculation may be acquired as an amusement. Invented and arranged by Arthur Pursey, Author of Perspective Rectified, and The Art of Miniature Painting.* pp. 44. Longman and Co.

3. *Palmer's Scripture Catechism. Twelfth edition.* pp. 35. Terry.—The last of these tracts is too well known and appreciated to require a word more from us. Of the other tracts it may be sufficient to remark, that their respective authors are entitled to gratitude and encouragement.

Christian Trials; a Narrative from Real Life. By the Author of The Bread of Deceit, The Way of Peace, the First Lent Lilies. pp. 161. Seeley.—"The following narrative is drawn from real life," says the author of these pious pages. It possesses internal evidence of being a veritable history, and, as in this instance

narrated, is adapted for general usefulness.

A Dissertation; showing in what respects the Miracles of Christ typify the Doctrines of Christianity. By Charles Richard Alford, of Trinity College, Cambridge. pp. 59. Simpkin and Marshall.—We tender our sincere thanks to Mr. Alford for his valuable dissertation, and feel much pleasure in expressing our opinion as to its beneficial tendency. We say this, however, without committing ourselves to an unqualified approbation of every statement which the work contains, but from a conviction that its pages are entitled to serious consideration.

The Little Villager's Verse Book. By the Rev. W. L. Bowles. pp. 36. Simpkin and Co.—We hope the villagers obtain from Mr. Bowles or some other instructor more evangelical knowledge than can be derived from this tract.

Observations on the Preservation of Hearing. By John Harrison Curtis, Esq., M.R.I., Aurist and Oculist. Fifth edition. pp. 56. Renshaw.—A small scientific publication; exceedingly interesting.

Christ in Believers the Hope of Glory. By the Rev. John Brown, formerly Minister of the Gospel, at Wamphray, in Annandale; with an Introductory Sketch, by the Rev. J. Macdonald, A.M. pp. 211. Shaw.—The subject, the author, and the editor are so strong a recommendation of this work, that it seems unnecessary for us to add our own.

Prayers for Morning and Evening Worship; intended for the Use of Schools and Large Families. By H. L. Haynes. pp. 163. Hamilton and Co.—These effusions of piety are from the pen of an excellent female, and are admirably suited to occupy the vacancy they are intended to supply.

The Judges of Israel. pp. 120. Religious Tract Society.—Very interesting, and highly valuable indeed.

The Lady's Closet Library. By Robert Philip. pp. 286. Virtue.—The pen of Mr. Philip is still moving in a direction which, there is much reason to hope, will lead to results the most desirable.

RELIGIOUS INTELLIGENCE.

EDITORIAL REMARKS.

THIS year has presented in the Annual Meetings of our denomination a fresh call for grateful acknowledgments of divine mercies. By changing the time of the anniversaries our societies have taken their proper place in the services of this season, and we hope that the result will tend to its continuance. The number of

ministers from the country was large, and much pleasure was derived from their fraternal intercourse, while their presence and assistance added much to the efficient conduct of all our public business.

As the official organs of the principal societies will contain reports of their several meetings, we must not occupy our columns with repetitions of what will be there given; but merely point out one or two positions in our affairs which require a more than ordinary attention from the brethren.

Resolutions have been passed by the Union on the subject of American Slavery. From these, as they stand in a subsequent page, it will be seen that this proceeding has assumed a more healthful and effective attitude. The President, who has been newly elected, has avowed his principles in his speech at the opening of Congress. His statements are candid and decisive; and, on that account, he deserves respect; but they are decidedly opposed to any alteration in the laws respecting slavery without the consent of the slave holders themselves. He is pledged to resist every attempt that may be made to emancipate the slaves in Colombia, which are at the disposal of Congress. America therefore and the world have nothing to expect from him but resistance. This will not intimidate the friends of emancipation, but rather unite and stimulate them. It has therefore been resolved to address the churches of America by a letter from the Union; and to send it directly through the press, without interfering with the constitution of any public convention. By this means delay will be prevented, publicity will be secured, and a greater moral effect will be produced than could have been attained through any other medium. We hope that the country associations will support the Union in this judicious resolution; for the cause of emancipation must now be maintained with all our might in the presence of authorities who are pledged to sustain this execrable system of inhumanity.

With respect to the church rates, our readers will have learned already both the nature of the bill proposed, and the fate which in all probability awaits it. The proposal of the present government has, however, evolved several important facts. The nation will perceive at once the credit due to the returns made by the clergy, at the request of parliament, of the value of their own livings. We were surprised to find that a bishopric, estimated by one employed in its most responsible offices at 52,000*l.* per annum, should have been stated in the returns at 15,000*l.* per annum: while other cases have still greater discrepancies: but the conclusion to which these two estimates lead, would have been received with great diffidence had not the stern opposition to the present bill proved that the clergy are conscious of having under rated the value of the properties they hold.

Our grief should be great and unfeigned, to see our countrymen, in any station, so grossly committed; but words cannot describe and laws can never repair, the injury that must result from such an act on the part of those to whom the gospel of Jesus Christ has been so solemnly entrusted. But the opposition to this bill is not all that they have done. In some instances the clergy have shown a disposition to change the very nature of a vestry meeting, to do away with its popular right, to transfer the act of making a rate from the parishioners to the churchwardens alone, and thus to set aside the power of the meeting whenever it refuses the rate. The case of Dudley, in Staffordshire, has brought this point before the ecclesiastical courts; and, though it must be very expensive, we hope that the cause will be maintained until the enormities of those courts are blown out before the public eye, and the question has been determined by the highest authorities in the government. The whole question of religious liberty is involved in this contest, and ought to be sustained by all its friends, with the most prudent, constitutional, and affectionate determination: and, though we will not obtrude our opinions respecting the expediency of particular measures, we venture to suggest whether the united body of dissenters would not do well to urge the affairs of Ireland forward upon the parliament by every possible means: to gather up the facts which are too much concealed, which exhibit the state of the establishment in that land of injuries and degradation; and, with a voice that must be heard, to petition the legislature to use the riches of the Irish church in promoting the civil condition of the Irish people. England ought not to bear the cruelties there inflicted, in the name of Jesus, under her own government: for, if she does, her sons can never contend successfully or consistently for their own religious freedom: but, if Ireland be once emancipated from religious oppression, the very act that makes her free, will burst the fetters of our own bondage.

The last year has brought the business relating to the British and Foreign Bible Society to a crisis. The committee of the Union have presented the protest against

the resolutions of Earl Street, by which our Calcutta versions of the New Testament have been rejected. The protest was signed by above 500 ministers of our denomination. When presented, it was coldly received, and the reply simply indicates the settled purpose of the committee *not to alter their resolution*.

On this solemn and difficult affair we shall not offer an opinion at present: but merely endeavour to clear out a fact or two. And

1. The position of the Bible Society is a very delicate one. It has versions of all kinds under its patronage. In some, the word in question is translated; in others, transferred; in some translations, it is rendered *to immerse*—in others, *to cross*—in some, *to wash*—in some, *to sprinkle*. If the committee adhere to the reasons for rejecting our version, it must withhold its support from all those versions that favour our practice; and, ceasing to circulate them, it will be the organ of one sect, and nothing more; its catholic character being resigned for ever. If they be still adopted, consistency will require the committee to revoke their resolution, and to receive our Calcutta version with all other versions made by conscientious men of all denominations.

2. The resolution of the Bible Society is only an index to the general feeling of parties on this question. The committee in Earl Street did not originate the discussion. It rose out of practical difficulties which attend the missions of our opponents. The discussions have been conducted by men devoted to their own party, who found that the converts of India could not be appeased by any sophism while they held a faithful version of Scripture in their own language.

3. The extensive diffusion, even amongst the evangelical clergy, of a belief in the doctrine of *baptismal regeneration*, has given to our sentiments in that quarter a more than ordinary interest. Nothing can be so fatal to this awful error of popery as the practice of believers' baptism, sustained by a faithful translation of God's holy word.

4. Amongst our own brethren there is at present a wonderful approach to unanimity as it respects the injury inflicted on this denomination by the Bible Society, and also the dishonour done to sacred Scripture. But they do not at present seem to agree in what should be done to meet the practice. Some think that a Bible Society should be formed for the express purpose of supporting the rejected versions of Calcutta, and providing for our own land and the world at large *faithful translations* of the sacred Scriptures. Others think that we should either quietly submit to the rejection, or labour only in the committee to bring the Bible Society back again to its former catholic practice. Meanwhile, many individuals have withdrawn from the Bible Society, and the brethren who met in the Union have suggested, as a middle and temporary course, that such persons might transfer their subscriptions to the Translation Fund of the Baptist Mission.

On these several expedients we must not at present offer an opinion, but duty required us to make known the facts, that all may know the situation in which they are placed. One thing only we are bound in particular to request. This is, that nothing may be permitted to divide us. The interests of pure and undefiled religion are at this instant asking for protection at our hands. This must not be withheld: but the protection they ask, will require the utmost piety and prudence, combined with the united exertion of all our practical energies.—ED.

THE BAPTIST UNION.

To the Editor of the Baptist Magazine.

SIR,

We are instructed by the committee of the Baptist Union, to forward to you the following account of the proceedings of its recent session, with a view to its being laid before your readers.

We would farther beg leave to inform our brethren throughout the kingdom, that the Protest recently presented to the committee of the British and Foreign Bible Society, with the names of the ministers who signed it, has been printed in an octavo tract of eight pages, and the letter of the Union to the churches, in four pages of octavo,

with the expectation that our country associations may deem it proper to append them to their circular letters. For this purpose, they may be obtained of Mr. Wightman, through any bookseller; the former at 8s. and the latter at 4s. per hundred.

Yours faithfully,

W. H. MURCH,
JOSEPH BELCHER, } Secretaries.
EDWARD STEANE,

—
Salters' Hall Chapel, Monday, May 1st.
Present, Rev. J. Hinton, A.M., in the chair, and forty-two ministers and representatives from churches and associations. After prayer, by the Rev. J.

Green, of Norwich, the Rev. W. H. Murch read the proceedings of the committee for the past year. The constitution, as revised by order of the last annual meeting, was read and considered, clause by clause. Adjourned.

Tuesday afternoon, five o'clock. Present, fifty-four ministers and representatives. After prayer, by the Rev. J. Pilkington, of Rayleigh, the following gentlemen were appointed the officers and committee for the ensuing year:—

Treasurer. James Low, Esq., 30, Gracechurch Street.

Secretaries. Rev. Messrs. W. H. Murch, Stepney College; Joseph Belcher, Greenwich; Edward Steane, Camberwell.

Committee. Rev. Messrs. C. E. Birt, A.M., Portsea; J. Burns, Paddington; F. A. Cox, D.D. LL.D., Hackney; E. Crook, Battersea; J. J. Davies, Tottenham; E. Davis, Lambeth; J. Davis, Church Street; S. J. Davis, Salters' Hall; John Dyer, Fen Court, secretary to the Baptist Missionary Society; S. Green, jun., Walworth, secretary to the Baptist Irish Society; W. Groser, Maidstone; J. H. Hinton, A.M., Reading; J. Hoby, D.D., Birmingham; R. W. Overbury, Eagle Street; T. Price, D.D., Hackney; C. H. Roe, Clapham, secretary to the Baptist Home Missionary Society; J. Statham, Amersham; C. Stovel, Little Prescott Street, secretary to the Baptist Building Fund. Messrs. W. T. Beeby; Job Heath; W. Paxon, secretary to the Baptist Fund; J. Penny; T. Pewtress.

Corresponding Committee. The Secretaries of Associations. Ireland—Rev. Mr. Ford, Dublin. America—Rev. Baron Stow, A.M., Boston.

On the motion of the Rev. W. Brock, of Norwich, seconded by the Rev. E. Davis, of Deal, it was resolved—

That in the future annual or other general meetings of the Union, all the official business shall be transacted first; and other business shall be introduced in the order in which notice shall have been given to the secretaries of the intention of members to bring it forward; it being expected that, whenever practicable, such notice be given at least one week before the day of meeting.

The reply of the committee of the British and Foreign Bible Society to the protest, and a letter from the associated brethren in Cornwall on the same subject, having been read, it was moved by the Rev. E. Steane, seconded by the Rev. Dr. Price, and resolved—

That this Union feels greatly aggrieved by the decision of the committee of the British and Foreign Bible Society; a decision which, in their estimation, is opposed to the principles and former practice of the institution. It being known to them that many have resolved to withdraw their subscriptions from the British and Foreign Bible Society, the Union cannot separate without respectfully suggesting to such persons, that their subscriptions may be beneficially appropriated to the Translation Fund of our missionary society.

On the motion of the Rev. Dr. Price, seconded by the Rev. C. Stovel, it was resolved—

That the Chairman and the Rev. E. Steane be a sub-committee to introduce into the revised constitution, the amendments now suggested. Adjourned.

Wednesday morning, ten o'clock. Present, thirty-nine ministers and representatives. After prayer, by the Rev. W. Norton, of Bow, the Chairman and the Rev. E. Steane presented the constitution as revised, which was unanimously adopted:—

I. That the Baptist ministers, churches, and associations under-named, do constitute the Baptist Union of the united kingdom.*

II. That in this Union it is fully recognized that every separate church has, within itself, the power and authority to exercise all ecclesiastical discipline, rule, and government, and to put in execution all the laws of Christ necessary to its own edification.

III. That the following are the objects contemplated by the Baptist Union:—

1st. To extend brotherly love and union among those Baptist ministers and churches who agree in the sentiments usually denominated evangelical.

2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interest of the Baptist denomination in particular.

3rd. To obtain accurate statistical information relative to Baptist churches, societies, institutions, colleges, &c., throughout the kingdom, and the world at large.

4th. To prepare for circulation an annual report of the proceedings of the Union, and the state of the denomination.

IV. That this Union acts by the ministers and the representatives of the

* The list will be printed in the Report.

churches; that the pastor of every church connected with the Union is a representative, *ex officio*; and that every such church is entitled to appoint as representatives two of its members, in addition to the pastor.

V. That if an association of Baptist churches connects itself with the Union, the same privilege shall be enjoyed by such of the churches separately, as wish to belong to the Union, as in the former case; and that every such association shall be entitled to appoint two brethren as its representatives.

VI. That an annual meeting shall be held in London—unless appointed elsewhere by the committee, or by a general meeting—at which a treasurer, secretaries, and committee shall be elected.

VII. That every Baptist church and association, and every approved Baptist minister in the united kingdom, making written application for admission into this Union, shall be forthwith received, unless informed of the contrary by the committee.

VIII. That, on account of the inevitable expenses of the Union, every church connected with it is justly expected to contribute annually to its funds, either immediately, or through the association to which it belongs.

IX. That, on account of the importance of correct statistical information, every association connected with the Union is expected to forward its annual letter, or other accounts of its state; and that every church connected with the Union, otherwise than through association, is requested to furnish some annual communication.

X. That the omission of such communication for two successive years, after notice from the secretaries, shall be taken as a withdrawal from the Union.

XI. That annual and general meetings of the Union are constituted by the ministers and representatives of the united churches and associations alone; but that one or more public meetings may be held, for the transaction of such parts of the business, as the committee may deem of public interest.

There being no document to show what ministers, not representatives of churches, are members of the Union, it is agreed, that the list shall be composed of all such as shall state to the secretaries, previously to the printing of the report, that they consider themselves as belonging to it.

The Rev. J. M. Cramp, of St. Peter's, Thanet, having read the letter

he had prepared, it was moved by the Rev. W. H. Murch, and seconded by the Rev. J. Pilkington, and resolved—

That the thanks of this meeting be presented to the Rev. Mr. Cramp, for the very excellent letter now read, and that it be adopted as the letter of this Union to the churches.

On the motion of the Rev. E. Steane, seconded by the Rev. S. Green, of Walworth, it was resolved—

That the memorial to Lord Melbourne now read be proposed for adoption at the public meeting, and that petitions be presented to both Houses of Parliament, expressing the same sentiments, and signed by the chairman on behalf of the Union.

On the motion of the Rev. E. Steane, seconded by the Rev. F. Trestrail, of Newport, Isle of Wight, it was resolved—

That the resolutions on the subject of slavery in America be also presented for adoption at the public meeting, and be entered in the minutes accordingly.

On the motion of the Rev. H. H. Dobney, of Missenden, seconded by the Rev. F. Trestrail, it was resolved—

That this Union having expressed its disapproval of the parliamentary grant, called *Regium Donum*, it be referred to the committee to consider what measures may be most advisable to meet the contingency of its cessation.

On the motion of the Rev. J. Belcher, seconded by the Rev. J. M. Cramp, it was resolved—

That it be earnestly recommended to the churches, to collect and furnish statistical accounts of all the principal matters relating to their condition, as under the following heads, viz.:—Number of members, and annual rate of increase. Number of the congregation,* and children in Sunday schools. Amount of money raised for all the objects for which congregational contributions were made. Number of village and other preaching stations.

On the motion of the Rev. C. Stovel, seconded by the Rev. J. Bane, of Aylsham, it was resolved—

* Difficulty having been experienced in determining a principle on which returns of congregations should be constructed, the following is recommended:—that a congregation be estimated at the annual average number attending at the fullest of the Sabbath services. As it is indispensable to the value of general returns that they should be constructed on one and the same principle (it being of comparatively little importance what that principle is, so that it is well understood), the rule above stated is recommended for uniform adoption.

That a letter to the churches be prepared, and presented to the next annual meeting, on the moral obligation of the churches to secure the temporal comfort of those who have been devoted to the Christian ministry.

On the motion of the Rev. S. Green, seconded by the Rev. J. Bane, it was resolved—

That the Rev. C. Stovel be requested to prepare such letter, and in case of his failure, the Rev. J. J. Davies, of Tottenham.

Annual Public Meeting, Thursday, May 4th, at Devonshire Square Chapel. Rev. J. H. Hinton, A.M., in the chair.

After prayer, by the Rev. Dr. Hoby, the Rev. J. Belcher read an abstract of the report.

The CHAIRMAN introduced the business as follows:—Christian friends, Permit me to congratulate you upon the occurrence of one more engagement before we terminate the denominational meetings of the year 1837. We commenced with one which had reference to the necessities of our native land; a second appealed to our sympathies with our sister isle; and a third has kindled anew those still more expanded charities which bind us to the world. Further than this, in our present state of existence, we are not permitted to go. And if we now take any measure different from those we have already occupied, it will be by returning into the bosom of our own body, to realize and cherish those especial affections which burn within us, as component parts of the Baptist denomination. Our previous meetings have been holy and blessed; at once, we thank God, indicating the vigour and promising the increase of the noble institutions which exist among us. Nor less holy and blessed, I trust, shall be this meeting of the Baptist union. Certainly not less so, because it has immediate regard to the interest of the denomination itself. For it is out of the denomination that all the societies of wider aspect have sprung, and by its vigour they are supported. To promote the welfare of the denomination is to aid in the most effectual manner all its operations; it is nourishing the root, that the fruit of the tree may be more abundant. Nor is a denominational spirit identical with a sectarian one. A fervent affection among ourselves is by no means antagonist to an unfeigned love of other brethren. One of the ancients, indeed, has told us, that love of country is to

be commended above all other affections, because it comprehends them all, whether social or domestic; but if the love of country does comprehend these less extensive attachments, it does so only because our country comprehends the objects that we love. If our country did not comprehend our homes and our friends, as a country merely it would be comparatively nothing to us. It is because it does comprehend them that it is our country; and it is because we love our friends and our homes, that we have so warm a regard for the country that contains them. So, while we acknowledge that affection for the entire church of the living God is the most extensive, and therefore the most noble aspect of Christian love, we shall maintain that it is strengthened, and not impaired, by the subordinate attachments which cement the moral parts of it. It is by the realities of our union in smaller companies that we come to know we are united with the general assembly and church of the first-born. It is by loving those we have seen, that we learn to love those we have not seen. It is the household affection generated in the dwellings of Jacob, which diffuses itself throughout the compass of Israel, and ultimately constitutes the patriotism of the citizens of Zion. To love our own denomination less, can never be the way to love the whole church more. To deaden the sympathy of the finger with the hand, can never quicken its vital communion with the body. On the contrary, we shall never love the holy city so well as when we love most fervently exclaim—

“Here my best friends, my kindred dwell;
Here God, my Saviour reigns.”

Of the proceedings of the Union for the past year the committee have prepared a report, which will be laid before you, and will afford you gratifying proofs of its growing strength and utility. In the meetings which have been held in the present week, their attention has been directed to subjects of no small importance. Our thoughts have not been confined to the limits of our own country, but as on former occasions, have been extended to our brethren in the United States. A resolution will presently be submitted to you relating to the present aspect of American slavery; a subject on which the Union cannot but be desirous of following up the blow of last year—not with the hand of an enemy, but with the hand and heart of a friend. In our do-

mestic affairs, a prominent place is occupied by the question of Church-rates, which occupies a position certainly widely different from any in which it has previously stood; and on this subject, likewise, a proposition will be laid before you. There are, also, two other topics of considerable interest, on which, as your attention will not be drawn to them in any other way, I may be permitted to say a few words. One of them is the furnishing of more complete denominational statistics; a matter now of great importance, since it is necessary to the right adjustment of much-agitated questions. Our statistics are wanted in the hands of statesmen and on the tables of Parliament. The Union have endeavoured especially to remove a difficulty which has hitherto powerfully operated to the prevention of general returns; namely, that of determining the principle on which a congregation should be estimated. It will not do for us to adopt the plan which is said to have been adopted by the Church, the congregations in which are reported to have been computed at five times the number of persons who attend. With less aspiring views, however, there have been widely differing opinions as to the most proper rule; nor is it possible, perhaps, to select one altogether unobjectionable. That which has appeared to the Union most suitable is this—that a congregation be taken at the annual average attendance on the largest of the Sabbath services; so that if your fullest service be the evening, and the attendance throughout the year varies from five to seven hundred, you return six hundred as your congregation. On those who may not think this the best method of computation, I may press the consideration that by far the most important thing in statistical returns is uniformity. If they be made on different principles their value is almost nothing; but though not on the best principle, if they be all constructed on the same, by making well-considered allowances, general results can be with some satisfactoriness arrived at. The other topic to which I have alluded is the conduct of the committee of the British and Foreign Bible Society in relation to our Bengalee translation. Their obnoxious decision they have refused to reconsider. I need not scruple to inform this meeting that a call has been uttered for separation, and the formation of a new society. The Union has lent no ear to this call. I believe I speak the sentiments of many around

me when I say, that no ear should be lent to it; and, among various reasons, for this—that we have not yet done with the Bible Society. The battle is not yet fought. What has been done is only, in military phrase, a reconnaissance in force. The protest was a private document. It will soon be in the hands of the public; and will, I believe, be printed in a cheap form, so that it may be stitched up with the letters of the Association, and be in the hands of any man who cares about it. It is for the public now to say what they think of this business. For my own part, I conceive it impossible for the committee to remain where they are. They can hardly repudiate one version of the sacred Scriptures for translating *baptize to dip*, while they support another which translates it to *sprinkle*. To these remarks I add only, that the business of the Union cannot be conducted without expense. An abstract of the accounts the treasurer will lay before you; and, if you sympathise in its proceedings, you will not be displeased at my announcing that a collection will be made when the business of the evening is concluded.

On the motion of the Rev. C. STOVEL, seconded by the Rev. T. FINCH, of Harlow, it was resolved unanimously,

That the report be received, printed, and circulated under the direction of the committee.

On the motion of the Rev. J. Green, of Norwich, seconded by the Rev. W. GROSER, of Maidstone, it was resolved,

That the following memorial to LORD MELBOURNE be signed by the Chairman, and forwarded to his lordship; and that petitions corresponding therewith, be presented to both houses of parliament.

TO THE RIGHT HON. LORD VISCOUNT
MELBOURNE.

THE memorial of the BAPTIST UNION, agreed to at its annual public meeting, held in the chapel in Devonshire Square, London, May 4, 1837. The Rev. J. H. HINTON, M. A. in the chair.

Sheweth,

That your memorialists represent in their united capacity more than three hundred churches or congregations of the Baptist denomination of Protestant Dissenters in various parts of Great Britain.

That in discharge of the duty confided to them of watching the progress of public events, so far as they involve the rights and interests of their consti-

tuents, and of expressing their opinion upon them; they have directed their attention to the measure brought forward by His Majesty's government for the abolition of church rates, and adopt the present mode of respectfully communicating to your Lordship their sentiments respecting it.

They beg therefore to assure your Lordship, that they accept with much gratitude and satisfaction this manifestly upright attempt to do justice to the dissenting portion of his majesty's subjects, by relieving them from so invidious and oppressive a tax.

They confide, under God, in the manly integrity of your Lordship, and your Lordship's coadjutors, to persist in that course of enlightened policy which in this and other instances, has been adopted, not doubting that ultimately the great principles of impartial justice and equal liberty will signally triumph over party politics and illiberal sentiments.

Your memorialists have ever been conscientiously the advocates of what is denominated the voluntary principle, as distinguishing their own mode of supporting divine worship, from that which upholds it by taxation, and have never shunned honestly to avow their conviction that no church is based on scriptural principles which is affianced with the state. Yet they have patiently borne through many long years a heavy amount of ecclesiastical exactions; while at the same time, at a great pecuniary cost, they have built their own chapels, supported their own ministers, and promoted by education, and the labours of teachers and evangelists, the spiritual improvement of their countrymen. The times, they trust, are now at hand when they will be relieved from the necessity of contributing to the maintenance of a system which they strongly disapprove. Such a state of things they rejoice to see approaching, convinced that it will tend more than any thing else to restore harmony where it has been unhappily broken by religious feuds, and to confirm the attachment of all classes of his Majesty's subjects to the civil constitution of the realm.

Your memorialists take the present opportunity of adverting also to the subject of parliamentary grants for religious and ecclesiastical purposes, all of which, whether made to poor protestant dissenting ministers, to Maynooth College, to the Presbyterians of Ireland, or to other similar objects, they reprobate, and in which they most sincerely desire never

to be implicated either as recipients, or as contributors.

In conclusion, they beg to offer to your Lordship the assurance of their fervent desires that it may please Divine Providence to prosper you with all wisdom and happiness, to use you as the consenting instrument of promoting yet more extensively the welfare of your country, to enrich you with every earthly and celestial benediction, to make you successful in all your efforts to establish on a sure basis the great interests of virtue, justice, and truth; and finally to enrol your name among those illustrious statesmen who have been in successive ages the glory of Britain, and the benefactors of mankind.

On the motion of the Rev. Dr. PRICE, seconded by the Rev. W. BROCK, of Norwich, it was resolved,

I. That this meeting regard with high approbation in point of principle, and with sincere congratulation in point of success, the operations undertaken in the United States for the abolition of slavery; that they deeply sympathise with the American abolitionists in the difficulties with which they have to contend, as arising especially from the attitude of the highest authorities in the States; but that they desire heartily to cheer them on in an attempt which has never been made without awakening appalling opposition, and can never be persevered in without signal success.

II. That a letter to the Baptist churches in America be prepared forthwith, earnestly imploring them to give, without delay, all the benefit of their active and zealous co-operation to the labours of those enlightened philanthropists in the United States, who are endeavouring to free their country from the reproach and guilt which are involved in a maintenance of their slave system.

The Rev. W. BROCK, in seconding these resolutions, said:—In discharging the duty, sir, which is thus devolved upon me, I beg the attention of the meeting to the phraseology of this motion. We are about to address the church of America; to call upon the Americans—not so much as men, but as Christians,—to beseech them to adopt a certain course of conduct, by the love which they owe to the Saviour of mankind. And thus we are avoiding a charge, which sometimes has been made, that we are interfering with the political—the inter-national affairs of America. We are doing no such thing, unless, indeed, most indirectly,

by causing those who constitute the church of Christ, to exercise the privileges they legitimately possess. It is with the church that we remonstrate, and, for the present at least, with the church alone. And, sir, we are about to remonstrate, and to entreat our Christian brethren to do what they can to vindicate their character, in a constitutional manner. They tell us, themselves, that Congress cannot abolish slavery—that each state must act for itself. Now this being the fact, their duty, we conceive, is clear; and our task, in urging them to its discharge, is clear too. Let them use their influence upon all who solicit their suffrages, at every election; let them say to every candidate, in relation to slavery, what each of us means to say to our candidates in relation to Church-rates, “Are you resolved upon its abolition—upon its utter, its unqualified, its immediate abolition; because, if not, you are not my man?” Let them make up their minds to push this question, and to act consistently with themselves, and thus, although they may not soon succeed, they will deserve a similar eulogium to that which our Lord pronounced upon the women: “They have done what they could.” But they must succeed; despite Van Buren’s oracular and presidential opposition, they must succeed. I hold in my hand his inaugural address, in which I find he avows himself “the inflexible and uncompromising opponent of the abolitionists.” I should like to stand front to front with Van Buren, in order to remind him of a few things, which, to our minds, are especially dear. I believe the Duke of Wellington once declared himself “the inflexible and uncompromising opponent” of reform. And he was a firm and inflexible opponent; but somehow we have reform. Thanks to the indomitable spirit of the British people, we have reform. I believe Mr. Canning once declared himself “the inflexible and uncompromising opponent” of the Test and Corporation Act repeal. And he was an inflexible man. But, despite his inflexibility, those unrighteous acts were repealed. Thanks to the indomitable spirit of Christian principle, the sacred rite of our religion is no longer

“An office key, a picklock to a place.”

I believe a certain party in the West Indies once declared themselves “the inflexible and uncompromising opponents” of the missionary cause. And verily by their acts they showed themselves to be in-

flexible men. But the missionary cause is still existing there. Thanks to a gracious Providence, the men who denounced our missionaries—the men who demolished our chapels, are constrained to hold their peace, or, what is better, to join in the support of the cause which they once resolved to destroy. I believe there was an English king who once declared himself “the inflexible and uncompromising opponent” of the advancing tide. And as, invested with all the paraphernalia of British royalty, he seated himself in majesty on the shore, he seemed to be an inflexible man. But somehow the tide advanced and reduced him to the extremely awkward dilemma of yielding his inflexibility, or of being destroyed by the power he had defied. Thus, precisely thus, will Van Buren. He has deemed it right to imitate Canute in the occupation of his position, and he will doubtless be compelled to imitate him by abandoning it without much delay. The stern magnificence of the republican President will no more be able to resist the rising of American emotion, and of American resolve, than was the gaudier magnificence of the English monarch able to resist the advancing tide. The tide of American emotion is rising—already it toucheth the feet of the haughty republican; and, urged onwards by Christian principle, and sustained by the power of God, unless he retire, it will overwhelm him in ruinous disgrace. To contribute to that emotion—to assist in counterworking Van Buren’s inflexibility—to secure the emancipation of every slave in the United States, is the object of the resolutions which I now second with all my heart.

On the motion of the Rev. J. BELCHER, seconded by the Rev. W. H. MURCH, it was resolved unanimously,

That the thanks of this meeting be presented to the deacons of Devonshire Square Chapel, for its use on this occasion; to the pastor and deacons of Salters’ Hall Chapel, for its use on the previous meetings of the Union during the week; and to the Rev. J. H. HINTON, M. A., for the able manner in which he has discharged the duties of chairman: and that the Rev. J. M. CRAMP be requested to take the chair at the next annual meeting.

At this public meeting many very interesting and animating speeches were delivered to a crowded assembly. We regret that our limits will only allow us to give the preceding specimens.

CONVERSION OF THE JEWS.

The Rev. Joseph Samuel C. F. Frey, having been deputed by the American Society for meliorating the condition of the Jews, as their agent, "to visit England, Scotland, and Ireland, for the purpose of soliciting donations to create two distinct funds, viz., one for distributing gratuitously amongst the Jews, the book entitled 'Joseph and Benjamin' (a series of letters on the controversy between Jews and Christians, comprising the most important doctrines of the Christian religion), in the English language, and another for getting it translated and printed in the German language, for the Jews in Europe; and also to solicit donations of books, for a Jewish missionary seminary;" a meeting was held at the Congregational Library, Bloomfield Street, on Friday, April 28, 1837; present—the Rev. F. A. Cox, D.D. LL.D., in the chair; Rev. Dr. Steinkopff, Savoy; Rev. Messrs. J. Belcher, Greenwich; S. T. Sturtevant, Hackney; John Campbell, Kingsland; J. Campbell, Tabernacle; S. Green, Walworth; J. Davis, Church Street, Blackfriars; J. Burns, Paddington; and E. Davis, Lambeth.

The meeting was opened with prayer by Dr. Steinkopff.

Several letters were read from brethren, regretting their having been necessarily prevented from attending.

The chairman having explained the object of the meeting, Mr. Frey presented various documents, including his appointment as agent, and testimonials to his Christian and ministerial character, signed by the most eminent ministers of different denominations in America; and countersigned by a number of ministers in London and its vicinity,* which documents were read and approved.

A letter was also read from the Rev. Dr. Hoby, of Birmingham, stating that he found in his whole intercourse with the American Christian ministers, that Mr. Frey stood in high estimation with his brethren generally. This statement was fully confirmed by the Chairman.

Certain charges having been referred to as preferred against Mr. Frey, soon after the dissolution of his connexion with the London Society for promoting Christianity amongst the Jews, and

after his departure for America, in 1816, affecting his integrity, especially in relation to his proceedings whilst in that society, namely, that he had absconded with a sum of money belonging to its funds; the ground on which such charges rested was examined, and evidence heard in disproof of them, especially the following letter, addressed by Sir Thomas Baring, president of that society, to John Allen, Esq., of Hackney:—

"Sir—I am sorry that you should have supposed that your inquiry into the integrity of Mr. Frey, required any apology, as it gives me pleasure to contradict the reports prejudicial to his character in this respect, and to bear my testimony to his entire honesty in every transaction connected with the pecuniary affairs of the Society for promoting Christianity amongst the Jews. Had Mr. Frey been guilty of embezzling, or of improperly appropriating to himself any part of the funds of the society, I must have been cognizant of the fact; and you are perfectly at liberty to make use of my name in answer to any charge of dishonesty that may be preferred against Mr. Frey, to give to it the most decided contradiction.

"I am, Sir, yours, &c.,
"THOMAS BARING."

Devonshire Place,
April 24, 1837.

On the motion of the Rev. J. Campbell, Kingsland, seconded by the Rev. Dr. Steinkopff, it was resolved unanimously—

"That these charges are utterly unworthy of credit, and that Mr. Frey, being in honourable connexion with the Christian churches in America, is fully worthy of the confidence and esteem of Christians in this country."

On the motion of the Rev. S. Green, seconded by the Rev. S. T. Sturtevant, resolved unanimously—

"That this meeting, approving of the objects contemplated by the American society for meliorating the condition of the Jews, commend Mr. Frey, agent of that society, and advise that the donations and subscriptions obtained by him, should be paid to Sir Thomas Baring, as treasurer; that the Rev. J. Belcher act as secretary; and that the following gentlemen be requested to act with them as a committee, to superintend the due application of the funds thus obtained:—the Rev. Drs. Cox, Price, and Steinkopff; the Rev. Messrs. J. Campbell, Kingsland, J. Campbell,

* Rev. Drs. J. P. Smith, W. B. Collyer, James Bennett, E. Henderson, J. Styles; the Rev. Messrs. John Clayton, jun., G. Clayton, John Hunt, J. Edwards, J. Dyer, E. Steaue, &c. &c.

Tabernacle, G. Collison, T. Lewis, W. H. Murch, J. Young, and John Allen, Esq."

On the motion of the Rev. S. Green, seconded by the Rev. J. Burns, it was resolved unanimously—

"That the Editors of the Evangelical, Baptist, and Congregational Magazines, and of the General Baptist Repository, be respectfully requested to insert these resolutions in their respective works for June; and that they be advertised in the Patriot and Record newspapers."

(Signed) } F. A. Cox, *Chairman*.
 } JOSEPH BELCHER, *Secretary*.

The Rev. C. F. Frey acknowledges the receipt of the following donations, in aid of the objects of his agency:—

	£	s.
Sir Thomas Baring, President of the London Society for promoting Christianity amongst the Jews.....	20	0
Rev. S. T. Sturtevant, Hackney.	5	0
Mr. Borrenstein.....	5	0
Rev. J. Pye Smith, Homerton..	1	1
Mr. Davis, Cheshire, per Rev. J. Burns.....	1	0
Rev. W. H. Murch, Stepney ...	2	2

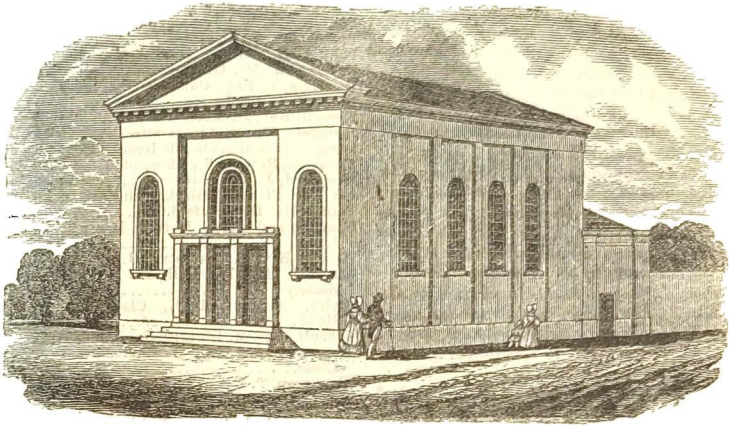
THE ENGLISH BAPTIST INTEREST, BRECON, SOUTH WALES.

DURING a course of years, a number of persons now connected with the above place worshipped with the Welsh Baptist friends, being occasionally favoured with an English service. This state of things, however, was found to be seriously inconvenient to those who did not understand the Welsh language; hence, after prayerful deliberation, it was determined to form an English Baptist interest. A goodly number favoured the design, and in 1823-4 a church was formed, and a commodious chapel, with burying-ground attached, was built. The Rev. B. Price, now of Newtown, was the first minister. In the close of 1834, the Rev. C. Thompson, the present pastor, accepted the charge.

For several years prior to 1836, this interest was by no means prosperous; it might rather be said to exhibit symptoms of decay. The events connected with its revival are too interesting to be passed over in silence. On the first Sabbath of that year a sermon was preached from the words, "This year thou shalt die." This discourse, in connexion with the death of a valued deacon of the church, which shortly afterwards occurred, produced a very deep impression, and led to most important results.

An awakening took place, and several members were added. In the following June, a day was devoted to special prayer for an enlarged revival. On that occasion several neighbouring ministers, and a large concourse of people, united in the services, a series of which was held from an early hour in the morning until night, each one increasing in interest, and affording more palpable proofs of the Divine presence. Seldom has it fallen to the lot of a Christian to realize a deeper and holier sense of heavenly principles. Unhappily such seasons are not familiar; there was therefore deep astonishment at the overwhelming presence of God. It was truly "wonder, love, and joy." From that time things presented a new aspect. Each returning month new candidates appeared, some of whom were wholly unexpected. It may be necessary to state here, that the Baptist churches in Wales are accustomed to hold what are called "society meetings" after public services. The announcement is made from the pulpit when such a meeting is to take place, which is generally on Sabbath evenings, and persons under religious impressions are invited to remain. This is open to any stranger who may take a seat amongst the members. When any who are not members are observed to be present, they are addressed by the minister with suitable inquiries: thus the convictions or desires of the party become known. They are thenceforward said to be "in society," attend all subsequent society meetings, receiving suitable counsels, and are in the position of candidates for membership, to which they are introduced at the discretion of the church. It not unfrequently happens that surprise and joy are awakened by the appearance, at one of those meetings, of an individual who was not known to be under serious impressions, or who, from previous alienation, was not expected to take so decided a step. Such scenes were frequently witnessed by us.

In the revival with which we were favoured, a considerable number of young persons gave themselves to the Lord, chiefly from the Sunday-school, of whom some were not more than thirteen years of age. These have held prayer-meetings regularly amongst themselves, and have exhibited the most gratifying illustrations of youthful piety and zeal. Within the last twelve months thirty-five have been added to the church, making a total of forty-four added under the present pastorate. May peace and prosperity continue and abound!



APPEAL TO THE CHRISTIAN PUBLIC ON BEHALF OF A NEW
CHAPEL AT GREENWICH: TO BE CALLED
BUNYAN CHAPEL.

THE population of the contiguous parishes of Greenwich, Deptford, and Lewisham is not less than 60,000, and it is still rapidly increasing, while there is not accommodation in the places of religious worship, embracing all denominations, for more than one fourth of that number.

While it is a subject for devout gratitude that Christian churches, of different communions, are making successful efforts for the advancement of religion in the district, it must be seen, that, in so vast a field, still more extensive labours for the Redeemer's glory, and the welfare of immortal souls, are demanded.

Impressed with this conviction, a few friends have, during the past twelve months, been engaged in the instruction of about 150 children of the poor, of both sexes, on the Sabbath, and 60 girls in a school of industry during the week, in a small and very inconvenient room on Blackheath Hill; where, also, and in the open air, the Rev. Joseph Belcher, late of Chelsea, has, from June last, been engaged in preaching the gospel. This room has already been disposed of, to be converted by other parties into an infant school, as soon as a larger place can be obtained.

So large a sphere of labour, and the pleasing prospect of success, have shown the importance of erecting a plain, but commodious chapel; for which a piece of *freehold* land has been pur-

chased in the Lewisham Road, a large and increasing neighbourhood, a considerable distance from any place of worship, and not exceeding three minutes' walk from the foot of Blackheath Hill. It is intended to invest the property in the hands of twelve trustees, for the use of an evangelical church, having a Baptist pastor, but admitting Christians to the full enjoyment of its privileges, whatever may be their views of baptism. This chapel is intended to present the elevation shown in the above engraving, and to measure 60 feet by 40. It is designed immediately to erect a vestry and school-room, measuring 40 feet by 15.

It is confidently hoped that this appeal to the disciples of the Lord Jesus will be affectionately and promptly responded to; and as the labours of Mr. Belcher are entirely gratuitous, and his literary engagements will not allow of his making personal application, it is very respectfully entreated, that whatever sums the friends of Christ devote to this important object, may be kindly forwarded to the Rev. J. Belcher, 6, Union Place, Blackheath Road, or 27, Paternoster Row; Mr. S. J. Hadlow, Gloucester House, South Street, Greenwich; or the Rev. J. Dyer, Fen Court, Fenchurch Street.

"There is a dense and increasing population, located on and about the foot of Blackheath Hill, which, on account of distance from any place of

worship, may be considered to be as destitute as many parts of the great metropolis. And I believe that not only does the church offer no accommodation for public worship in that district, but that the dissenters have hardly penetrated there."—*Rev. W. A. Soames, M.A., Vicar of Greenwich, in printed Sermon, preached December 11, 1836.*

"In the neighbourhood of Blackheath Hill, and again, along the Woolwich Road, there are large and thickly-peopled and increasing districts, where the inhabitants have no facilities for attending the worship of Almighty God."—*Rev. T. Ainger, M.A., in Sermon at St. Mary's, Greenwich, on the same day.*

The following friends have already kindly subscribed to this object:—

	£	s.	d.
A. B., Blackheath Road.....	1	0	0
Avcing, Mr., Highbury College, Book No. 40.....	0	14	6
Barnard, E. G., Esq., M. P.....	5	0	0
Belcher, James, Blackheath Road, Book No. 2.....	3	13	2
Bigbold, T. Esq., Norwich.....	1	0	0
Brawn, Rev. S., Loughton.....	0	10	0
C. and S., Greenwich.....	1	0	0
Campbell, Rev. J., Tabernacle.....	1	1	0
Carpenter, Mr. J., Greenwich.....	1	0	0
Childs, J. Esq., Bungay.....	1	1	0
Cobbin, Rev. I. A. M., Camberwell.....	1	1	0
Colby, Mr. J., Boston, U. S.....	0	10	0
Conyers, Mrs., Blackheath Hill.....	1	1	0
Copley, Rev. W., Oxford.....	1	1	0
Cox, Rev. F. A., D.D., LL.D., Hack- ney.....	1	0	0
Dix, Mr. Amwell Street.....	1	1	0
Dunn, H. Esq., Borough Road.....	1	1	0
Dyer, Rev. John, Een Court.....	1	0	0
Evangelical Register.....	0	10	0
Firby, Mr., Chelsea.....	1	0	0
Freeman, Messrs., London.....	1	0	0
Friend, a, (S).....	1	0	0
Friend, a, by Mr. Belcher, (R).....	0	10	0
Friends, by Mr. Hadlow.....	10	0	0
Friends, twelve, 5s. each.....	3	0	0
Gold, Mr. H., Blackheath Road, for Schools.....	0	10	0
G. W. F.....	0	10	0
Hadlow, Mr. S. J., Greenwich.....	10	0	0
Hale, W. Esq., Greenwich.....	10	0	0
Harris, Rev. J., Epsom.....	5	0	0
Harrison, Mr. F., Luton.....	1	0	0
I. M.....	0	10	0
Impey, Mr., Book No. 13.....	1	10	8
Kershaw, T. W. Esq., Blackheath Road.....	3	3	0
Kingsford, Rev. J., Deptford.....	1	1	0
Knightley, Messrs., Blue-stile Aca- demy, Greenwich.....	5	0	0
Lee, Rev. R., Brighton.....	0	10	0
Leigh, Mr. J., March.....	1	1	0
Leonard, Mr., St. Martin's Lane.....	0	10	0
Lewisham Road, four old inhabitants of.....	1	13	0
Lloyd, W. F. Esq., Religious Tract Society.....	1	1	0
Lowell, J. C. Esq., Blackheath.....	1	0	0
Low, J. Esq., Holloway.....	1	1	0
Merritt, Mr. T., Clerkenwell.....	1	1	0
Minister, a Baptist, (R.).....	0	10	0
Morison, Rev. J., D.D., Chelsea.....	1	0	0
March, Rev. W. H., Stepney Col- leg.....	5	0	0

	£	s.	d.
Mursell, late Rev. W., Lambeth.....	0	10	0
Pardon, Mr. W., Temple Bar.....	1	0	0
Parker, Mr. S., Deptford.....	5	0	0
Paul, T. D. Esq., St. Ives.....	1	0	0
Peppercorn, Mr. G., Deptford.....	0	10	0
Pewtress, T. Esq., Camberwell.....	2	0	0
Richardson, Mr. J.....	1	0	0
Russell, Rev. J., Melkham.....	10	0	0
Saunders, Mr. E., Argyle Street.....	0	10	0
Savage, Mrs. Blackheath Road.....	1	0	0
Shenston, Rev. J. B., Shoreditch ..	0	10	0
Sheppard, J. Esq., Frome.....	1	0	0
Sly, Mr. Stephen, Blackheath Park	5	0	0
Smith, Mr. E., Deptford.....	1	0	0
Spalding and Hodge, Messrs., Drury Lane.....	10	0	0
Stearne, Rev. E., Camberwell.....	5	0	0
Stronach, Mr. D., Religious Tract Society.....	0	10	6
Styles, Rev. J., D.D., Clapham Road.....	2	2	0
Tebbutt, Mrs. M. Bluntisham, Hunts	1	0	0
Theobald, Mr. R., Bartholomew Close.....	1	1	0
Thompson, T. Esq., Tavistock Square	10	0	0
Timpson, Rev. T., Lewisham.....	2	2	0
Tyler, Mr. W., Bolt Court, Fleet Street.....	5	5	0
Waller, E. Esq., Luton, Beds.....	2	2	0
Ward and Co., Messrs., 27, Pater- noster Row.....	5	5	0
and a Bible for Pulpit			
Winsor, Mr., New Park Street.....	1	0	0
Wood, Mr. A., Brentford.....	1	0	0
Wood, Mr. S., Brentford.....	0	10	0
X. Y.....	1	1	0

BAPTIST CHAPEL, HASTINGS.

THE population of this salubrious and much-frequented sea-port has been estimated at 10,000; the adjoining town of St. Leonard's is rapidly enlarging; and both towns contain, upon an average, about 2,000 visitors.

In the month of May, last year, it was suggested that an endeavour should be made to commence a Baptist interest at Hastings; and a Committee having been formed, the Assembly-room of the Swan Hotel was opened as a place of worship. The Rev. P. J. Saffery, late of Salisbury, engaged to supply it. A divine blessing has followed his labours; the attendance has gradually increased. A Sunday-school has been established, and the various Sabbath and weekly services are numerous attended. These encouragements induced the resolution to build a chapel, and accordingly ground, well adapted for the purpose, was purchased in Wellington-square, where a chapel, with Sunday-school rooms, is about to be erected; a subscription has been commenced, and the Committee have resolved that an appeal shall be made to those who desire to promote the cause of Christ, for their prompt and liberal assistance. The Committee desire to avoid the painful consequences of commencing a religious interest by contract-

ing a debt: they feel, and they confidently trust their feelings will be reciprocated, that there is much that ought to be done here; and they rely upon Him who overruleth all things to enable them to do it.

The fishermen at Hastings are very numerous, and their families are large. They have gladly received the word; many of them are constant attendants at the prayer-meetings; and at the Sabbath afternoon service upon the beach, the minister is heard with solemn attention. A number of persons are ready to unite in Christian fellowship, so soon as the erection of a place for the worship of God shall enable them to form a church for the observance of the ordinances, where all believers in the Lord Jesus Christ may be admitted to their union.

The Committee cannot undertake to solicit personally; they state the case plainly, and they earnestly pray that the statement may be effectual. Those persons who know the low state of religion in this part of the coast of Kent and Sussex, will gladly avail themselves of an opening in Providence to remedy the evil, and will liberally assist an effort which is made with an humble and firm reliance on the great Head of the church, whose blessing maketh rich, and who alone can excite real benevolence from right motives.

An account is opened with the Bank in Hastings, where subscriptions will be thankfully received; also, by Mr. William Phillips, the Secretary to the Committee; by the Rev. P. J. Saffery, at Hastings; and by the Treasurer.

JOSEPH FLETCHER.

Bruce Grove, Tottenham.

If drafts are sent by post, it is requested that they may be enclosed and made payable to the Treasurer, and be crossed "Bank of England."

Subscriptions will also be received by Rev. John Dyer, Fen Court; Rev. Edward Steane, and W. B. Gurney, Esq., Camberwell; Peter Ellis, Esq., Hackney; Alexander Saunders, Esq., Strand, London; Rev. J. J. Davies, and Thomas Bickham, Esq., Tottenham.

SUBSCRIPTIONS RECEIVED.

Joseph Fletcher	100	0	0
Mrs. J. Fletcher	20	0	0
Howard Elphinstone, Esq., M. P.	10	0	0
Herbert B. Curteis, Esq., M. P.	5	0	0
Edward B. Curteis, Esq., M. P.	1	0	0
Benjamin Smith, Esq., M. P.	2	0	0
Robert Holland, Esq.	10	0	0
Mr. Jolly	10	0	0
— Edward Phillips	1	0	0
— J. Fickton	1	0	0
— Ebenezer Thompson	1	0	0

A Lady	1	0	0
Mr. Hoby	1	0	0
J. Beddome, Esq., by Mr. Jolly	1	0	0
Mr. Cozens	1	0	0
Mr. Fadly	1	0	0
Friend, by Rev. P. J. Saffery	1	10	0
Collections and Weekly subscriptions by the Congregation at the Swan Hotel	24	10	4
Two Friends	1	0	0
William B. Gurney, Esq.	21	0	0
Mr. Samuel Marshall	1	1	0
— Alexander Saunders	2	2	0
— J. Jackson	1	1	0
Peter Ellis, Esq.	2	2	0
Joseph Gutteridge, Esq.	7	7	0
Thomas Bickham, Esq.	5	5	0
John Elliott Howard, Esq.	2	2	0
Miss D. S. Dermer	21	0	0
Henry Tritton, Esq.	5	0	0
William Burls, Esq.	2	0	0
William Collins, Esq.	5	0	0
Joseph Hanson, Esq.	2	0	0
J. B. Oldfield	5	0	0
Mrs. Broadley Wilson	10	0	0
T. Randall, Esq.	10	0	0
G. F. Angus	2	2	0
Mrs. Gouldsmith	1	0	0
Rev. E. Steane	2	2	0

ASSOCIATIONS, &c.

OXFORDSHIRE.

The Anniversary of the Oxfordshire Association was held at Woodstock, on the 16th and 17th of May. The letters from the churches were (with some few exceptions) of an encouraging character, Rev. D. White, of Cirencester, preached the Association Sermon from Psalm li. 10, last clause. Rev. J. Kershaw, of Abingdon, delivered the Annual Sermon to Youth from Psalm cx. 3, last clause; and Rev. D. Aston, (Indep.) of Buckingham, preached from Colos. i. 21, 22. All the services were numerous attended, and a deeper interest was excited from the pleasing contrast formed between the peaceful meetings now enjoyed and the furious opposition encountered at the first introduction of the gospel into Woodstock, by the late Rev. J. Hinton, of Oxford, and his friends, upwards of forty years ago. Fervent and united prayer was offered that the divine blessing might abundantly rest on the church, and on the labours of its present respected pastor. Thos. Coles, Secretary to the Association.

TO THE SECRETARIES OF COUNTY ASSOCIATIONS.

SIR,

Will you permit me, through the medium of your pages, to request that those associations, which, in their annual meetings at this season of the year,

have passed resolutions on the subject of "Slavery in America," would have the kindness to transmit a copy of them to the Editor of the magazine now in course of publication under this title. One hundred copies of this work are gratuitously forwarded to the secretary of the American Anti-Slavery Society, with a request that he would take the charge of conveying a copy to each of the Auxiliary Anti-slavery Societies, and to the editors of liberal and anti-slavery newspapers throughout the states, so that whatever of British feeling may be expressed at these County Associations will be conveyed, without any trouble or expense, directly to the parties for whom they were intended.

T. P.

ORDINATIONS, &c.

WAINSGATE, YORK.

On Monday, May 15, 1837, the Rev. Joseph Garside was ordained pastor over the church and congregation at Wainsgate, Yorkshire. The Rev. J. Crook, of Hebden Bridge, read the Scriptures and prayed. The Rev. M. Saunders, of Haworth, stated the nature of a gospel church, the reasons for dissent, &c., and asked the usual questions. The Rev. Samuel Whitewood, of Halifax, offered the ordination prayer, and gave the charge to the minister. And the Rev. T. Mellor preached to the church.

ILFORD, ESSEX.

The Rev. E. R. Hammond, of Clare, in the county of Suffolk, has accepted the invitation of the Baptist church at Ilford, Essex, to become their pastor, and commenced his labours on the first Sabbath in May.

The Rev. D. M. N. Thompson, late of Greenock, has accepted the pastoral charge of the Baptist church, meeting in Salthouse Lane, Hull. He commenced his labours at Hull on the 23rd of April, with pleasing prospects of success.

NOTICES.

The Baptist chapel, at Deal, Kent, after being much enlarged, and a new vestry and school-room attached to it, will be re-opened (D. V.) on Tuesday, June 13, 1837, when three sermons will be preached; that in the morning by the Rev. J. M. Cramp, of St. Peter's; that in the afternoon, by the Rev. W.

Paine, of Eyethorne; and that in the evening, by the Rev. J. Cox, of Woolwich.

STEPNEY COLLEGE.

The 1836-37 Session of this Institution will close on Thursday, the 22nd June. On the evening of that day the annual sermon will be preached at Devonshire Square Chapel, by the Rev. C. Stovel, Prescott Street; divine service to commence at half-past six o'clock. Such an occasion cannot fail to be interesting to the students, and to their friends, and to all who are the friends of the Institution. An important period in the college-life of each young man has just been completed; and it must accord well with the feelings of every one concerned, to resort to the house of prayer, and unite in supplication to "the Giver of every good and perfect gift," that the acquisitions already made may be hereafter successfully devoted to the service of the church.

The Annual Meeting will be held on Tuesday evening, June the 27th, at the King's Head, in the Poultry. W. B. Gurney, Esq., the treasurer, will take the chair at half-past six o'clock precisely.

The Annual Meeting of the Bristol Education Society will be held at Broadmead Meeting-house, on Thursday, the 8th of June. The Sermon will be preached by the Rev. Thos. Waters, A.M., of Worcester. The service to begin at eleven o'clock, and the meeting for business will be held immediately after in the vestry.

The Glamorganshire Baptist Association this year is to be at Neath, on Wednesday and Thursday the 14th and 15th of June.

J. JAMES, Secretary.

Bridgend.

LITERARY NOTICES.

Preparing for the press, to be published as early as possible, a Memoir of the Rev. W. Steadman, D.D., late pastor of the First Baptist Church, Bradford, Yorkshire, and president of the Northern Baptist Education Society. By the Rev. Thomas Steadman.

ERRATUM.

April Number—page 153, column 2, line 11: for natural read internal.

IRISH CHRONICLE.

JUNE, 1837.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, Walworth; Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; Messrs. MILLARD, Bishopsgate Street; SANDERS, High Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; BURLS & Co., Lothbury; Rev. C. ANDERSON, Edinburgh; Rev. Mr. INNES, Frederick Street, Edinburgh; Rev. J. FORD, 6, Upper Chalmont Street, Dublin; Mr. J. HOPKINS, Bull Street, Birmingham; Mr. J. H. ALLEN, Norwich; and any Baptist Minister, in any of our principal towns.

THE Annual Meeting of this Society was held on the second of last month, J. FREEMAN, Esq., of Westminster, in the Chair; and displayed, through the good hand of God upon us, as deep an interest in the spiritual welfare of Ireland, as any former meeting; as to funds, it was more productive than for many years past. The accounts of the Society closing for convenience sake on the 22nd of April, were reported as leaving a debt of £460, or thereabouts. The receipts of that meeting and since, as will appear from the sums acknowledged in the present Chronicle, have considerably reduced this debt. The Midsummer quarter, however, is as yet totally unprovided for, of which fact we believe it is only necessary to remind our friends. God will incline their hearts to help forward this part of his sacred cause.

One friend of the Society in Shropshire, who has often assisted it in difficulty, proposes by letter to the Secretary, to meet coming demands, by an effort among twenty persons or their friends, to raise £20 each. He and one other are ready with their proportion. Will our friends consider and act upon this kind suggestion?

As the proceedings of the meeting have been so fully reported in the Patriot of Thursday, May 4, it will not be necessary to repeat them here, except only the address (very important as it appears to the Committee) of Rev. John Birt, of Manchester.

"It was impossible," he said, "after hearing the report which had just been read, to regard Ireland but with feelings of the deepest interest. In truth, there was scarcely a spot on the face of the earth at this moment exciting so deep an interest, on various accounts, as Ireland; politicians and patriots were meditating, devising, and discussing those topics which were connected with the national interests of that part of the British empire. With these, however, the present meeting had now nothing to do, and he alluded to them simply for the purpose of observing that the interest which they should cherish in the spiritual condition of the sister island should at least be equal to the interest that was taken in her national and political concerns by those who were entrusted with the management of public affairs. There was some reason to fear that the interest which the Baptists (speaking generally of them as a body) had taken in the welfare of Ireland had not been equal

to the claims which that portion of the empire had upon them. In proof of which he would simply refer to the fact, that at almost every anniversary the Baptist Irish Society, as in the present case, had been in debt to its Treasurer—and that not because its expenditure had been extravagant—not because every avenue, every means, every instrumentality that presented itself was employed; for, on the contrary, it was even a matter of complaint that those means and instrumentalities which offered themselves could not, for want of funds, be embraced. Such a state of things brought them to the question of right or wrong. They were led to inquire whether, at the time of the institution of the Society, the claims of Ireland on the denomination were such as to warrant its formation, and render it incumbent on them to embark in such enterprises? He was aware that in questions like these one of the first things that presented itself to the mind

was the probability of success. When fields of missionary labour, remote or near, came under consideration, the first inquiry regarded the facilities which were presented for the undertaking. He was not sure, however, that that was the right way of deciding the question. The proper inquiry was, the degree of necessity to communicate instruction on the part of those who were favoured with the knowledge of Christ, and the enjoyment of his gospel. He did not suppose that it was the facility or the probability of success which induced the Moravians to send out Missionaries to the Esquimaux. They considered the lost, and humanly speaking desperate, condition of the inhabitants of those gloomy and frozen regions; and their reason for going thither was not that they thought it would be easier to convert that people to Christianity than any other, but because of their need of a preached gospel. But he thought that the case of Ireland would meet the views of those who merely looked to facilities and probabilities of success as grounds and reasons for action, as well as of those who were urged onward in the work by the pressing necessities of the case. It had been well said in the report, that the state of Ireland was not that of a Pagan country nominally so, but they could know very little of the resemblance between those whom John Bunyan personified under the titles of "Giant Pope" and "Giant Pagan," if they did not know that it made a very small difference whether a population was ground down by the one or the other. The state of Ireland was, at the time when this Society was formed, as dark and as deplorable as any portion of the earth. Popery weighed more heavily upon Ireland, perhaps, than on any other Popish country; "Gross darkness then covered the people." The priesthood and the people were combined together in hatred and opposition to the light of Divine truth, and to the circulation of the Word of God; and what, perhaps, was still more unfavourable in the condition of that country was, that Protestantism was then reduced to such a state of formality—there was so little of real spiritual religion, that there was probably but little difference between the nominal Protestant and the real Papist. It would have been then considered vain to expect that the light would rise up in that country, and that its inhabitants would go forth to preach the gospel. The light which had shone in the land had become more and more dim; the life which had been there had become languid and had sunk into

a state of apathy. The question, then was, whether the claims of Ireland were not stronger on this country than those of any other land? The question, "Who is my neighbour?" might be answered by saying that every man in necessity, every man needing sympathy and succour, and to whom assistance could be rendered, inhabiting that country, was our neighbour—and, as such, had an undoubted claim upon us. Without entering into details, he might state that the Baptist Denominations in England and Ireland appeared to be linked together, and however much the languid spirit formerly prevailing in many of the Irish Baptist churches was to be lamented, that connexion appeared to afford an opening for the introduction of the Gospel into the sister country, by the agency of this Society. But while he spoke of the languor formerly prevailing in the Baptist in common with all other denominations of Protestants in Ireland, it was delightful to know that a great revival of religion had taken place in the Irish metropolis, by the preaching of the Baptist ministers, who went there from this country. The memory of Samuel Pearce would be fragrant from generation to generation, owing to the blessing of God on his able ministry in the capital of Ireland. There seemed to have been a special call on the denomination to devote its energies to the great work of evangelizing Ireland: so that the want of a full and ample support of this Institution could not be justified by any doubt as to the propriety of engaging in the enterprise, in the first instance. But then, as to the conduct of this Society, had its operations, its progress, since its establishment, been such as to warrant the denomination withdrawing, in any degree, their contributions or support from it? It struck him that there were two ways of deciding this question. First, had the means which had been devoted for the purpose, been well conducted and managed? And, secondly, had they received the sanction and the stamp of the divine blessing? He thought both inquiries might be answered in such a manner as to show that there was every reason why the Society should still be supported. First, then, the methods of operation had been exceedingly suitable and had been conducted with great fidelity and diligence. With regard to the Scripture readers, he did not know whether this Society was not the first to adopt that, perhaps, most judicious of all plans, the reading of the Scriptures in the native Irish language. This was one of its most pleasing features to all who wished well to the spiritual interests of Ireland.

He remembered having heard that the late Rev. T. Scott, of Aston Sandford, the celebrated commentator, was strongly attached to the Society on this very account. He (Mr. Birt) believed this plan was continued to the present moment. Some most delightful instances connected with Sabbath and day schools, were to be found in this Society. The report had adverted to cases of extraordinary memory,—the great number of chapters in the Bible which some of the scholars had learnt. The attachment of the children to the schools was another encouraging circumstance. Except from causes over which they could have no control, they were constant and regular in their attendance, and the schools had been conducted hitherto in such a way as to deserve the warmest approbation of the Society. He had often adduced the conduct of the scholars in their schools, as worthy of the imitation of the children in the Sabbath and day schools connected with the church and congregation of which he had the honour to be the pastor: and it was impossible not to consider the schools of this Society as calling most strongly, not only for their accustomed degree of support, but an increase of that support from year to year. To many applications for fresh schools, the Society was now compelled to return the painful answer, "We have no funds." He had often, too, been struck with the controversies between the agents of this Society and Roman Catholics, or Roman Catholic priests. He believed as clear and as forcible arguments against the errors and abominations of the Church of Rome might be extracted from the conversations of those humble agents, as from the writings of Barrow or Tillotson. He had been astonished at the readiness of their answers, and the pungency of their remarks. He was aware, indeed, that controversy must be conducted suitably; that when error was advanced, and it was attempted to refute it, truth must be argumentatively enforced, and there must be variety of method to meet the corresponding variety of character. They must always be ready to give a reason of the hope that is in them. He was truly delighted with the manner in which the agents of the Society went forth to confute the errors of Popery; by preaching the doctrines of the cross, they aimed a mortal blow at the sacrifice of the mass; by preaching the atonement, they aimed a mortal blow at human merit; and they triumphantly refuted the doctrines of concomitancy, of purgatory, of indulgences, and priestly authority and absolution, by preaching the imputed righteousness of

Christ, and justification only by his blood. And while they continued to do that, the meeting might rest assured that though there might be no external effect, yet they were laying the axe to the root of the tree, they were destroying the system by every blow they inflicted. The chairman had adverted to the contrast between the state of Ireland at the formation of the Institution and its present condition, and it was remarkable that every change which had taken place had been favourable to it. Let them reflect on one point. Formerly, the Roman Catholic priests and the people were one, in their opposition to the efforts of the Society. But it was not so now. The Popish priesthood formerly possessed the hearts and affections of the people, and it was true that they now held them in bondage; but it was by fear, and fear was but a weak thing compared with love. In proportion as the people ceased to fear the priesthood, the priests would lose their influence. At this moment there was a kind of struggle between the priests and the people—the people were resolved (and here the change was most favourable) to have the Scriptures, and there was scarcely now in all Ireland a priest who would dare to say that they should not have the Bible; though, doubtless, under a pretence to assist, they would attempt to restrain as much as possible, its circulation. However, at Bradford, in Yorkshire, the residence of the late Dr. Steadman (whose recent death they so deeply regretted)—a Catholic priest had come forward, declaring his readiness to circulate the Scriptures, if he was supplied with them, amongst his own people. This was, indeed a mighty change. At the commencement of the Society's operations no Roman Catholic priest would have made such an offer. There had also been a great revival of religion among Protestants in the Established Church in Ireland. Many were not only Protestants in name, but in heart. And immense numbers of Bibles and Testaments were now distributed through Ireland, which, at the formation of the Society, it would have been deemed Utopian to think of sending there. Thus, a mighty work had in a comparatively short period been accomplished by this Society—a work which even its friends could not have anticipated. The only question that remained then was this: if the Society had been in the first instance properly instituted, if it had employed its means judiciously, and if the Divine blessing had attended its operations, was it to be now encouraged slackly or warmly? If the Society did

not deserve support, they were bound to abandon it. If they did, it did not become them, as Christians, as followers of Him who said, "He that is not with me is against me," to give it but a languid support. The simple alternative was, "abandon or support it." And he did trust that with all zeal, and all earnestness, they would discharge their duty.

The several resolutions were sustained by excellent addresses in addition to the above, from Messrs. J. Green, and Brock of Norwich; C. Stovel, and J. Campbell (of the Tabernacle); Carey, Nicholson, Roe, and S. Davis.

The Committee have to announce that during the ensuing month the stations occupied by the Society are to be visited by the Secretary, and Mr. Samuel Watson, on their behalf; one object of this visit being to ascertain as far as possible on the spot, the efficiency of the labours of the agents, with a view to their improvement—and another, to find out whether the change which has taken place in Ireland, as to education, does or does not set this Society at liberty to employ more extensively a directly evangelical agency. On this question, the Committee are aware that considerable difference of opinion exists; and perhaps, facts may be quoted sustaining either view. To two things, however, they wish especial attention to be paid. First, Their schools are situated in the most necessitous parts of the country, and are made, in every possible way, instrumental to the diffusion of the gospel of Christ; and, Secondly, There are but few spots in Ireland, especially in Connaught, (the principal scene of this Society's labours) where preaching would be productive, humanly speaking, of an equal amount of spiritual good. The people cannot be induced to attend. Wherever they can, we will preach; and where we cannot preach, we will read from house to house; and where we cannot do this, we will endeavour by enlightening the youthful mind, to hasten that change in the moral aspect of the people, which we are sure can be at no great distance. The Committee take leave to repeat an observation or two of the esteemed chairman of their public meeting on this subject, only premising that whatever arrangements may be made in the progress of this Society's operations, shall be very carefully considered first, and adopted only when there is good reason to believe they may better promote, under God's blessing, the great object of the Society, "promoting the gospel in Ireland."

"Whilst there was so much that was discouraging in the condition of Ireland, there was also something of a decidedly opposite character. Was it not a fact that all denominations of Christians were at the present time directing their attention to that country? Was it not a fact that education was becoming general—and that it was beginning to exercise an influence upon the population? He considered these to be matters of great importance, and circumstances which ought to afford them encouragement. He would submit to the meeting, whether the altered condition of the population of Ireland did not deserve very serious attention in reference to the character of their operations? Since the formation of the Society there had been a vast difference in the education of the Irish people. Was it then to be supposed that operations which were adapted to the Irish at a former period, were adapted to Ireland in its present state? He took it for granted that the improvement which had been made in the condition of the Irish people demanded a corresponding improvement in the means employed for their instruction. He trusted that if any gentlemen were prepared to offer suggestions on that subject, the committee would be ready to take them into serious consideration; that they would not be fastened to their original plan, but be prepared to advance with the advancing light of the day."

From the correspondence of the month the following extracts are selected:

MICHAEL MULLARKY writes, under date of April 24,

In some of my former letters I made mention of preaching to a few Roman Catholics in the neighbourhood of Ard-narec. These persons assembled in my own lodging once a week, and sometimes oftener. I was thankful for the delight they manifested for the Scriptures, and surprised that we escaped the notice of the priests so long, as some of those who

attended absented themselves from them; but last week they left their usual course to establish a station of confession, as they term it, in the next house. On similar occasions, it is usual with from two to ten priests to continue a whole day feasting at the house of any poor man upon whom they pitch; and it is not unusual for the person to be obliged to sell his pig, the only animal, it is likely, in his possession, or the only barrel of potatoes he has for the support of his

children, to defray the expenses incurred in this way. The priests also summon all the neighbourhood to these stations, and make large collections of money; but on this occasion only one priest attended, and, to his great surprise, only five persons came to mass. His collection only amounted to three shillings; and, notwithstanding all he said, the people are anxious to hear the Scriptures read and explained in their own language. The same day, in the station-house, after the priest left, I had a long conversation with the people, and a man who before was very much opposed to us seemed friendly, and another called upon me this day, requesting that I would read for him a portion of the good book.

THOMAS BERRY, also, on the same day, writes,

In my last letter I referred to the happy change that took place in Martin Will's mind. As I then expected, he departed from a world of sorrow in a few days; and I feel happy in saying, that to the end he continued steadfast. Some of his Roman Catholic neighbours endeavoured to divert his mind from the all-sufficiency of the Redeemer's work, but he could not be induced to listen to them. I visited and prayed with him two or three times a day, and after commending his poor wife and children to the widow's Friend, he cheerfully resigned his spirit to the Lord Jesus Christ. I endeavoured to improve his death at the wake, when I had the happiness of addressing a large number of Roman Catholics, who manifested the greatest attention. Perhaps I may notice here the great improvement that has taken place at these wakes—improvement that must be attributed to the increase of knowledge. A few years ago nothing could exceed the profanity of these places; drinking, swearing, blaspheming, with other abominations, were carried to the highest excess. Now although an Irish wake is still one of Satan's strongholds, these vices in a great measure have taken their flight from the house of mourning, and rational conversation, religious discussion, and singing Roman Catholic Hymns, are substituted in their stead. Some of those hymns are scriptural, but it is to be lamented that others are not so. May we not hope that the introduction of hymns at wakes and funerals is owing to the example we have set? and may we not confidently look forward to the time when error of every description shall vanish away, and wickedness no longer prevail?

At the quay, about a mile from town, an opportunity is often afforded of preaching to the sailors. On last Lord's-day but two, I succeeded in obtaining permission from one of the captains to preach on board. Two ship's companies attended, and never did I see a greater desire to hear. I was happy to find myself so delightfully disappointed. Instead of a drinking, swearing captain and crew, I found the captain and most of the men were members of the Temperance Society, and the captain a decidedly pious man. I found myself happy in such company. I spent the greater part of the day among them, and was waited upon next day by the good captain, that he might obtain tracts for his men, which Mrs. Allen kindly permitted me to give out of your vestry. I have learned from this gentleman, that one of the dock-masters in Liverpool is in the habit of giving tracts to all sailors who are desirous to read, and that much good is effected by this means among them.

MR. HAMILTON, of Athlone, writes to the SECRETARY, under date of May 16, 1837.

My dear brother,

A circumstance has lately occurred which has occasioned much thankfulness to the Giver of all good, not only as it regards myself, but all our members and other Christian friends who are acquainted with the circumstance; it is the conversion to God of my daughter Margaret: she will not be eleven years old until September next. On last Sunday morning it was her lot to take care of our youngest child during the time of worship, and as she has had a great desire for reading religious books, she procured a number of tracts to peruse. When the sermon ended, her mamma went to see if all were well, and found her weeping. Upon asking what was the matter, she exclaimed, "O mamma, I am a great sinner!" "Well, my dear," replied her mamma, "you have a great Saviour to look to." "Oh," said she, "if it were not for that my soul would be lost!" When the worship ended, Mrs. Hamilton requested me to go and speak to her. I went, and found her in great sorrow. When I inquired the cause, she cried, "I am a great sinner!" I asked what led her to think so? She said that it was a little tract she had been reading, and handed me the tract: it was "The Hottentot Boy," one of those which you sent me lately. I then inquired if she had ever felt in that way before? She said she

had on Christmas night last (Sunday, Dec. 25); while I was preaching, she saw herself so great a sinner, that she wondered how she had escaped going to hell. A few weeks ago, while I was preaching on a Sunday morning, from that portion, "I know that my Redeemer liveth," &c., her mamma observed her weeping and praying very earnestly. In conversation afterwards, she told her mamma, that what affected her so much was, her papa said in his sermon, "that the fairest face, like the sweetest flower, would wither, become food for worms, and see corruption;" and she then saw that all earthly things were but vanity. But to return: on Sunday I asked her, Did she believe that the Lord Jesus Christ was able and willing to save her? She replied, that she believed he was both able and willing. I then proposed praying with her; and finding that she desired it very much, we went up stairs to our bedroom and engaged in prayer. When we got up from our knees, she did not speak, but went into an adjoining room. After some time she returned, and, with strong expressions of joy and thankfulness, told me that God, for Christ's sake, had pardoned her sins. I then said that God had given her what is more valuable than thousands of silver and gold. She replied, that it would profit her nothing to gain the whole world and lose her soul.

In the course of the day she expressed a desire to be baptized. The day following I asked why she wished to be baptized? She said, "Because Christ commanded those that believe to be baptized." So I baptized her yesterday.

Her mamma asked her how her mind was exercised while she was going into the water? She said that it was the happiest time of her whole life—that the Lord Jesus was present with her all the time.

Another instance of the power of the gospel has appeared lately in this place: a man upwards of seventy years old, who had spent his life in great wickedness, and for several years attended no place of worship, has become greatly concerned about his soul. The means whereby the Lord brought about this change were the following: several weeks ago Margaret went to his house, to invite him to our meetings. He came with her; and, after the first time, evinced a desire to attend as often as possible. On the 21st of April in particular he came. I was led to preach from *Isai. xii. 1, &c.*, and the Lord directed the word to his heart. He was observed by several persons praying very earnestly during the meeting, and at

the conclusion he told one of our members that many had made him laugh, but that no man ever made him weep before. A few days afterwards, having heard that he was ill, I sent to inquire how he was, and he requested that I would go to see him, which I did immediately; and when I inquired what was his disease, he told me that it was his mind that was distressed more than his body—that he was one of the greatest sinners that ever lived—that he had been guilty of all manner of wickedness, except perjury, murder, and theft. I have visited him several times since, and find that his distress of mind still continues. In conversation with him on Monday, he told me that he would suffer his whole body to be cut in pieces of a pound weight, if it would relieve the distress of his mind, or procure the pardon of his sins, but that he knew no bodily suffering could atone for his sin. I saw, however, that he was in error in one particular; he thought that some preparation of mind was necessary for coming to Christ, or for receiving divine mercy. I endeavoured to show him that no preparation on his part would make him more acceptable to God, and that it is by the merits of Christ alone that sinners are justified; and on his account, I preached on Monday evening on the subject of a sinner's coming to Christ. I trust that the Lord will soon bring him to enjoy the liberty of the gospel.

My congregation in this town is upon the whole improving, and at Raharney the last time I think we had twice the number that had formerly attended.

By the craft of two clergymen, I have been deprived of two preaching places in this neighbourhood, but I trust the Lord will bring good out of this evil. I devote the days that I do not preach, and that I can spare from study; to visiting from house to house, reading the Scriptures, expounding and praying with the people.

ROGER MULLARKY, a daily reader, under date of April 20, writes,

This month I have exerted myself to spread abroad the glad tidings of salvation, through the all-atoning blood of the Redeemer. I have taken several tours among our schools, and found them in good order.

In many parts of the counties of Mayo and Sligo, I have had favourable opportunities of reading the Scriptures to the inhabitants, and conversing, both in English and Irish, regarding the one thing needful. And I have reason to believe, that several persons are on the inquiry, seeing the different changes the priests

are making in reference to pretended holy wells, lakes, stations, holy days, fasts, and many other absurdities. And often, before I have time to introduce anything of a spiritual nature, some one of the Roman Catholics will ask important questions regarding the Scriptures, and many of them seem to think that the Church of Rome is in error.

When I see great numbers of aged and adult persons eagerly perusing the sacred volume, I am led to hope that the Society is contributing towards the fulfilment of those animating predictions, "Many shall run to and fro, and knowledge shall be increased; and the knowledge of the glory of the Lord shall cover the earth, as the waters do the sea."

I have been recently blessed with very many-favourable opportunities of reading the word of God for many of my fellow-sinners in twelve several parishes, namely, Kilmore, Kilgowan, Kilmactigue, Killasher, Toughmore, Strade, Tourlough, Foxford, Backs, Castleconnor, and Easky. In many parts of the above parishes I read and spoke to the people, warned them to flee from the wrath to come, by looking unto Jesus, as none else can do helpless sinners good; also left religious tracts, which are still in circulation, and, I trust, beneficial to the people who hear them read. It is our business to sow the seed, but it is the Lord alone that can give the increase.

We have continued cause for thankfulness, that the Lord is gradually preparing the way for his holy word, and giving his messengers a freedom of access to the people daily. In Toughmore, in the

neighbourhood of Strade, I had several very interesting conversations with Tim O'Neil and others at his house. I endeavoured to show them from the Scriptures the fulness and freeness of the everlasting gospel of Christ, and that the wages of sin is death, and the gift of God is eternal life through Jesus Christ our Lord. Some of the persons then present accompanied me about two miles, asking various questions concerning the things of eternity. When we were parting, I gave them a tract, entitled, "Prepare to meet your God."

It would be in vain for the Popish priests to try to dissuade many of their former followers from reading, hearing, and searching the Scriptures for themselves, as many of the inhabitants of this part of Ireland say they are resolved in future to read and believe the Bible.

In all my travels I endeavoured to proclaim in the hearing of Protestants and Papists the all-sufficient atonement which Christ has made for poor sinners, pointing out to them from different passages of Scripture that there was no other way by which we could be forgiven but through Jesus Christ, and that his blood cleanseth us from all sins.

In the townland of Kilmactigue, I strove to direct the attention of a few persons to Jesus, as the way, the truth, and the life. It was in the next house to the church and chapel. I left a tract there too. In Baratougher, Spotfield, and Quarryfield had interesting little meetings, read applicable portions of the Scriptures, and afterwards exposed some of the errors of Popery.

CONTRIBUTIONS.

From April 21 to May 19.

Collected by Rev. S. Davis :	
Dublin, additional	7 10 0
Warrington	5 7 0
Manchester	28 10 0
Birmingham, additional	1 5 7
From Rev. C. Anderson :	
Edinburgh :—	
Legacy, Miss Callum, Edinburgh	100 0 0
Less duty and expenses	11 3 0
	<hr/>
	88 17 0
Legacy, Mr. A. Barrie, Dalkeith	
	25 0 0
Less duty and expenses	2 13 0
	<hr/>
	22 7 0
Juvenile Society, Rev. Dr. Heugh's congregation :—	
Glasgow, per James Deakin, Esq.	0 0 0
Rev. Dr. M'Kellan, Pencaitland	2 2 0
Mrs. M'Innes, Perth	1 0 0
By Rev. James Upton :—	
Mr. Hollick, Poplar	5 0 0
Portsmouth, &c., by Mr. B. H. Hinton :	
Meeting-house Alley	3 3 0

White's Row, one-third	3 3 3	
Forton Auxiliary	1 10 0	
	<hr/>	7 16 3
Ashford association	4	1 11
By Rev. S. Nicholson :—		
Miss Angus	1 0 0	
Do. sub	1 0 0	
	<hr/>	2 0 0
Lion-street Auxiliary, by Mrs. Chin	20	0 0
Little Ailie street	2	0 0
New Park-street School	6	10 0
Mrs. Lugsden, by Rev. J. Elvey	1	0 0
Eagle-street Auxiliary, by Mr. Neale	14	0 0
Wallingford, by Rev. J. Tyso :—		
Mr. Field	0 10 0	
Mrs. Palmer	1 1 0	
Mr. E. Wells, Slade End	1 1 0	
Mr. J. Gammon	0 5 0	
Collection	3 15 6	
	<hr/>	6 12 6
S. F. Hadleigh, by Rev. J. Sprigg	1	0 0
John-street Auxiliary, by Mr. W. Cozens	25	12 3
Ingham, Norfolk :—		
Congregational collection	3 3 0	

Collected by Mrs. Cooke :			
Mrs. Cooke and family.....	1 0 0		
Mr. J. Silcock.....	0 10 0		
Mr. R. B. Silcock.....	0 10 0		
Mr. Slipper.....	0 10 0		
A Friend.....	0 10 0		
Two Friends, 4s. each.....	0 8 0		
Four Friends, 2s. 6d. each.....	0 10 0		
Two Friends, 2s. each.....	0 4 0		
Smaller Sums.....	0 1 6		
		7 6 0	
Collected by Rev. W. Benson :—			
Bexley Heath :			
Rev. C. Collins.....	0 10 0		
Mr. Sweet.....	0 2 6		
Mr. Mabey.....	0 3 0		
Mr. Edwards.....	0 5 0		
Mr. W. Clark.....	0 5 0		
		1 5 0	
Crayford :			
Mr. A. Smith.....	1 1 0		
Mj. Welch, sen.....	0 2 6		
Mr. T. Welch.....	0 2 6		
Miss Buck.....	0 2 6		
Mr. W. Sorrell.....	0 2 6		
		1 11 0	
Foot's Cray :			
Mrs. Staines.....	0 10 0		
Mr. H. Woodfull.....	0 5 0		
Mr. J. Rogers.....	0 5 0		
Mr. J. Wood.....	0 5 0		
Mr. T. Whittle.....	0 2 6		
		1 7 6	
Paul's Cray :			
Mr. J. May.....	0 5 0		
Mr. Everest.....	0 2 6		
		0 7 6	
Orpington :			
Captain Rogers.....	0 5 0		
Mr. Webb.....	0 2 0		
		0 7 0	
Neopham :			
Mrs. M. Crowhurst.....	0 3 0		
Mrs. P. Crowhurst.....	0 4 0		
Mr. T. Crowhurst.....	0 2 6		
		0 9 6	
Keston :			
Mr. Haslett.....	0 5 0		
Mr. Griffin.....	0 2 6		
Mr. W. Cole.....	0 2 6		
Mr. Beazly.....	0 2 0		
		0 12 6	
Reigate :			
Mr. J. Apted.....	0 5 0		
Mr. T. Price.....	0 2 6		
Mr. T. Dann.....	0 5 0		
Friend.....	0 2 6		
Friends.....	0 3 0		
Mr. S. Shaw.....	0 2 0		
Mr. G. Apted.....	0 2 6		
		1 3 0	
Brockham :			
Mr. W. Holdsworth.....	0 5 0		
Mr. T. Humphry.....	0 5 0		
Mr. J. Resbridger.....	0 5 0		
Mr. G. Resbridger.....	0 5 0		
		1 0 0	
St. Mary Cray :			
Mr. W. Joynson.....	1 0 0		
Mr. T. Clark.....	1 0 0		
Rev. Mr. Hinde.....	0 2 0		
Mr. R. James.....	0 3 0		
Mr. W. Burton.....	0 2 0		
		2 7 0	
Dorking :			
Mr. T. Spokes.....	0 5 0		
S. Jackson, Esq.....	0 5 0		
Mr. T. Rose.....	0 5 0		
Mr. R. Marsh.....	0 5 0		
Miss Stent.....	0 5 0		
Mr. Overton.....	0 5 0		
Do, Children's Mis-			
sionary Box.....	0 1 0		
A Friend.....	0 2 6		
A Friend.....	0 2 6		
Mr. Miller.....	0 5 0		
Alfred Phillips.....	0 2 6		
Mr. R. Westland.....	0 10 0		
		2 13 6	
Ware :			
John Cowell, Esq., in last			
Chronicle.....	1 1 0		
Additional.....	0 9 0		
		10 10 0	
Mare street, Hackney, by Miss S. Booth			
Church-street, Blackfriars, part collec-			
tion.....			4 18 11
Mr. Harrison, Hadlow, by Rev. T. Shir-			
ley.....			4 5 6
Mr. Harrison, Hadlow, by Rev. T. Shir-			
ley.....			10 0 0
Camberwell Juvenile Society, Mrs. A.			
Saunders.....			2 10 0
Hammersmith, by Miss Ottridge.....			7 11 0
E. M., by Mr. W. L. Smith.....			2 10 0
T. Bignold, Esq.....			1 0 0
J. Freeman, Esq.....			2 0 0
Dorman's land, Rev. G. Chapman.....			3 10 0
A Friend, G. Public meeting.....			1 0 0
Collection at do.....			30 10 3
Yarmouth, by Mr. Betts.....			2 0 0
G. Kitson, Esq.....			5 0 0
Mrs. Tebbutt, Bluntisham.....			1 0 0
Mrs. Lumm, Bolton.....			20 0 0
Prescott-street Auxiliary.....			27 0 0
Miss Huntley, Bow.....			1 1 0
Thrapston.....			3 0 0
Trinity Chapel, Southwark.....			5 2 0
Miss Maywood, Bow, collected by.....			1 0 0
A Friend, by Mr. Dyer.....			0 5 0
Collection, Towcester.....			2 0 0
Do, Watford.....			4 2 0
Bristol :—			
Collected by Mrs. E. Phillips :			
Mrs. Bonville.....	1 1 0		
Mrs. Jones.....	0 10 0		
Miss Bah.....	0 10 0		
Mr. Hughes.....	0 10 0		
Mr. Pratten.....	0 10 0		
Mrs. Pratten.....	0 6 0		
Mrs. Webb.....	0 6 0		
Mrs. Phillips.....	0 4 0		
Friends, by Mr. Walters.....	1 0 0		
Do, by T. Jones.....	0 8 0		
		5 5 0	

We have received also Parcels for Hammersmith Schools from Misses Challens and Supper, and for the Woolwich School from a Friend at Woolwich.

Erratum.—G. Tabor, Esq., Bocking, entered 10s. in last Chronicle, should have been £1.

MISSIONARY HERALD.

CCXXII.

JUNE, 1837.

ANNUAL MEETING.

IN conformity with the new arrangements announced in the Herald for January, the services connected with the Annual Meeting were held in the first week in May, and on the Sabbath preceding. We have much pleasure in expressing our conviction that the change has proved beneficial to the society, as well as highly satisfactory to the friends who were present.

On Lord's day, April 30, sermons on behalf of the Society were preached at about fifty chapels connected with our denomination, in and about London. Of these a list is given at the end of this number, with the various collections, amounting in the whole to about £590. From the cordial feeling expressed by some of our respected brethren, who were unable, from various circumstances, to unite in this combined effort for the present year, we have reason to hope that the list will be yet larger at our next anniversary. In these preliminary services, various ministers from the country kindly bore a part in connexion with their brethren in town. We are unable to furnish a complete list of these; but among them were the Rev. John Birt, of Manchester; C. E. Birt, of Portsea; Nicholson, of Plymouth; Shirley, of Sevenoaks; Hinton, of Reading; Lewis and Overbury, of Chatham; Clark, of Guilborough; Welsh, of Newbury; Bayne, of Aylsham; Trestrail, of Newport; Brock and Green, of Norwich; Hull, of Watford; Thompson, of Glasgow; and Smith, of Cheltenham. We trust that by means of these extended services, the objects, and operations, and claims of our mission have been brought effectually under the notice of a much larger number of individuals than before, and that this will pave the way for those more strenuous efforts which the present circumstances of the Society, both in the East and the West, so greatly demand.

On Wednesday evening, May 3, the annual sermon for the mission was delivered to a very crowded and attentive auditory, by the Rev. J. H. Evans, M.A., of John Street Chapel.

After prayer by the Rev. John Green, of Norwich, Mr. Evans selected for his text Luke xiv. 23: "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." He commenced by observing that the assembly was met on a great and solemn occasion, not only to spread the gospel in our own immediate neighbourhoods, nor yet through our own beloved country, though these were imperative duties, and demanded continued exertion—but to endeavour to extend the blessings of the gospel of our Lord and Saviour over the whole earth. After a few preliminary remarks on the nature of the gospel, its adaptation to the condition of men of every clime, and the absolute necessity of resting wholly on the promised influence of the Holy Spirit, which was the security and confidence of the church in all missionary exertions, he proceeded to describe, with great feeling and appropriateness,

I. The forlorn and destitute condition of man without the blessings of the gospel.

II. That there is a provision of divine mercy adapted to all.

III. That there is a commission of mercy to be proclaimed to every man, and,

IV. The gracious and glorious end for which this commission was given.

The preacher's description of the deplorable condition of man in his natural state, under every form of government, and in every clime, was truly appalling. The description of the apostle, Rom. i. 21—32 was shown to be verified by the actual state of man in every part of the world. Those who had gone forth to "preach among the heathen the unsearchable riches of Christ," could best describe their deplorable condition. Mr. E. noticed severally the *ignorance*, *cruelty*, and *destitution* of the heathen—then gave some affecting statistical information respecting them, and powerfully pressed on Christians the great duty of going forth among them to rescue them from this state. The entire population of the globe

was given as 830,000,000, and if from this were subtracted 30,000,000 of nominal and real Christians, there would be left 800,000,000 of human beings for whose spiritual instruction the whole Christian church had as yet only furnished 576 missionaries, 149 catechists, and 79 assistants, to which if we add 694 native assistants, the whole number of agents would appear to be 1498.

II. That there is a provision of mercy in the gospel, ample and sufficient to meet the exigencies of all. It was fitly stated to be "a feast." It was an *inexhaustible* feast, furnished by an infinite God, for wretched and dying man. It was free, and adapted to all. The preacher gave a striking description of the various tribes of the earth, united in Christ Jesus our Lord, and seated together at this feast.

III. The commission to be proclaimed implied, 1. Action—"Go out into the highways;" 2. That means must be used—"Compel them to come in." The various means were enumerated.

IV. The end for which the command was given: "That my house may be filled." When the kingdoms of the world shall all become Christ's, then the world would become a fit house for God, from whence might ascend the praises of his redeemed people with acceptance. All means were but subservient to this, and should eventually lead to this glorious consummation. But there was yet a house to be enjoyed above, where the triune God should be served without sin by his ransomed people.

Mr. E. concluded by urging the church to increased exertions in the great cause of missions—a cause with which, he aptly remarked, every true Christian, considering his obligations and responsibility, is identified, and which rests for success on the sure and infallible promise of the ever-living God.*

The Rev. George Comb, of Oxford Street Chapel, concluded in prayer.

The attendance of ministers and friends at the Annual Meeting, held in Finsbury Chapel, on Thursday, was very numerous. After the Rev. Benjamin Lewis, of Southwark, had given out a hymn, and the Rev. William Hawkins, of Derby, had engaged in prayer, on the motion of W. B. Gurney, Esq., GEORGE RAWSON, Esq., was unanimously called to the chair.

* We are happy to observe that this able discourse has since been published by Shaw, Southampton Buildings.

The Chairman said the anniversary meeting of the Society was held this year on an earlier day than on former occasions, for the accommodation of many Christian friends who visited the metropolis at this interesting season of the year. Much as he valued the many excellent societies which at this season reported their proceedings, he must say that the Baptist Missionary Society appeared to him entitled, on account of its age and efficiency, to hold the first rank among those benevolent institutions, and to receive the generous countenance and support of all denominations of Christians who were longing and praying that the word of the Lord might have free course and be glorified. Forty-five years had this society exhibited to the church of Christ the "work of faith and labour of love" in the wide field of Christian benevolence. Its beginnings indeed were small, but the great Head of the Church did not despise "the day of small things." The modesty and diffidence which characterized the early history of the society ought never to be forgotten. Without parade, the progress of its benevolent operations was for many years announced to the Christian public by the periodical accounts of the labours of its missionaries, who, by an early attention to that most important and interesting work, the translation of the Holy Scriptures, had facilitated the labours of their Christian brethren of various denominations in furnishing to the millions of India the great light of Christian truth. Their services in this department of missionary labour were for the benefit of the whole catholic church, as well as for the illumination of India. Every section of that church was therefore bound to express its obligations to them by cordial, affectionate sympathy, and by generous contributions. The labours of the society in the West as well as in the East, had been eminently faithful and successful. Tens of thousands of our suffering brethren of another colour had, by the honoured instrumentality of this society, been emancipated; and many of them introduced into the liberty and happiness of the children of God. Had the amelioration of the condition of injured Africans in this life only been the object of the society, oh! what a noble work had been achieved by its missionaries! While, however, he submitted the claims of this society to the countenance and support of the whole Christian church, he was most anxious to impress upon the minds of his Baptist brethren especially the paramount duty and urgent necessity of

their more steady and cordial co-operation with this society. Every Baptist church ought to be a Baptist Missionary Society, and zealously contribute its proportion of energetic co-operation to this institution. The members of every Baptist church ought to be frequently and familiarly acquainted with the advancing progress of Christianity in the world, and with the efforts of the agents whom the society employed to convey the gospel of Christ to the whole human family. His worthy and esteemed friends around him engaged in the work of the Christian ministry, would perhaps allow him to remind them how they might more effectually co-operate with this society. It appeared to him it was too much taken for granted that their flocks were duly acquainted with the progress of Christianity in the world. The missionary prayer-meetings did not allow sufficient time for communicating information upon the subject. In some cases he feared no information was given; and he himself had often heard long and laboured addresses, which had appeared to him as a poor substitute for encouraging statements and interesting intelligence which might be communicated of the successes of their missionaries in the dark portions of the earth. Why should not some portion of the Sabbath, once a month, be devoted to this object? By this means the attention of the churches would be excited and drawn out towards the spiritual necessities of the heathen world, whose moral destitution had been brought before them in such powerful language by their eloquent and holy advocate, last night (the Rev. J. H. Evans). It might indeed be said that this would not be preaching the gospel; but he thought that no better method could be adopted of announcing the good news of salvation, than by showing the power and influence of the gospel, in turning the most debased and degraded of our race "from darkness to light; from the power of Satan unto God." Of this he was quite sure, that if the Baptist churches did zealously co-operate with this society, its funds would be found abundantly ample, and the Committee would be enabled to extend its operations. If the members of Christian churches were made more acquainted with the operations of the society, their supplications would be more earnest and persevering on behalf of the missionary cause. He now invited the attention of the meeting to the report which their worthy secretary would read to them, and he would only add an earnest prayer that the blessing of God might rest upon the labours, not only of this society, but of all other

institutions formed for the purpose of extending the religion of the cross in the world.

The Rev. JOHN DYER then read the Report, and W. B. GURNEY, Esq., the treasurer, presented his annual account, showing a balance of £663 owing by the society, besides bills accepted, not yet due, to the extent of £2500.

The Rev. JOHN BIRT, A.M., of Manchester, rose to move,

That the report now read be adopted, and circulated under the direction of the committee, and that the facts therein narrated furnish new reasons for gratitude to Almighty God, and for unhesitating reliance on his care and kindness, and the promised aid of his Spirit, for the future.

Mr. Birt commented at considerable length and with great appropriateness on the deeply interesting Report which the Secretary had just read to the meeting. There was much cause of encouragement, in the contemplation of both the eastern and western Indies, and God was accomplishing a great but gradual work for their teeming population, by the labours of the society's missionaries. The education of the young was an important part of those labours. The young would diffuse an influence among their parents and seniors, not only by the instruction which it was known they imparted to them, but by advancing the general influence of education throughout the country in a perpetual stream, which would continually rise up to knowledge and light. He thought that they might encourage themselves by that portion of Scripture, "Out of the mouths of babes and sucklings thou hast perfected praise." They should enter deeply into the feelings of missionaries in all their self-denying exertions, both when they are wounded and when they rejoiced. God only knew how the hearts of missionaries, thousands of miles off, might be gladdened by the feelings of sympathy entertained at home; the thought of it would cause a softness to come over their grief and a higher ecstasy over their joy. If they cherished such sympathy, they would be grateful when from time to time facts were narrated such as those contained in the report. The encouragement for missionary exertions was the infallible promise of the great Head of his Church. The encouragement of Dr. Carey, when he said, "Attempt great things, and expect great things," and of all the subsequent missionaries, was derived from the same source—it was only in the covenant and promise of God. He agreed most heartily in every sentiment which fell from the chairman's lips, but in none more than in this, that Christ designed his church to

be one great missionary society. It was only in proportion as individual churches realised that great truth that they could expect missionary zeal at home or usefulness abroad. The universal diffusion of the knowledge of the Saviour and his universal dominion would come to pass when the whole church was maintaining in its highest possible degree its missionary character.

The Rev. W. M. BUNTING rose to second the resolution, and observed that Christianity was essentially missionary, and he believed that the first effect produced by reading the report they had just heard upon a truly Christian man, but who from some extraordinary circumstances was not familiar with missionary labour, would be a perception that the views of this society were those entertained by God himself. In no view were the aims and prospects of missionary institutions more coincident with the gospel than in the range of objects which they pursued. Who could read of missions in different parts of the world without being reminded of the Scripture declarations, "The field is the world. Go ye into all the world and preach the gospel to every creature: the gospel shall be preached for a witness to all nations, and then shall the end come." Was not the end coming? Was not the harvest advancing? Were not the fields white to the harvest? Immense was the work yet to be done. There were workmen to be raised up and sent forth, pecuniary resources to be procured, and above all, an increased spirit of faith and love to be diffused throughout the churches, before they could hope to see the completion of the Redeemer's plan. But when they found that Christian missions had already extended themselves into so many parts of the globe, and had taken more or less hold upon their greatly diversified population, they must acknowledge, that if complete success had not been attained, yet they were making an approach to it, and that so steadily and rapidly, as to bring the consummation near to the view of their faith. When they saw Scripture predictions fulfilled by missionary efforts, when they saw those societies which had been the means, under Providence, of bringing towards a completion the benevolent plans of mercy laid open in the gospel, they must feel themselves impelled, as believers in the divine records, to support philanthropic and evangelical institutions. It should be a universal proposition, that a sincere devotion to the interests of the gospel would manifest itself by a cordial adhesion to the claims of missionary societies. He should not think that he possessed the

religion he professed if he did not give his mite to the cause of Christian missions. He equally considered the question of his personal Christianity to be involved in the support of Christian missions connected with other denominations than his own. Their attention was often directed to the sentiment of Christ delivered to his disciples before he left them, viz., that all his true followers should be one with him, even as he was one with the Father, that the world might know that God had sent him. He wished that their nature prompted them to think uniformly on all subjects; but at the same time he did not conceive that the moral impression upon the world without, by uniformity in the church, would be greater than that which now existed. A moral impression must be produced upon the world by the spectacle of a substantial unity of spirit, a practical co-operation, and a coincidence in all the essentials of truth, among all those whom the infirmities of nature and the constitution of society separated and divided. Union on missionary occasions was perfectly safe. He never could see that there was anything in any of the leading systems upon which their common Christianity was professedly administered, to exclude three great essential points—vital truth, divine influence, and personal holiness. If he had no other reasons for loving missionary institutions, and rejoicing to join in their public proceedings, he had this: they afforded a better opportunity than could be met with on other occasions for rendering obedience to the law of Christ. They brought together large bodies of persons of different denominations, to associate in the great object in view without any compromise of principle. It would be admitted by all present that such co-operation was peculiarly expedient. If their differences were few and trifling, there was less difficulty in coalescing. He could not omit the opportunity of congratulating the meeting upon the companionship of the Baptist and Wesleyan missions in one most interesting sphere of labour. He congratulated the society upon the very important relief afforded to the objects of their solicitude and care by a late measure, to which he need not more particularly advert.

The resolution was then put and agreed to. The Rev. SAMUEL NICHOLSON, of Plymouth, said, that one object of these meetings was to gird themselves for the war. He was not about to offend the audience by statements with which they were doubtless already made familiar, relative to the character of Hindoo idolatry. They had not now to learn that it was distinguished by cruelty the most horrid,

and by licentiousness the most obscene and revolting that could be imagined. That of course they were called upon to encounter; not however with carnal weapons, for that was forbidden by the spirit of the religion which they professed. The religion of Jesus would not allow the employment of brute force even to prevent idol worship. They had however opposition to encounter, not only at the hands of the Hindoos—for that they might successfully resist—but from another source. The resolution he rose to move was the following:—

That this meeting deeply lament that in British India, a portion of the public revenue is still derived from the heathen temples, and that in various other ways, the sanction and support of the British government are given to idolatry and superstition, whereby our holy religion is dishonoured in the eyes of the people, and the consciences of many of our Christian countrymen are grievously wounded.

Let it not be regarded as a statement got up for the occasion. A remonstrance on the subject signed by thirteen chaplains, thirty-seven Christian missionaries, and by more than 150 civil and military servants of the East India Company, had been presented to the governor of Madras, by the bishop, who expressed his entire accordance with the sentiment it contained. He had therefore a *prima facie* case, to submit to the meeting—one that was well authenticated. If it were asked how it was that the British government supported the abominable, the unmentionable rites of Hindoo worship? he would reply, partly by requiring (greatly to the grief of their own consciences) the attendance of the civil and military officers and servants of the company at the worship of Hindoo idols, but principally, and more systematically, by levying a tax on the pilgrims who frequented the various places of Hindoo concourse for the purpose of worship. One of these was the temple of Juggernaut. It was stated upon indisputable authority, that the attendance on one occasion amounted to 150,000; 50,000 of whom paid the pilgrim tax; 100,000 being, on account of their poverty, permitted to enter without paying. The tax was so limited in amount, that the wealthiest Hindoo had only to pay 20s. British money. The levying of a tax by the government on any kind of traffic, civil or religious, legalized that traffic. Let it not for an instant be imagined that he wished the government to interfere to prevent that worship. He did not wish the government forcibly to prevent even Hindoo idolatry, still less should he desire such interference with the worship of his fellow-

countrymen, infinitely inferior in turpitude as it was to that of the Hindoos. Nevertheless he would maintain this principle, that whatever the government taxed it legalized. Thus, then was the sanction of the British government afforded to an idolatry in which cruelty the most horrid, and licentiousness the most loathsome, rose up and appealed to the Lord God of Sabaoth for vengeance. Further, the revenue thus collected did not merely defray the expenses attendant upon this idolatrous worship; it yielded—and this was another most unwelcome feature of the statement—a large revenue to the British government of India. In the course of twenty-two years this revenue, collected, not from all the Hindoo temples, but only from four, in reference to which authentic returns have been made, benefited the British Indian revenue to the amount of more than one million sterling, after defraying the expenses incident on the idolatrous worship. It would be anticipated by the meeting, and rightly, that the British government in India had defiled its hands, and disgraced itself before the country and before God, by undertaking the management of these funds. A portion of the money thus derived accrued to the treasury of British India, in consequence of the employment of a number of heathen missionaries, not missionaries to the heathen, except indeed that they are sent, like the heralds of mercy and salvation from our own land—no, but “pilgrim hunters” as they were called; for they received a fee for every devotee whom they persuaded to visit the scene of abomination. They were assiduous in the work, and were paid out of the government treasury; so that while Christian friends in this country were engaged in sending the heralds of mercy to the Hindoos, the British government in India paid these “pilgrim hunters” to bring souls into the region of spiritual darkness and of death. Not unfrequently the decorations for the notorious abomination, Juggernaut, were supplied by the government, and were regularly passed as items in the government accounts. The British government had professed itself—and in some sense sustained the profession—a friend to general education. He did not wish that the British government should place itself in an attitude of direct encroachment on the prejudices of the natives in their measures respecting education; but he would maintain fearlessly, that the government could not, without disgracing itself and incurring great guilt, concur in those measures which would go to perpetuate idolatry. Yet the govern-

ment did that. He held in his hand an authentic document, which enabled him to affirm that the government had established a system of education which included these provisions: "The government establish and support native schools; at the upper end of each school stands an image of Ganesa, the elephant-headed god, to which the boys make their offerings. When a boy is first admitted, he is required to bring his offerings, and also when he is put into a new book. Among the books that are read in the schools there are these expressions: 'Oh Ganesa, hear us! Oh, our Lord, hear us! Oh, thou cub of an elephant, we honour thee!'" He need not say that there the Scriptures were not read. He could inform the meeting upon good authority, that among the elementary books in these schools, under the direct sanction of the Committee of Education in British India, were, as an eminent Scotch minister had justly designated them such "vile trash" as these, "Puss in Boots," "Cinderella," and "Jack the Giant Killer." What was to be done? At present they must seek to have their minds pervaded and saturated with the principles pertaining to this matter; and whenever circumstances should so dictate to bring them out into action. At present, let these things go abroad through all the Christian community, that they might think upon them and resolve, when the proper time came, what they would do. But there was a powerful engine, which might be likened to the apostolic authority and discipline. The apostle, in referring to that authority, was evidently desirous of keeping it as much as possible in abeyance. He would rather be weak, that his Christian brethren might appear strong. He did not wish to employ the weapons which the Lord had given him, but if they must be employed, they should be employed. It belonged to the British government at home, to the Board of Directors, to remedy the atrocious evil of which they complained; and if his feeble voice could reach the ears of that board, he would call upon them, by all that was dignified in the name of Britons, by all that was tender in the ties of our common humanity, by all that was pure, and chaste, and holy in domestic enjoyments—and especially by the sacred title of Christians, to put down these evils. Let Christians renew and strengthen their appeal; but if they could not succeed in these milder efforts, they must employ, the mighty engine of popular opinion not only in London, but throughout the country. That popular opinion, which had begun

to break the chains of the slaves, rather than accomplished their perfect liberation, must be roused on behalf of the polluted idolaters of India; on behalf too of their Christian brethren in India, whose consciences were grieved and defiled; and still more on behalf of those whose consciences, lulled by opiates, were not affected by being, as servants of the company, compelled to attend, day and night, on scenes of pollutions and crime which a writer dare not name, even under the garb of a learned language. He appealed too, on behalf of the natives themselves, who naturally regarded the sanction which the government gave to these practices, as a proof that it did not disapprove of them. Let Christians hold in readiness their privileges as citizens, a privilege which they had never foregone, and which he trusted they never would forego, to petition Parliament, if need be, not once, but again and again, until no one should be able to affirm, without fear of contradiction, that the British government patronised the abominations of idolatry in India. He had much pleasure in seconding the resolution.

The Secretary then announced the Rev. W. H. PEARCE, missionary from India, son of the late Rev. Samuel Pearce. Mr. Pearce rose amid the deafening plaudits of the assembly, when the chairman begged to welcome him home to the land of his fathers, and expressed a hope that he would soon be restored to the full enjoyment of health. The reverend gentleman found, from his ill state of health, that he should be unable to make himself heard, and therefore resumed his seat.

The Rev. EUSTACE CAREY then rose to second the resolution. He dwelt at considerable length upon the inestimable character and successful labours of the late Samuel Pearce, and passed some high encomiums on the assiduity and zeal with which Mr. W. H. Pearce had discharged his duties as a missionary in India.

The Rev. J. DYER, at Mr. Carey's request, read an address presented to Mr. Pearce by the native church at Calcutta, of which he was pastor, prior to his return to England.

The Rev. E. CAREY resumed, and adverted to the changes which had taken place in the moral aspect of India within the last fifty years; and expressed his firm conviction, that if government were to withdraw their interference, the temple of idolatry would soon crumble into dust, and the fearful poison-tree would wither to its very roots.

The resolution was then put and agreed to.

The collection was then made, and several subscriptions were announced by the Secretary.

The Rev. J. M. CRAMP moved,

That this meeting rejoices in the speedy removal of the debt owing by the Society at the last anniversary, and in the increased pecuniary support which has since been afforded to the mission; while it trusts that far more vigorous efforts will yet be made to maintain and enlarge the operations of the Society, and to render them more commensurate with the demands that are made upon it from every part of the field at present occupied by its missionaries.

which was seconded by the Rev. R. KNILL, who thought that parents present, when they saw Mr. Pearce, must have felt an ardent desire that their children might become missionaries. Might they not hope that the return of Mr. Pearce would be the means of stirring up the solicitude of many a Christian heart, and leading many, who had never thought upon the subject before, to pray that they might become missionaries? He had himself been engaged in missionary labours since the year 1815, and had gone through many trials; but he had never heard missionaries complain or speak of their crosses. They kept their eye fixed on the cross of Christ, and knew no other cross. When he sailed for India, he was accompanied by six missionaries from the London Missionary Society, two from the Church Missionary Society, and one from the Baptist denomination. The captain of the vessel was a pious man, and informed him that when he first went to India, he was a thoughtless youth. While walking in the streets of Calcutta, he saw some people entering what appeared to be a place of worship, and followed them in. Dr. Carey was engaged in preaching the gospel, and the word came home with power to his conscience and his heart. He went out to drink and to swear, but he returned home to pray. He determined that if ever he became master of a ship, he would take out a coadjutor to Dr. Carey free of expense. He was doing so that voyage, and thereby saving the Society an expense of £200. The Society, however, must have funds for the purpose of carrying on its operations; but if mis-

sionaries could be found, there would be no difficulty in raising funds. He was surrounded by young ministers, and if half a dozen of them were to come forward and offer themselves as missionaries, funds would not be wanting. God would feed his faithful servants by a raven, rather than that they should starve. He had but one son now alive, but if his life should be spared, he (Mr. K.) would esteem it his highest honour to see him embark in the missionary enterprise.

The resolution was unanimously carried.

The Rev. J. WILLIAMS moved—

That W. B. Gurney, Esq., be treasurer, and the Rev. John Dyer, secretary, for the year ensuing; that Messrs. Thomas Dupree, George Rawson, and George Deane, be auditors; and that the committee consist of the gentlemen whose names are contained in the following list.

and made some animated and appropriate observations on the success of missionary exertions in the Polynesian islands.

The motion was briefly seconded by JOHN DANFORD, Esq., and unanimously agreed to.

W. B. GURNEY, Esq., moved—

That this meeting presents its cordial acknowledgments to the Christian friends who have kindly accommodated the Society with the use of their chapels on this anniversary, and earnestly desires that a blessing from above may rest on all missionary exertions, at home or abroad, by whatever section of the church of Christ they may be conducted.

He had lately examined the reports of several missionary societies, and he was surprised to find, that while the Baptists contributed to aid other institutions, but very few members of other denominations subscribed to this Society. He had no doubt it arose from his friends not having called upon them, and thereby furnished them with the opportunity. He hoped the ministers, on retiring to their respective spheres of labour, would bear that remark in mind.

The Rev. S. BROWN briefly seconded the resolution, which was carried unanimously.

The doxology was then sung, and the meeting separated.

The collection, exclusive of the donations announced by Mr. Dyer, amounted to £142 19s. 8d.

Contributions received on account of the Baptist Missionary Society, from April 20, to May 20, 1837, not including individual subscriptions.

Surrey Chapel, after Sermon by Rev. J. H. Evans, A. M.	124	11	6	Chelsea, S. Packer	3	10	0
Finsbury Chapel, at Public Meeting,	142	19	8	Ditto, R. Upton	2	7	3
George Rawson, Esq. Chairman				Poplar, J. Upton	15	1	3
On Lord's Day, April 30.				Bow, W. Norton	8	18	10
Hammersmith, Rev. T. Uppadine	13	1	8	Eagle Street, R. Overbury	14	0	0
Prescot Street, C. Stovel	21	14	0	Clapham, J. Edwards	9	2	6
Shacklwell,	5	7	6	Alie Street, T. Dickenson	11	8	0
				Deptford Road, J. Kingsford	3	10	0

Keppel Street, G. Pritchard, J. M. Daniel	10	16	7	Collected by Mrs. Elvey	0	7	2
Romney Street, J. Hewlett	5	2	2	Edinburgh Auxiliary Society, by Mr. Dickie	10	10	8
Trinity Chapel, B. Lewis	15	2	0	Shoe Lane Sunday School	0	8	0
Church Street, Blackfriars, J. Davis	8	11	0	Staines, Friends, by Rev. G. Hawson	2	2	0
Petter Lane, J. Elvey	7	0	0	Datchet, Collected by Mrs. Bailey	2	0	0
Stepney, W. H. Murch	18	8	8	Richmond, Miss Holloway's Missy. Box	2	15	0
Blandford Street, W. B. Bowes	24	11	0	Do-m-an's Laud, by Rev. G. Chapman	4	0	0
John Street, J. H. Evans, A.M.	35	10	2	Harlington, Collected at Prayer Meetings by Mr. George	2	10	0
New Park Street, J. Broad	24	0	0	Walworth, Lion Street Auxiliary, by Mrs. Chiu	45	0	0
Kensington Gravel Pits, J. Broad	13	9	2	Thrapston, by Mr. Collier	10	10	0
Loughton, S. Brawn	15	0	0	Suffolk Independent Association, by S. Ray, Esq.	21	12	0
Hampstead, J. Castleden	5	0	0	Manchester, York Street, W. I.	4	4	0
New Brentford, by Mr. Wood	1	0	0	Sunday School, by Rev. J. Birt	2	2	0
Jamaica Row, J. Dovey	2	4	2	Prescot Street Auxiliary, by G. Morris, Esq.	35	0	0
Maze Pond, J. Watts	20	19	2	Liverpool Auxiliary, by W. Rushton, Esq.	90	0	0
Greenwich, W. Helsing	7	7	0	Ladies, Maze Pond, by Miss Heath. F. E.	15	15	0
Horsley St., Walworth, R. G. Lemaire	14	0	0	Church Street, Blackfriars, Auxiliary, by Mr. Hunt	29	10	0
East Street, ditto, J. Hamblin	2	10	0	Reading Auxiliary Society, on account, by Mr. Williams	40	0	0
Lion Street, ditto, J. Chiu, S. Green	13	17	0	Newcastle Tyne, Friends, by Mr. Banks	1	10	6
Regent Street, Lambeth, E. Davies	5	0	0	Allie Street, Sunday School, by Rev. P. Dickerson	1	5	0
Providence Chapel, Hackney Road, J. Smith	8	0	0	Keusington, Missionary Box, by Rev. J. Broad	0	15	0
Tottenham, J. J. Davics	28	9	3	Norfolk and Norwich Auxiliary, by John Culley, Esq., Treasurer :-			
Devonshire Square	40	3	10	Aylsham	10	4	7
Camberwell, E. Steane	53	2	9	Bacton	1	4	6
Peckham, T. Powell	4	2	8	Dereham	26	1	0
Hackney, F. A. Cox, D.D.	23	19	6	Fakenham	16	10	0
Northampton St., St. Pancras, J. Hall	2	10	0	Foulsham	22	11	3
Eldon Street, Welsh Chapel	1	18	3	Ingham	25	12	0
Salters' Hall, S. J. Davis	28	8	6	Lyn	12	0	0
Alfred Street, Kent Road, J. Young	3	7	0	Martham	5	0	0
Unicorn Yard, D. Deuban	10	5	2	Norwich, St. Mary's	122	5	0
Old Breatford, - Robinson	3	9	9	St. Clement's	52	10	10
Ebenezer, Shoreditch	1	1	0	Orford Hill	47	4	6
Hendon, J. Gundry				Other Friends	33	0	0
Henrietta Street, W. A. Salter	13	8	3	Salehouse	1	10	0
Woolwich, Queen St., A. Freeman, J. Cox	5	4	2	Worstead	6	3	6
Ditto, Enon, J. Galpine	2	0	0	Yarmouth	14	13	0
Hammersmith Auxiliary Society, per Mr. Page	15	8	0				300
Romsey, by Mr. George	6	7	0	East Somerset and Wilts Auxiliary, by Mr. Anstie, Treasurer :-			
Thrapston Sunday School Teachers, for Mr. Clark, Jamaica	1	10	3	Corsham	3	12	6
West Haddon, Collected by Miss A. Hanbury	3	2	3	Frome	59	17	3
Northampton, Collection at Church Lane Rev. R. Tunley	5	7	6	Chippenham	7	15	3
Towcester, by Rev. J. Barker	7	0	0	Melksham	29	1	0
Kimbolton, by Rev. J. Hemming	9	13	6	Bradford	5	7	11
Leighton Buzzard, for Jamaica, by Rev. E. Adey	31	0	0	Tiverton	3	7	0
Rayleigh, Collections and Subscriptions by Rev. J. Pilkington	4	19	0	Trowbridge	5	0	0
East Kent Auxiliary, by Mr. Parnell	8	10	6	Westbury	1	1	0
Bow, Collected by Mrs. Church	2	4	0	Beckington	2	3	4
Mill end, Rickmausworth, Collected by Mr. Phillips	2	0	6	Laverton	6	10	0
Ladies' Negroes' Friend Society, per Miss Stacey	40	0	0	Penknapp	3	14	0
Wallingford, Collections and Subscriptions, by Mr. Field	26	18	2	Crockerton	1	8	8
John Street Auxiliary, by Mr. Cozens	25	12	3	Warmminster	5	7	8
Maze Pond Auxiliary, by Mr. Beddome	38	12	10	Bratton	8	8	8
Greenwich, Mr. Giles's Box	0	7	0	Devizes	30	10	1
Missenden, Missionary Association, by Mr. Jobney, moiety	15	5	0				172
Whitchurch (Hants), by Mr. Scorey	5	0	0				

DONATIONS.

G. B.	1	1	0	Mr. W. W. Evans, Assistant Secretary	2	2	0
Rev. W. Norton, <i>Bms.</i> , for Printing Bengalee New Testament	1	1	0	Mr. W. Cozens	10	0	0
Rev. Joseph Price, <i>Alcester</i> , for do.	1	0	0	Friend to the Missionary Cause	14	0	0
Benjamin Shaw, Esq.	5	0	0	Mr. John Hunt, <i>Boston</i>	1	0	0
S., <i>Edmonton</i>	1	0	0	John Robertson, Esq., <i>Bristol</i> , for Rev. W. Knibb's School	50	0	0
John Taylor, Esq., <i>Wilderness Row</i> . L.S.	10	10	0	Manchester, Two Friends, after reading <i>Amelia Gale</i>	2	12	0
A Family Offering	1	0	0	William Manfield, Esq., by J. Gutteridge, Esq.	10	0	0
R. C.	10	0	0	Thomas Walker, Esq., by do.	10	10	0
George Kitson, Esq.	10	0	0	Thomas Bickham, Esq., for <i>Chitpur</i>	5	0	0
George Rawson, Esq.	5	5	0				
Mr. Harrison, <i>Hadlow</i>	5	0	0				

THE
BAPTIST MAGAZINE.

JULY, 1837.

MEMOIR OF THE LATE MR. W. RALFS, OF PORTSEA.

WHO DIED JANUARY 16, 1837.

“The memory of the just is blessed.” This infallible testimony of revelation deserves our regard. *Blessed* is such memory, as it is pleasing to survivors in the review; *blessed*, as it is profitable—for it in effect says, “Be ye followers of me, as I also have been of Christ Jesus;” *blessed*, as tending to the support of believers in their crosses and conflicts on their way to the kingdom—in the confirmation of their faith and hope in the promises of God, through the blood of the everlasting covenant, for all necessary supplies while traversing the wilderness, and for their final admission to the joy of their Lord. And is it so, that the memory of the just is blessed? Then there is an implied obligation devolving on survivors to be the conservators of such memory. And assured that a simple unadorned narrative of the unostentatious course of our departed friend will possess a fragrance which belongs exclusively to real excellence, the writer undertakes the pleasing, mournful task.

Mr. Ralfs was born at Fareham, in Hampshire, in the year 1778; who, although of a delicate constitution, possessed a buoyancy of spirit among the companions of his boyhood, and

would compete with the most sprightly of them in their feats of rivalry. He was placed with the late Rev. Mr. Miller, under whose tuition he acquired the elements of a useful education, and under whose ministry, and that of his successor, he sat until the providence of God removed him to Portsea, to the house and under the fostering care of Mr. William Price, silversmith and cutler, as an apprentice. Mr. Price was a useful deacon of the Baptist church then under the pastoral care of the venerable Joseph Horsey. He died previous to the expiration of our friend's apprenticeship; who—having been brought under the renovating influence of divine truth; and possessing a discriminating mind, a tact for business, and the habit of assiduity—became an important assistant to the bereaved widow, in conducting a considerable concern: for his integrity was of that unimpeachable order, as to insure her fullest confidence. Mrs. Price was eventually united in marriage with the Rev. Joseph Ivimey, of Eagle Street, London, when Mr. Ralfs succeeded to the business, which he continued to carry on to the close of life, and which is still conducted by

his bereaved widow. The exact time and means of his conversion the narrator is not correctly acquainted with. He was, however, in the year 1798, baptized on a public profession of faith and repentance, and joined the church now under the pastoral care of the Rev. C. E. Birt. His attainments in the divine life, the activity of his zeal in the cause of God, and his exemplary conduct, drew the attention of the church towards him as a desirable person to fill the important office of deacon—a station which he sustained with much credit to himself, with peculiar advantage to the church, and with comfort to its succeeding pastors for nearly thirty years. His religion was not of a doubtful kind: the even tenor of the Christian's course he pursued, regardless of either the smiles or frowns of mortals. His time was scrupulously economized in visiting the sick, and devising plans with his pastor and fellow-deacons for the best interest of the church; and his counsel was dictated by a mind possessed of wisdom. He conducted, as its superintendent, for many years, a large Sunday school connected with the church to which he belonged, until his infirmities, arising from an inveterate asthmatic complaint, compelled him to decline that engagement, with sincere regret, both to himself, and his assisting friends. His attendance in the house of God was uniform—not only on the Lord's day, but at all other seasons,—for he possessed a strong predilection for the courts of the Lord; and the spirituality and holy fervour of his supplications,—so affectionate and comprehensive,—at the social meetings of prayer, will not be

speedily forgotten. His piety was neither of an evanescent or an effervescent character, doubtful at one time, and obtrusive at another. It was in him the acting out of principles nicely investigated, cordially embraced, and ever operative; the same man at home and abroad, in the church and in the world. By integrity and uprightness constantly upheld, it has been said of him, that “a person is quite as safe in sending a child to Mr. Ralfs' shop, as going himself.” In the latter period of his life, he suffered much from the complaint previously referred to, and was frequently prevented filling up his place in the house of God, especially when the weather was inclement, either from cold or humidity; these privations were always felt by him, and their occurrence much deprecated. None who knew him doubted the necessity of his absence on such occasions, though the propriety of his presence was sometimes questionable. There was nothing about him of a whining or complaining character; he was more habitually cheerful than might have been expected with his bodily infirmities. He possessed a native shrewdness, which rendered his society very pleasing; and a discriminating mind which made intercourse with him truly profitable. In argument, he was by no means a despicable opponent. He had the unspeakable happiness of seeing several of his dear children called by grace—of attending them in his official capacity at their baptism, and commemorating with them the dying love of Jesus at the supper of our Lord: the sight was almost too much for him; and he seemed ready to exclaim,

with holy Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation" revealed in my house. The earnest prayer of our departed friend will, we trust, be eventually answered, that not one of the dear children (twelve in number) may be found missing among the church militant, save only when removed to the church triumphant in glory. In the domestic circle he was most exemplary; the atmosphere surrounding him was "affection's genial glow." He was a man of unshaken friendship; a friend who might always be consulted with advantage, and whose confidence was inviolable. The estimation in which he was held by his pastor, may be gathered from the text he selected for the subject of his funeral discourse in Nehemiah vii. 2, "He was a faithful man, and feared God above many." He had been so often brought very low, that his friends could scarcely be persuaded that his end was so near, although he appeared himself conscious from increasing weakness that it could not be far distant: and his conversation was that of a man of God waiting for his dismissal. He expressed to the narrator, but a very short time before his death, his strong confidence in Christ, believing that the faithfulness of God was pledged for the eternal security of all those who had fled for refuge to the Lord Jesus, and utterly disclaiming all confidence in the flesh, he left himself in the hands of an all-merciful and all-sufficient Saviour, expecting salvation through him, consistently with the righteousness of God.

This was the substance of what he then expressed; but for its

verbal correctness, the writer could not avouch. Could it have been imagined that his end had been so near, not a particle of a communication so interesting would have been lost. To a friend, he said, when he appeared to have death in full prospect, "I am getting very weak; but it is my mercy that I have no fear of death: I used to be afraid of the article of death, but that is all removed—all my hopes are fixed on Christ, and on Christ alone." He used to feel distress in the thought of leaving a large family: but to the same friend, he remarked, that his mind was completely relieved from that anxiety, from a persuasion that God could and would provide for them. "But oh," he added, "it is a trial of my faith." To his dear partner, on the morning previous to that of his removal, he declared the impression of his mind, that he should not survive much longer, and added—

"Oh, if my Lord would come and meet,
My soul would stretch her wings in
haste;
Fly fearless through death's iron gate,
Nor feel the terrors as she passed."

As his complaint rapidly increased, it was soon perceived that his end was nearer than had been apprehended. His wife asked him if his mind was happy. "Yes," said he, "fixed on the Rock." After this he could not speak: but he made a demonstration, by a signal with his hand, perfectly satisfactory on that point. But his life spoke loudly for the genuineness of his religion; and now he is dead, it yet speaketh. "Mark the perfect man, and behold the upright: for the end of that man is peace."

I. S.

Portsea.

THE PRAYER OF FAITH.

THE phrase which we have placed at the head of this paper occurs, James v. 15. It forms a part of the following passage:—"Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and *the prayer of faith* shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." This passage contains a direction given to the primitive Christians as to their duty in case of the sickness of any among them. "The prayer" in the passage was a prayer offered in an age of miracles, seeking the performance of a miracle. And it was "the prayer of *faith*," because it appealed to Divine promises, rested on these promises, and so obtained their fulfilment. Miracles were indispensable in order to introduce and confirm the dispensation of the gospel. The Mosaic dispensation had been thus introduced and confirmed, and so must the Christian. These were among the credentials of Christ himself; and it was necessary that those who first preached in his name should have credentials of the same kind; and such they had. "Go ye," said Christ, "into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Here was the commission of the first preachers of the gospel. "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and

if they drink any deadly thing it shall not hurt them; *they shall lay hands on the sick, and they shall recover.*" Here was the promise of a miraculous agency. "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Here was that agency employed—the signature and seal of Divinity attached to the documents of the gospel. In this way unbelievers were furnished with the means of conviction, and left without excuse if they persisted in unbelief, while the confidence of believers derived fresh energy and strength. Faith then laid hold of such a promise as that contained in James, and of other promises of the same kind, and on fitting occasions pleaded them in prayer. Thus "the prayer of faith" was offered, and the blessings promised to faith were obtained.

The age of miracles has, however, long since passed away: the gospel is sufficiently attested by wonders already performed, and such wonders need not now be repeated. Such at least seems the inference arising from the facts, that for now more than sixteen hundred years no miracles have been wrought, and that yet the gospel maintains, and more than maintains its ground. It is still approved, as much as in the age of miracles itself, and in some respects more so, as "the word of God, which liveth and abideth for ever." Has then the phrase, "the prayer of faith," lost to us its significancy and its power? By no means. There hangs about it, however, some difficulty which it is desirable to

clear away. In the attempt to do this the greatest part of the present paper will be occupied.

The DIFFICULTY arises from the fact, that there are in the New Testament several passages which seem to promise the absolute, the unconditional, the almost literal fulfilment of every petition offered up by a believer. The following are specimens. "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." "Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer believing, ye shall receive."* It is yet found in experience, that the Christian offers many a petition, and many a petition too which wears the marks of believing prayer, and appears to receive no answer, or to receive refusals and rebuffs instead of answers. He thinks he "asks in prayer believing," and does not "receive." Now the business is, to reconcile these things,—that is, to reconcile in this particular, the word of God with his works—his sayings with his doings; and thus to—

"Justify the ways of God to man."

We remark then, that the difficulty we have in hand arises out of certain misapprehensions. To obviate the former, we must endeavour to remove the latter.

I. *The immediate application of some of these promises is overlooked.*

That which we have quoted

* Luke xvii. 6. Matt. xxi. 21, 22.

from Matthew has a special reference to the exercise of faith in connexion with the working of miracles. Now it was not to be doubted, but that He who sent his ministers to preach and to perform miracles would always enable them to go through their work in a manner honourable to himself—in such a manner as amply to vindicate the truth of his own word as uttered by them; so that, whether the occasion required a lesser or a greater exertion of divine power, that power would never be wanting. Trees should be planted in the unstable waters, or mountains rooted up and cast into the depths of the sea, rather than the ministry of the gospel should want its appropriate evidence. Nothing was impossible to God; and nothing should be impossible to those who spake and acted in the name of God. The exact and literal fulfilment of promises of this kind, however, is not to be expected except on occasions similar to those with relation to which they were primarily uttered. Such occasions, as has been before intimated, never occur now. A mistake, it may be suspected, is often committed, in the application of promises of this kind in all their strictness to occasions with which in that strictness they have nothing to do. God always does answer "the prayer of faith;" but he cannot be expected to answer prayer founded on such a misapprehension as this. Here is one source of the disappointments experienced in connexion with the exercise of prayer.

II. *The warrant of faith is not realized in all its extent.*

There is nothing which the love of God will not grant, nor his power perform, in answer to

the prayer of a faith which lays hold of his promises in all their meaning, and in all their fulness. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." Here is our grant. Nothing surely can be more ample. If, however, we choose to doubt in the face of all that God has said, and all that he has done, and is still doing in confirmation of his word, we restrain, so to speak, the movements of his hand. Faith puts honour upon the promises, while unbelief dishonours them. If it be true that "the prayer of faith" moves the arm that moves the universe, it is equally true that unbelief paralyses that arm, and prevents it from putting forth its mighty energies. Thus when Christ "was in his own country" . . . he did not many mighty works there because of their unbelief." So do we find it in our own experience. We often imagine that we offer "the prayer of faith" while we are putting an "if" either upon the power or the love of our God, and so offering the prayer of unbelief. The answer to this is, as in the case of the agonized parent of the poor demoniac youth, "If thou canst believe, all things are possible to him that believeth." Every thing is too much to be bestowed on

unbelief—nothing too much to be bestowed on faith. "According to your faith be it unto you." All that faith grasps we obtain;—no less, but no more. Here then our prayers fail; and hence again our disappointments.

III. *The province of faith is misunderstood.*

It is indeed, as has been just intimated, the business of faith to receive *all* that God has said. But it is likewise its business to receive *nothing beyond that*. It is bound then to receive all God's promises, and with them all God's limitations, whether those limitations are expressed or implied. We seem to understand this clearly enough in relation to our temporal affairs, and are therefore accustomed to leave them in our Father's hands to do with them just as may be most for our good, and for his own glory. "Not our will, but thine be done," is the constant language of our lips, would it were more the language of our hearts in regard to the interests of the present state! We fail, however, in understanding that the very same limitations exist in regard to our higher and more enduring interests. We are apt, therefore, to go to God, if not in the feebleness of a faith which falls below his promises, in a spirit of presumption and dictation which rises above them. If thus we act we do not offer "the prayer of faith," and have, therefore, no right to expect that our prayer should be answered. Our disappointments here again result, not from any failure on the part of Jehovah, but from our own errors in approaching his footstool. We will specify some of these errors.

1. It is an error to forget the inseparable connexion exist-

ing between prayer and effort.

We need not stay to prove the reality of such a connexion, persuaded, as we are, that none who possess a well founded claim to the Christian character will be disposed to call it in question. We proceed at once to infer, that if we pray for our own sanctification, or for the salvation of others, without using means with a view either to the one or the other, we need not wonder that we seem to pray in vain. Faith leads to effort as well as to prayer; and that is not "the prayer of faith," it is the prayer of hypocrisy, which expects God to do our duty for us, as well as to give us strength to do it ourselves. And yet we thus pray, and then wonder that our tempers are not more subdued, that our hearts are not more softened, that our affections are not more weaned from earth, and from "covetousness, which is idolatry;" we thus pray, and we wonder that our children discover no signs of grace, that the cause of God makes no faster progress in our churches, that our neighbourhood still looks so cold and unpromising! and, if our bosoms ever warm into a momentary glow of compassion to a lost world, we thus pray, and wonder that the glories of the latter day still stand in such distant perspective.

2. It is an error, *when we are more anxious to be made happy than to be made holy.*

"This is the will of God, even your sanctification;" and we ought to be well pleased if, by any means, how painful soever, that will is accomplished. But we are more desirous of comfort in the divine life than of purity. And hence, when we are compelled to look into our hearts, and to see how vile they are—when we are

brought to try ourselves by the law of God, and the example of Christ; when the imperfections of our best services are held up to our view—when we glance at the long line of attainment, and see how small a portion we have yet traversed, and how often we have returned upon our own steps, and declined, and gone aside—oh, these are things upon which we love not to dwell. All this, however, is in the covenant. It is God's own promise to show us these things, in order to heal us, to save us, to lift us to the standard of true excellence, and to bring us into a nearer approximation to what he would have us to be, and to what he intends we should be in heaven—to "humble us, and to prove us, and to do us good at our latter end." But we do not like this. Our prayers look, therefore, to the end rather than to the way—to the cure rather than the medicine—to the victory rather than the struggle—to the goodly land rather than to the desert, the meagre fare, the toil, and "the swellings of Jordan," which lie between us and the heavenly Canaan. But such prayers as these are not such as we are warranted in offering, they are not "the prayers of faith;" and therefore are not such as God has promised to answer.

3. It is an error *not to take into account the sovereignty of Jehovah in the dispensation of his favours.*

It is his prerogative to choose whom he will bless. We feel that we stand upon the verge of an unsearchable abyss. May he of whose ways we dare to speak preserve us from all unhallowed thoughts, and from all unadvised expressions! It is his prerogative, too, to leave whom he will to the hardness and impenitence of

their own hearts. He has, it is true, generally connected the grace of the means with the means of grace. Indeed, he has promised, as an ordinary result, that the former shall accompany the latter. And yet we must admit that cases do occur which look like exceptions to this the more usual course of things. How many we see who, like the young ruler in the gospel, have every excellency save that of vital godliness! We love them, we pray for them, we weep over them, we converse with them, but still, though "not far from the kingdom of God," they keep on the wrong side of the line of demarcation. And so they live, and so—though it is our mercy that we are not called to pronounce upon them a final judgment—to all appearance, they die. On the other hand, we see the veriest reprobates converted at home, and we are perpetually hearing of the conversion of the veriest heathen abroad. We are lost in amazement—we know not how to account for it—we are almost ready to quarrel with the Almighty—if not, for having compassion upon such wretched outcasts, at least for suffering, as he seems to do, such lovely specimens of human excellence to perish in their sins. We are but too apt to feel thus in any case of the kind which falls under our notice. But if the case be that of a most dear and tender relative, a husband, a wife, a parent, a child—the heart is almost ready to break under the pressure of so heavy a woe, while we feel as if heaven itself would scarcely deserve the name, if those whom we so much love, and have so much reason to love, may not be permitted to share it with us. Do not let us be mistaken; God for-

bid that we should give utterance to a syllable suited to discourage an affectionate and zealous concern for the salvation of others—a concern like that of Paul, and like that of Christ—which never grows weary—which mourns and bleeds and agonizes—which never ceases till our own death, or the death of its objects, forbids its further manifestation. Only, amid all, it surely behoves us to recognize the sovereignty of our God in the bestowment of his blessings—to seek to him as a sovereign—and submit to him when the stream of his bounty does not flow exactly in the channel in which we would have it to flow—here also must Christ, and Paul, the servant of Christ, be imitated. We must not dictate to Jehovah, which way his love shall turn, and towards whom its course shall be directed. Yet, we repeat it, there is about us a proneness to this. And hence, here again, our prayers are not "the prayers of faith," and do not bring down the blessings of faith. They must recognize, as the best and dearest of all objects, the glory of God—they must leave him to select his own ways for showing forth that glory; and if here they fail, they are sure to involve us in disappointment and distress.

It is, again, the prerogative of Jehovah to choose *how* he will bless. Whether he will use *any* outward instrumentality in conveying his blessings; and if any, as is more usually the case, with but few apparent exceptions, of what sort it shall be. Here also our folly clashes with his wisdom; and if he do not employ precisely that kind of means which we had imagined best fitted for extending his kingdom, we fall out with him. He is not, however, and

cannot be confined to any class of means; and if we dare to dictate to him, here we do but offer the prayer of presumption, and again bring down upon ourselves disappointment, and it may be chastisement too, as the fitting answer to our presumption.

It is, once more, the prerogative of Jehovah to choose *when* he will bless. His purposes fetch an exceedingly wide compass. They stretch "from before the foundation of the world," across the thousands of years assigned to the present state of things, and then plunge again into eternity. It took four thousand years to prepare this earth to become the scene of human redemption. Nearly two thousand years have elapsed since the Redeemer died; and yet his redemption, though destined to achieve the conquest of the world, has only just commenced its victories. But we like not these slow movements. We forget, that "one day is with the Lord as a thousand years, and a thousand years as one day." "We are but of yesterday, and know nothing, because our days upon earth are a shadow." And yet we presume to dictate to him whose being and whose ways are from eternity to eternity, and would fain push forward into premature completion plans which have been arranged, not only with a reference to our world, but with a reference to the whole sweep of his empire—which now exactly harmonize with the well-being of that empire—and which may not be disturbed in the slightest particular without jarring, and shaking and confounding the system and the government of the universe. "This our way is our folly;" and by pursuing this way, and suffering it to act upon our

prayers, we again rob them of their efficacy, and so seem to pray in vain.

The remarks which we have thus offered may, perhaps, do something towards throwing light upon the difficulty here stated. The prayer of faith, we assert, is *always* answered. God is perfectly sincere when he invites us to put in him our unreserved and undoubting confidence, and assures us that that confidence shall not be disappointed. The apostles and their fellow-labourers found this to be the case when, in the name of Christ, and for the honour of Christ, they attempted to work miracles, and did work them. Even they, however, had their limits; otherwise, not to mention other instances, Paul would surely have healed Epaphroditus, upon whose life and health he set so much value, and not have waited for his recovery in the ordinary course of events. Those limits they respected, and sought for nothing beyond them, and therefore never sought in vain. If miracles were still necessary, we should doubtless be enabled still to work them; and so have a right to expect the exact and literal fulfilment of those absolute promises which our Lord gave with a special respect to them. But they are not so; and therefore, in their exactness and literalness, these promises furnish no rule to our faith, and no guide to our prayers. We do but "weary ourselves for very vanity," when we feel or pray as though they did. Still, however, we have our general warrant, accompanied, though it be, by its limitations. Now faith will have respect at once to the warrant, and to the limitations, and will mould our prayers accordingly; which prayers will always

be "the prayers of faith;" and always therefore secure an answer. But let that warrant be restrained, or these limitations disregarded, and our prayers will be such as God cannot hear, and cannot answer. We shall thus prepare for ourselves disappointment and perplexity; in which case we may

be tempted to accuse God as an unfaithful God, though all the while the blame rests with ourselves; and ourselves alone—"Let God be true, but every man a liar." Thus we think the difficulty in question may be solved.

J. D.

Princes Risborough.

THE BENGALEE NEW TESTAMENT.

It was the benevolent design of Christianity to unite man to man, and man to God; to mitigate, as far as possible, the mischiefs and miseries of the fall; and to promote concord, and friendship, and kindness, and charity, among the various orders of society. While other systems of religion have risen and fallen, have flourished and declined, and, possessing in themselves no principle essential to their immortality, have passed, or are passing away; it is the distinction of Christianity, that it is adapted to every age, to every condition in which man can be found, to every world, and alike diffuses its blessings, and extends its influence, over time and eternity.

How far it has hitherto accomplished its high and holy purpose, and what have been the impediments in the way of its success, involves an inquiry which will be far from yielding unmixed satisfaction. In too many affecting instances, divisions, and dissensions, and evil-speaking, and uncharitableness, and bigotry, have been unhappily associated with the Christian name, and with Christian professors. The unity of the church has been destroyed. The members of it have been distributed into a variety of little inclosures, around

which they have raised the wall of separation. They have talked about brotherly kindness and charity, and what a fine and beautiful thing it is for brethren to dwell together in unity: but still Ephraim has been envying Judah, and Judah has been vexing Ephraim: and the liberty which one Christian has allowed to another, in the great majority of instances, has been nothing more than the liberty to think as *he* does.

As if it were on purpose to remedy this unhappy state of the church, and so to produce a simultaneous effort for the universal extension of Divine Truth, it pleased God, in his wise and gracious providence, to direct the attention of the Christian world to the Book, from which all professed to derive their creed. As they could not agree in their interpretation of it, the Book was left to speak for itself. Upon this principle was founded the Bible Society. While it embraced all sects and parties, there was to be nothing sectarian in its own constitution. The Scriptures were to be circulated, as far and as wide as possible, but they were to have no note, no comment, no accompaniment. They were to be communicated to mankind, in the same pure and perfect state, in which God

had communicated them to his church. It was only upon this principle that *all* could agree, and that the Society could appeal to *all* for support. For many years it has gone on, like a beautiful and mighty river, supplied by a variety of tributary streams, widening, deepening, and, at the same time, fertilizing every district, through which it has flowed: and a more important institution has never yet arrested the attention, and invited the assistance, of mankind.

How far a society could, or could not employ its funds for a translation of the Scriptures, which, although in our view, *most accurate and most complete*, would at once *settle the question* as to the *mode of baptism*—*after a strong remonstrance from a large and powerful body of its members*—is a subject, about which, after a careful consideration of all the circumstances, and facts, and arguments, that have been brought forward, there has not been an uniformity of opinion. I neither censure nor applaud the brethren who have taken either side of the question. They acted according to their own convictions. My object is to produce, if possible, a settlement of the controversy, that may be amicable and lasting. It is to recommend the Bible Society to the *continued* attention of the denomination, as one of the most powerful agents which it has pleased God to employ, for the conversion of the world. It is, at the same time, to show that if that society cannot, or will not render to our missionaries the aid which has been solicited, *we can do without it*:—we can carry on the translations from our own resources.

Have we not a translation

fund, which we can enlarge and supply, as circumstances may require it? Is the denomination so indifferent to the subject of baptism, as not to be aroused to an extra effort, if it can be made to appear that its principles are endangered by its neglect? Has it been able to raise sums so large, for unbinding the chains of slavery—for shaking off the incumbrance of its missionary debts—for carrying forward the noble object which it has in view, in the Eastern and Western Indies?—and are its energies so exhausted, as not to be brought into action again, when a case of necessity occurs to demand them? Surely not. We have ample resources, if there be but an effort to employ them. We have friends, who will liberally aid us in the society of which that name is the distinction. We have Baptists in the Church of England—Baptists *in abundance* in Pædobaptist churches; only let those who have a regard to the denomination, contribute according to their ability. Let there be an increase of effort *separately* for the translation. Let the churches generally see and feel its importance. And, without any compromise of principle on the part of any society, we can easily show, that, with all the importance which we attach to baptism, we can yet maintain our *independency*; and that, while we are thankful for any aid which the friends of other denominations may furnish us, there is a steady perseverance, with which we are resolved to assist our missionaries, in printing and circulating *the version which we approve*, that will not suffer it to be retarded for want of support. W.

Saffron Walden.

THE ALLEGED UNITARIANISM OF SIR ISAAC NEWTON.

(A LETTER TO A FRIEND.)

MY DEAR SIR,

You expressed your astonishment to me the other day, that Sir Isaac Newton was an Unitarian; which you said you learnt from a memoir of him published in Dr. Thompson's Philosophical Magazine. I then ventured to express my doubts of the truth of the imputation, and now beg to lay before you the result of my inquiries into the matter.

It appears that, at a somewhat early period in life, Newton wrote an historical account of two notable corruptions of Scripture in a letter to a friend. This friend was Mr. Locke, who, being then on the eve of a journey to Holland, was requested to procure a French translation of the work, and to publish it on the continent. Locke did not, however, go to Holland as he intended, but transmitted the MS. to his friend M. Le Clerc, who acknowledges its receipt in a letter, dated April 11, 1691. In the following year, he apprized Locke of his intention to publish it; which, when Newton heard, he took immediate steps to prevent, and that successfully. The work was afterwards published in 1754, in London, by some unknown person, and from a very imperfect copy. A genuine copy was afterwards given the world, by Bishop Horsley, from a MS. in Sir Isaac's own handwriting.

This treatise went to show that one of the texts in question (1 John v. 7) was an interpolation; and that into the other (1 Tim. iii. 6) a material error had crept. It is upon this treatise that the allegation of his Unitarianism is founded. That

it affords no proof of the imputation will, I think, appear unquestionable, from the following considerations:

1. Sir Isaac himself never considered this treatise to commit him to heterodoxy, or to contribute in any degree to unsettle the ground of Trinitarianism. With regard to the latter, he says, "that in the eastern and western nations, *the faith* long subsisted without the text, 1 Tim. iii. 6:" and, as Sir David Brewster well observes, "the word *faith*, in this connexion cannot mean faith in the Scriptures in general, but faith in the particular doctrine of the Trinity," &c. That he did not conceive himself to be an Unitarian, appears still more evident from the following fact: the eccentric and learned Whiston called him an Arian; Newton was so much offended with him for giving this representation of his sentiments, that he would not permit him to be elected a fellow of the Royal Society while he was president. Newton, then, so far from being an Unitarian, was not an Arian; for it were a libel on his noble character to suppose he could have felt so grievously offended with Whiston for telling *the truth*. Truth was the idol of Newton's heart;—the cynosure towards which he ever looked, and by whose chaste, and pure, and silent brightness, he was ever charmed.

2. Apart from the eminent man's own declared views and feelings, the production itself does not justify the charge. The passage in 1 John v. 7, is now considered to be an interpolation

by the most learned and well-informed Trinitarians. The late Mr. Orme, of Camberwell, a most indefatigable inquirer, and independent thinker, published just before his death a pamphlet, comprising a history of the evidence on both sides; and, in the summing up, he determines for the rejection of the passage as an interpolation. The profoundly learned and candid Dr. Pye Smith, in his "Inquiry into the Scripture-doctrine of the Messiah," does the same, and adds, "that some learned writers have of late professed themselves satisfied of the authenticity of this passage, while they advance nothing but surmises and conjectures, and mistakes, almost incredible in the statement of facts, to counterbalance the weight of evidence on the other side, *excites my astonishment and concern.*"—Vol. iii. p. 137—note.

As it regards the other text, 1 Tim. iii. 6, the best authorities are against Newton. This is a pure question of fact. Dr. Henderson has lately published a work on the subject called, "Sir Isaac Newton and the Socinians foiled, and the great mystery of godliness incontrovertible." It was ungracious in the Dr. to connect Sir Isaac thus with Unitarians, as well as unscholar-like, to beg the question in the title-page; this, however, does not invalidate his statement, or destroy his conclusions, by which he is led to give verdict against Newton's proposed change.

Thus we find, 1st, that Newton

did not consider himself an Unitarian. 2ndly, He did not regard his letter to Locke as containing anything opposed to the Trinitarian faith. And, 3rdly, The whole history of the controversy furnishes absolutely nothing in favour of the charge, inasmuch as Trinitarians, among themselves, have divided for and against Newton, on the points in debate.

Brewster says, that M. Biot, Newton's French biographer, "well observes that there is absolutely nothing in the writings of Newton to authorize the idea that he was an Antitrinitarian;" and Sir David adds, "This passage is strangely omitted in the English translation of Biot's life of Newton." I know not whether he refers to that put forth by the Society for the Diffusion of Useful Knowledge, but have just looked into it, and can find no such passage!

In fine, Brewster does not know on what authority Dr. Thompson states that Newton did not believe in the Trinity. I must believe that Dr. Thompson did it *without sufficient authority*; and that it is entirely unsupported by proof: indeed, abundantly disproved by such considerations as the foregoing. This is a matter of interest, principally in connexion with Newton's character and memory. And who does not feel an interest in that character, and that memory?

Yours, my dear Sir, truly,
D. R. S.

Swansea.

POETRY.

A PRAYER.

O for a heart to thee, Great God, inclined,
A steady faith, and rectitude of mind:
Oh, for the gift of thine all-conquering grace,
My wand'ring feet to teach thy paths to trace!
Through all the shifting scenes of varied life,
In calm of ease, in ruffling storms of strife,

Through each successive change, oh, let me
 prove
Thyself my guiding star, my hope thy love:
Thus do thou help me every snare to flee,
And live in true devotion, Lord, to thee!
F. S.

REVIEWS.

Lectures on Divine Sovereignty, Election, the Atonement, Justification, and Regeneration. By George Payne, LL.D. London, Hamilton, Adams, and Co. 1836, pp. 403. 8vo.

WE heartily concur with Dr. Payne in thinking that there is a want among Christians of the present day of a "correct and comprehensive knowledge" of doctrinal Christianity. In this case too it happens, as in almost every other, that what is not possessed is undervalued. In the estimate generally formed of Christian character and attainment, a much higher value is set upon qualities of really inferior worth. It is sometimes painful in conversation with persons distinguished and admired for their lively religious affections, their ardent devotion, and spirituality of mind, to discover how indistinct and confused are their views of some special and fundamental portions of divine truth, how erroneously they will discourse on various texts of Scripture, and what an utter want they betray of any enlarged conception of the harmonies, proportions, and symmetry of the gospel system. Such persons can never with safety be trusted as guides. Little confidence can be reasonably felt in their religious stability. And must it not be added that, if truth be the great instrument of sanctification, and we are consequently sanctified in the same degree as the truth dwelleth in us, there is room to fear if what appears so much like burnished gold, be in reality any thing more than an artificial polish on baser metal. We know it is common to prefer a warm heart to a cool head; an affectionate, talking, zealous Christian, to one of less obtrusiveness, more taciturnity, and a calmer method of acting. Religious ardour is no doubt an admirable quality, and a matter of great moment it is to have the feelings all engaged, and putting forth their liveliest energies in the service of Christ. We have the apostle's testimony that "it is good to be zeal-

ously affected always in a good thing;" and it is not likely therefore that we shall undertake, or can in any way intend, to depreciate what he, with divine authority, commends. We only wish quietly to suggest that the judgment is also a faculty by the cultivation and exercise of which we may promote our own piety, and subserve the cause of God. A little further perhaps we may go, and just insinuate that consistency of character is always more in danger where the controlling power is seated in the affections, and not in the judgment. In such cases we have sometimes witnessed marvellous changes—changes which, while they have not involved a forfeiture of character, have filled sober-minded people with amazement. We have seen persons fall at once from a strong relish for hyper-Calvinistic doctrines to an eager advocacy of Wesleyan-Methodism. And in some instances such changes have been followed by melancholy declensions into fatal error of sentiment, accompanied with an abandonment of religious associations, ordinances, and conduct. Such things should teach us what in reality constitutes the solid material, "the gold, silver, and precious stones" of true Christian attainment. In proportion to the elevation of an edifice should be the depth of its foundation. That Christian is little to be depended upon, let his apparent spirituality of conversation and pious abstraction of mind be what they may, who does not see to it, as a matter of primary moment, that his understanding be well informed, and his judgment well disciplined in the truth.

The writer may be mistaken,—he would fain hope that he is so—yet he has not been able to escape the conviction, that in the present day there does not exist, among the members of the church of Christ at large, a sufficiently correct and comprehensive knowledge of first principles in religion,—of the leading doctrines of the gospel. He is not without his fears, that even many Chris-

tains hold rather a form of sound words—though even the form held by some, is not a very accurate one—than possess an acquaintance with things; nor can he altogether divest himself of the apprehension, that if a moral deluge were to sweep away our accustomed words and phraseology on religious subjects, it would not, in very numerous instances, leave many ideas behind it. It is at least certain that we have less of extensive reading, of vigorous thinking, and of profound meditation, upon the great principles of theological science, in all its branches, than in the "olden times." The days of John Owen and John Howe, in this respect, are gone by. He is constrained to think, that this deficiency, result from what cause it may, is most deeply to be regretted. It is truth, not words, that constitutes the food of the soul. If the orthodoxy of an individual, or of a body of Christians, be a mere orthodoxy of phraseology—if there be not found among the members of the body right ideas, and correct and luminous thinking, as well as right words,—there can be no spiritual growth. They cannot rise to eminence in experimental and practical religion. It is a sentiment which deserves to be most seriously pondered upon by the church in the present day; that the real piety of an age, though it may doubtless fall considerably short, can never be in advance of the knowledge of that age. Imperfect conceptions of the great system of evangelical truth—obscure notions of any of its radical principles—a defective acquaintance with the connexions of its various parts, will render the piety of an age—not much less certainly and rapidly than positive error—deformed, or stunted and dwarfish. It will give existence to all kinds of monstrosities, or produce a race of religious pigmies. The generation that has passed away were men of extensive reading, and deep reflection; but they were not men of vigorous action. We have become men of action, but it is to be feared we have partially ceased to be men of research and meditation. We *do* more, but we *think* less, and *know* less than our forefathers; and there is consequent danger that the present vigour of action may decline; or that it may become necessary to seek to perpetuate, by the constant application of stimulants and excitement—those exertions which ought to flow from steady, and enlightened, and holy principle, and which can be permanently calculated upon, only when they spring from that source.

If our minds are not trained to accurate and deep thinking, on the chief topics of Christian theology, the fault will not lie with Dr. Payne. He has put a volume into our hands full of the results of close and vigorous mental application to these subjects, and calculated, in an eminent degree, to make its readers think. Those who do so will perhaps differ with him in some of his views—as he himself differs from theologians of high reputation—but they will give him credit for lucidly expounding his point, and ably defending it. It is but just also to remark that much fairness and candour are evident when he states the opinions against which he contends, and much manliness in meeting a difficulty where an opposite disposition would have led him to evade it. We do not always think him right, but in his main positions he gives a clear and just exposition of Calvinistic sentiments.

On the nature of faith, for example, we are disposed rather to hold by the opinion that it essentially includes trust, than to restrict it to the credit which is given to the gospel record. Though Dr. Payne argues against the notion which makes it to consist in a bare assent of the understanding to the great facts of the gospel, he considers it to be an intellectual act simply. We conceive, on the contrary, that an exercise of the affections, conjointly with an exercise of the understanding, is necessary to it. The words *πιστις* and *πιστευω* we think it will be found, upon a reference to the passages in the New Testament where they occur, are very rarely, if ever, used to express belief merely; the facts which are exhibited as the objects of faith are always such as are fitted to excite confidence in God or in Christ; and this circumstance goes strongly in our minds to prove that faith, in its scriptural meaning, is more, not only than a mere assent, such as the Sandemansians contend for, but more also than the intellectual belief or credence of Dr. Payne. It may be true that the term, when logically used, denotes an intellectual act,

and nothing more, and that we consequently depart from its strict acceptance in our theological discourse. There is little force in this objection, for it may be easily conceived that metaphysical definitions, and scriptural usage, may be very different things. In ascertaining the signification of Scripture phraseology we must be guided in all cases by the latter in preference to the former where they are found not to coincide.

On the subject of imputation Dr. Paync writes with much accuracy and distinctness, and states, as we are disposed to think successfully, an instance in which he differs from Fuller. To give the entire passage would occupy more space than we can spare. A long extract, however, we shall make, both for the sake of the argument, and especially as it confirms and illustrates the position we have just laid down with regard to ascertaining the import of Scripture terms.

There can be no doubt, I imagine, that Mr. Fuller's views in reference to the nature of imputation, are not only more rational, but more entirely in accordance with the whole current of divine revelation, than those of Dr. Crisp, and of the Ultra-Calvinistic school in general. There are many however, and I confess myself one of them, who imagine that he has exhibited a distinction without a difference; or rather, that he has spoken of, and attempted to describe two steps in the process, while there is, in reality, only one. I proceed, therefore, to unfold more fully what has been more than once barely glanced at, viz:—

The third opinion in reference to the nature of imputation, in relation to the Saviour's righteousness, viz. that it consists not in the actual transfer of that righteousness to believers; nor yet in the legal counting of it to them as a thing distinct from, and a step previous to treating them as righteous; but that this latter identifies itself with the former;—the scriptural sense of the phrases, to count sin, or righteousness, to an individual (whether it be his own, or that of some one else,) being to treat that individual as a sinful, or a righteous man. To prevent mistake and misrepresentation, I request the reader especially to observe, that this latter view of the nature of im-

putation assumes, that the one perfect work of the Son of God, is the ground of justification, to the total exclusion of any and every other; though it denies that his righteousness actually passes over to the believer, or literally becomes his; or that it is legally counted to the believer, i. e., if by that phraseology he meant any thing distinct from, and previous to, *his being treated as a just man*, for the sake or in reward of the righteousness of Immanuel.

The reader will hereafter see also, how completely this view of the notion of imputation subverts the whole fabric of Antinomianism, removing the very foundation on which it stands; and on which it can alone stand, a literal commutation of persons in the case of Christ and his people. We proceed, then, to an examination of Scripture phraseology with the view of showing that the phrases, to count sin, or righteousness to an individual, really means to treat him as a sinful or a righteous man. In Numbers xviii. 27, we read "And this your heave-offering shall be reckoned (counted, imputed) unto you, as though it were the corn of the threshing floor, and as the fulness of the wine-press;" i. e. the offerers would be treated as though they had offered, what in reality they did not offer. In the address of Shimei to David, we find the following expression, "Let not my lord impute iniquity to me," i. e. obviously "Do not punish me." The request cannot have been that David would count him innocent, (or if it were, counting him innocent, and not punishing him, are identical) since he proceeds to say "For thy servant doth know that I have sinned." (2 Sam. xix.—20.) In reference to the Gentiles, the apostle Paul says, "If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? (Rom. ii 26.) "Now when it is said," very justly observes Dr. Russel, "that his uncircumcision shall be counted unto him for circumcision, the meaning cannot be that it is actually counted to him; for it is a merely negative thing, and therefore cannot properly be reckoned to him; the meaning must be, that he shall be treated as though he were circumcised, by having granted him all the blessings of the separate people of God, of whose separation to Jehovah, circumcision in its highest sense was a sign. "And Rachael and Leah answered and said unto him, Is there yet any portion of inheritance for us in our father's house? Are we not counted of him

(imputed of him) strangers? i. e. we are treated by him as strangers: not reckoned or considered strangers. Hence they immediately add, "For he hath sold us and hath quite devoured also our money." (Gen. xxxi. 14, 15)—"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;" i. e. not inflicting punishment upon them for their sins, but making atonement. (2 Cor. v. 19.) "Blessed is the man to whom the Lord will not impute sin;" i. e. not inflict punishment on account of it. (Rom. iv. 8.)

Against the Arminian doctrine of common grace our author argues most conclusively, and refutes the Pelagianism of Bishop Tomline, and the Arminianism of Richard Watson, on the doctrine of election, with much acumen and vigour. His method of showing the moral tendency also of the views which he advocates in opposition to the antinomian spirit is excellent. The following passage exhibits the natural effect of that gross and desolating heresy in a striking point of view.

In concluding this part of the subject, I would only add, that the views which have been presented in the preceding pages, seem essential to the production of that humility of character, without which all professions of religion are but as "sounding brass, and a tinkling cymbal." It is manifest, that the Antinomian scheme of doctrine does not produce this state of mind. We cannot associate much with its adherents without feeling that the spirit of the sect is the very reverse of that of the publican. I do not, I confess, wonder at this. The fact cannot well be otherwise. If a person believes that the elect are so completely one with Christ, and have been so from eternity, that they cannot be considered apart from him,—that in law they are literally regarded as having done and suffered all that was done and suffered by Christ; I do not wonder that taking, in his approaches to the throne of the heavenly grace, the important fact, that he is one of the elect, for granted; or believing it on insufficient evidence, he should assume the tone of one who regards salvation as his due. If an approximation towards the system could lead the excellent Bishop Hopkins to utter such language as the following, what must be the full effect of the entire system upon the indiscriminating mass who profess it in the present day?

"They," i. e. believers, "can plead, Lord, here is a full price, the precious blood of thine own Son. It was thy own free grace that bestowed him upon us, who is such a boundless treasure. But, being installed in that, *we no longer desire to deal with thee upon terms of grace*; but upon most severe, rigorous, and strict justice. What mercies we have had, were purchased for us by this price; what sins we have committed, were satisfied for, for us, by this expiation; and, therefore we stand acquitted in law. Thus may those who have part in this heavenly treasure make up their accounts with a great deal of confidence, when others, that have nothing to discharge their debts withal, shall be cast into prison, whence they shall never return."

How different, radically different, the language of David, "Have mercy upon me, O God! according to thy *loving-kindness*: according to the multitude of thy *tender mercies* blot out my transgressions." Thus David desired to deal with God upon terms of grace; Bishop Hopkins on terms of strict justice; Which was right, the psalmist, or the prelate?

We could, with great satisfaction, extend our notice of this truly valuable work, and enrich our pages with its well-studied and accurately reasoned periods. It is when we are called to pronounce a judgment on such a book—so replete with the treasures of a mind at once enlarged, enlightened, and acute, exhibiting the special and infinitely momentous truths of the Christian covenant in their evangelical fulness, and sustaining them with sound and copious argument—that we painfully feel the straitness of our limits. But necessity is laid upon us, and we must, in justice to other claims, be briefer than we would. Enough, however, has been said to mark our sense of the general character of the volume, and to show that we regard it as eminently worthy of being read with diligent attention, and close thought.

The Christian Citizen; A Sermon preached in aid of the London City Mission, at the Poultry Chapel, December 6, 1836.
By the Rev. JOHN HARRIS, author of "Mammon," the "Great Teacher," &c. p. 106. Ward and Co.

OUR readers need not to be in-

formed that the institution to promote whose interests this powerful appeal was made, though of recent date, is one of great moral enterprise. The machinery is gradually accumulating extent and vigour, and has borne down already with some good effect on several of the strongholds of vice and infamy. It is emphatically a Home Missionary Society, is of a truly scriptural character, and proceeds upon the aggressive system. It carries not the approach of the foe, but carries on the warfare in the entrenchments and camp of the adversary. It attempts no concealment of its object, which is nothing less than the entire subjugation of the whole city to the sway of Immanuel. In closets, in pulpits, and on platforms, its friends are lifting up their voices, and endeavouring to move heaven and earth to afford their aid in achieving this splendid victory.

Among others, the effective voice of Mr. Harris has been called into requisition; and, as he did not plead in vain at the time when this discourse was delivered, neither, we trust, will its utterance through the medium of the press prove unavailing. His address is founded on Phil. i. 27, "Let your conversation be as becometh the gospel of Christ." As might be expected, the subject in such hands is very ably treated, and the necessities, nature, and claims of the City Mission are advocated with clearness, force, and elegance. He calls the attention of his hearers "to the immense population of the metropolis—to its responsible position, and moral importance, in the divine administration of the world—to its spiritual condition—to the employment of the gospel as the only remedy for that condition—and to the method in which that remedy should be employed." We will give the first compartment.

"First, Remember the vast population of London. When the Almighty would vindicate his gracious conduct in sparing Nineveh, he sought to impress the rebellious prophet with the greatness of its population, 'Should not I spare Nineveh, that great city, wherein are more than six score thousand persons, that cannot

discern between their right hand and their left?' The magnitude of London is sublime; almost every foreign visitor who writes of the metropolis, expresses astonishment at its vastness. It is computed that there are generally about 120,000 strangers in it—a number exceeding the resident population of most cities. We are assembled this evening in the midst of more than 1,500,000 human beings; a number which, though figures can describe, the mind cannot grasp. From the place in which we are met there diverge in all directions about 12,000 streets, squares, courts, and avenues, covering a space of about eight miles in length, and four in average breadth, and twenty-five in circumference; a nation in itself. It may be safely affirmed that within this teeming area there exist large districts which few, perhaps none present, have ever explored—untrodden wildernesses of human life. London is, at once, a commercial city, a manufacturing city, the seat of legislation, the house of royalty, the centre of literature, and philosophy, and art. Here the gay flock for pleasure—the armies of the enterprising find a field for the conflicts of ambition and skill—the hives of industry swarm, and the victims of poverty and woe hide themselves and die by thousands, unwept and unknown. So vast is the aggregate of its population, that the individual man is forgotten; so immense is the multitude, that a single person, like a wave in the Atlantic, is lost in the mass. But looking in imagination at these congregated myriads, the Christian will reflect—these are all spiritual essences, immortal beings. All these are to die, and will be judged, and are actually on their way to the tribunal, and are carrying with them there, each in his own bosom, the seeds of endless joy or endless woe. What a harvest for death! What a prey for the grand enemy! What a field for Christian effort! And how loud the call on every Christian inhabitant to live and act the citizen as it becometh the gospel of Christ!"—pp. 12—14.

Nearly half this publication consists of an appendix, containing numerous notes, all of which are valuable, and some of them exceedingly striking and affecting.

The Miracles of the Lord Jesus, briefly illustrated, for the instruction of the rising generation; first and second series.
By the Rev. B. H. DRAPER. pp. 198.
Darton.

The same worthy author not long since favoured our young readers with a similar work on the parables of the Redeemer, which, we have no doubt, has engaged their attention, and, we hope, will render the present publication the more acceptable to them. Indeed, the rising generation is much indebted to the pious and ingenious pen of Mr. Draper, whose efforts for their instruction have been often repeated, and are always such as entitle them to a cordial reception. From these neat little volumes we select as a specimen the following passage, from the miracle of feeding the five thousand, in the second series.

“What a delightful spectacle must this scene have presented to the eye! The beautiful mountain rising and swelling up to the very heavens, and covered with a carpet of the richest hues! The immense valley in the distant landscape, teeming with the bounty of the skies! The glorious sun, declining in the west, but covering the heavens and the earth with splendour! The multitude who had been healed of their varied maladies, at their ease, more delighted than any tongue can tell, or heart conceive; their very countenance beaming with joy and gratitude at all they saw, and felt, and heard. And, to crown the whole, the great Teacher, ‘the brightness of his Father’s glory, and the express image of his person,’ with eyes full of benignity, gazing on the sublime felicity which his own power and love had created. The sight must have been superior to that of the noblest banquet which the richest monarch had ever spread before his courtiers. In many points of view, that of Ahazuerus, though he was the sovereign of one hundred and twenty-seven provinces, was not be named with this which was spread upon the mountain, under the broad, glowing, variegated, and magnificent canopy of the skies. Though at the feast of the eastern monarch the palace was adorned with ‘white, green, and blue hangings, fastened with cords of fine linen and purple, to silver rings, and pillars of marble; though the couches were of silver and gold, upon a pavement of red, and blue, and black marble; and though they had wine in abundance, which they drank out of vessels of gold;’ (Esther i. 5, 7)—who that rightly estimates things would not

rather have been with the Son of God, than amidst all this parade, ostentation, and vanity?”—pp. 21.

In school, village, and congregational libraries, this work, we think, should find a place.

Memoir of the Rev. Rowland Hill, M.A.
By WILLIAM JONES; author of “Testamentary Counsels.” With a preface by the Rev. JAMES SHERMAN, of Surrey Chapel. pp. 659. Fisher and Co.

The inspired injunction is, “honour to whom honour.” Much, very much is due to the memory of the late Rev. Rowland Hill; and this seems to be amply conceded by three biographers having written his life. Each of these has its excellency, and will of course have its admirers; but for minute statement, and graphical description, the volume before us we think must have the decided preference. Those who knew and esteemed Mr. Hill will find themselves in his company in every page of the work; and those who were before but superficially acquainted with him, by perusing these pages, will become intimate, and, notwithstanding his eccentricities, will highly esteem him. He may not always have spoken wisely, nor written discreetly, nor acted prudently: but who, among his contemporaries, has lived so usefully?

1. *The Jewish Intelligencer, a monthly publication, vol. I.* By JOSEPH SAMUEL C. F. FREY; author of a Hebrew Grammar, a Hebrew, Latin, and English Dictionary, &c. &c. pp. 572. New York.
2. *Joseph and Benjamin; a series of letters on the controversy between Jews and Christians; comprising the most important doctrines of the Christian religion.* By JOSEPH SAMUEL C. F. FREY, &c. &c. Fifth edition. pp. 399. New York.

These publications are highly creditable to the intelligence and industry of their author. They contain much that is calculated to inform and interest the reader. The “Intelligencer” is rich in Hebrew lore; and, to the student of

the Jewish theocracy, will be found a valuable companion; besides which, the instruction it communicates on miscellaneous and collateral subjects is exceedingly important.

The letters are justly entitled to an attentive perusal. They are divided into four parts:—1. Necessity of a Mediator; 2. A Mediator appointed and revealed; 3. Messiah must have come; 4. Jesus of Nazareth the promised Messiah. These subjects are discussed with

considerable ability in forty-two letters. We think no one can rise from a serious examination of them without coming to the conclusion, that, so far as facts and arguments are concerned, the author has laboured very successfully; and we sincerely hope, that, in relation both to Jew and to Gentile, it will appear that he has not laboured in vain. We regret that our space will not permit us to give a more enlarged analysis of these useful volumes.

BRIEF NOTICES OF RECENT PUBLICATIONS.

The Parson's Case of Jewels; by Mrs. Sherwood. pp. 253. *Melrose.*—It is very benevolent in Mrs. Sherwood to string these jewels; for valuable as they may be separately considered, they certainly appear to much greater advantage when thus arranged and *cased*.

Parental Duty; five sermons; by the Rev. John Newlands, Perth. pp. 105. *Whittet.* The counsels comprehended in these discourses, are such as no parent should neglect. Mr. Newlands has done well; and in the salutary influence of his suggestions on the conduct of many families, we earnestly hope he will be amply rewarded.

Spring; by Robert Mudie. pp. 286. *Ward and Co.*—Mr. Mudie is favourably known to our readers already; and this additional labour of his pen will confirm the good opinion they have formed of his competency to entertain and instruct.

1. *The Evangelist; edited by the Rev. J. Leifchild, and the Rev. Dr. Redford.* Nos. 1, 2, 3. *Leifchild and Co.* 2. *The Sacred Cabinet.* Nos. 1, 2, 3. *Wightman.*—The evangelist proposes “to assist young preachers, itinerants, and Christian families, destitute, in whole or in part, of the advantages of an evangelical ministry.” The respectability of the editors is a sufficient guarantee, that as the work has been commenced, so it will be conducted, in a manner that is likely to be very beneficial to the reader.

The Sacred Cabinet occupies a subordinate position in its attempt to promote moral and religious instruction. It contemplates youth in general, and Sunday school teachers in particular, in the *awep* of its benevolent endeavours.

Missionary Records. West Indies. Religious Tract Society. pp. 308.—Every heart under the benign influence of Christian principles, will be deeply interested in the perusal of these impressive records.

The Life of Alcuin; by Dr. Frederick Lorenz, professor of history at the university of Halle; translated from the German, by Jane Mary Slec. pp. 284. *Hurst.*—The learning and piety of Alcuin seem to have relieved, in some degree, in Europe, the universal darkness of the middle age.

My Travels; a series of conversations with a younger sister, after returning from journeyings in France, Italy, Malta, and Turkey. pp. 302. *Westley.*—Nothing has been spared to make this volume attractive and interesting, especially to young persons. The fair traveller has evidently examined with attention the varied scenes through which she has passed; and these she has subsequently described in a manner very creditable to her judgment and talents.

1. *Meditations of a Christian Mother; or, a Practical Application of Scripture to the circumstances of herself and her family.* pp. 220. *Religious Tract Society.*

2. *The Kings of Judah and Israel; or, the History of the Jews, from the accession of David to the Babylonish captivity.* pp. 188. *Religious Tract Society.*—These are publications which we sincerely hope will be widely circulated.

Three Experiments of Living; living within the means, living up to the means, living beyond the means. To which is added, Elinor Fulton; the sixteenth edition. pp. 224. *Tegg and Son.*—Our readers will find in the pages of this little volume many things to amuse

them, some to admonish them, but more to instruct them. It is highly deserving of attention.

Discourses, Explanatory and Practical, on the Ninth Chapter of Paul's Epistle to the Romans; by J. Jarrom; second edition. pp. 276. Hamilton and Co.—Though, on some points, we essentially differ from the respected author of these discourses, yet this shall not prevent our seeing, nor prohibit our expressing, that their prevailing tendency is to enlighten, to sanctify, and to animate.

Religion in America; a Narrative of the deputation from the Baptist Union in England to the United States and Canada; by the Rev. F. A. Cox, D.D. LL.D., and the Rev. J. Hoby, D.D.; third edition.

pp. 528. *Ward and Co.*—In the preface, our brethren say, "In the present edition we have omitted the statements which appeared in the former, respecting those proceedings at the anniversary meeting of the Antislavery Society of New York, which have involved us in much unpleasant controversy. These have been expunged, not from any doubt as to the propriety of the part we took, or rather refused to take, in the agitations of the moment, but to adapt our work to more general usefulness, by substituting some important documents respecting the coloured people, and some valuable reasonings extracted from transatlantic writers."

OBITUARY.

MRS. CHARLOTTE DAVIES, GRAHAM'S TOWN, SOUTH AFRICA.

THE following brief sketch of the life, character, and dying experience of our departed sister, forms part of a letter addressed to Mr. Dyer, from her bereaved and disconsolate partner. It is dated from Graham's Town, Dec. 14, 1836. Fc.

Mrs. DAVIES was the second daughter of the Rev. J. Cherry, who was nearly thirty years pastor of the Baptist church in Wellington, Somerset. Of her early history I know but little. When young, she possessed a great flow of spirits, and was naturally inclined to be volatile and giddy. She would often say, "The beautiful lines of the princess Amelia well describe my youthful follies:"

"Unthinking, idle, wild, and young,
I laughed, and talked, and played, and sung,
And proud of health, of freedom vain,
Dreamed not of sorrow, care, or pain;
Concluding, in those hours of glee,
That all the world was made for me."

At an early period, however, she was brought to the knowledge of the truth; and then commenced that career of spiritual and moral improvement which only ended with her life. She was gradually convinced of her lost and guilty state as a sinner in the sight of God. She saw and felt the exceeding sinfulness of sin. Day by day she became more thoughtful, more conscientious, more prayerful, and more devoted to God. For a time, she was greatly cast down on account of her sins: "walking in darkness, and having no light." Two portions of the word of God, however, soon gave her consolation and peace. One of them was, "God be merciful to me a sinner!" the other was the text from which her death

was improved: "Sitting at the feet of Jesus clothed, and in his right mind." In her conversation, she would often refer to this text, associating with it the idea of Mary, who, as well as the Gadarene, was found "sitting at the feet of Jesus." Both in England and here I have heard her say, again and again, "Well, it is my prayer, that I may be found living and dying with Mary, a humble weeping penitent at the feet of Jesus."

Soon after she was brought to the knowledge of the truth, she was baptized, on a profession of faith, by her father, and became a member of the church under his pastoral care. It was one of the excellences of her character, that she was greatly devoted to the church of God: its joys and its sorrows, its prosperity and adversity, she made her own. Often would she say, "I have no interest apart from the church of Christ: indeed I owe every thing to the church; father, mother, husband, friends, food, raiment, house and home, I owe them all to the church of our blessed Saviour." When I met her first, she was a member of the Baptist church at Bampton, Devonshire. There she was an useful member, esteemed and respected by all; indeed, her judgment, her piety, her activity, and her unwavering adherence to what she deemed right, gave her an influence

above most of the other female members with whom she was associated. To the well-being of the church at Bampton, she was deeply devoted. She was an active teacher in the Sunday school, and was also in the habit of visiting the sick and the poor, generally distributing tracts as she went about doing good: and many an aged face brightened into a smile, as they heard the voice of Miss Cherry calling at the door.

She was given to me by my heavenly Father about eight years ago; and I cannot but say, Thanks be to God! for she was to me a truly valuable gift. As a *companion*, I found her amiable and intelligent; one with whom I could converse and consult. As the *manager of domestic affairs*, she was prudent and economical, that as long as she was with me, I never knew any thing of worldly anxiety and care. As a *mother*, she was deeply interested in the welfare of her dear children, and fully devoted herself to the promotion of their spiritual and temporal felicity. She set before them a holy example. She daily prayed with them, and for them; indeed, they were the only things of time, that engrossed her care, and called forth the tenderest sympathies of her nature. As a *member*, I found her ever distinguished by her uniform and consistent piety, by her holiness and purity: in all things adorning the doctrine of God her Saviour. As a *friend*, her attachment was sincere and steady; and she will be long remembered with feelings of kindness and affection, by the many acquaintances which she left behind her, in Wellington, in Bampton, in Portsea, and in Graham's Town. There were, especially in Portsea, many kind and intelligent friends to whom she was strongly attached.

I must now pass over many events of her life, to give a very brief sketch of our shipwreck on the Island of Palma, on the 31st of January, 1832. This evil came upon us about 9 o'clock at night. Mrs. Davies, with her little boy, William, had gone to bed. The captain, Mr. Eger, a gentleman from London, and myself, were sitting in the cabin. It was a very dark night; the wind was fair, and the vessel was driving away at the rate of about seven knots an hour. All was stillness and silence: then, in a moment, the skylight above our heads flew open, and the mate, with a stentorian voice, bellowed forth, "Land a-head, Sir!" At once we perceived our full danger:—a dark night, strong

wind, our bark carrying a full press of canvass, cutting seven knots, with *land a-head!* Instantaneously we rushed upon deck. It was pitchy dark. We found ourselves close to a tremendous cliff, with our vessel almost among the breakers. I then ran down to our berth to apprise my dear wife of our tremendous situation. She said, "What's the matter? I hope there is no danger!" I said, "My dear, don't be alarmed, but—but—there is some danger; you had better dress, for fear." Immediately she began to dress herself; and over the few clothes she put on, she threw my morning gown, which was hanging near the berth's side. To my no small surprise, she was not in the least frightened, but appeared calm and collected. And as she told me afterwards, she was not alarmed in the least. Then I took our dear babe, and went on deck to see what were our real circumstances. But before I could get down again, the vessel struck; and in two or three minutes, with a tremendous crash, she ran a-ground. At this moment, a tremendous surf broke over us. I was thrown down on the deck, washed away from one side to the other, and found myself, overwhelmed with the surges, carried towards the fore-castle of the vessel (now on her side), by a strong current. Somehow or other, partly stunned by the fall, I clambered out of the water towards the stern. But my boy was gone! Oh, the distraction of that tremendous hour! And, as far as I knew, my wife was gone—the whole crew was gone; for, for a moment, all was darkness and dead silence. But to return to Mrs. Davies. When the vessel struck, she was on the stairs coming up on deck, and was thrown down on them with violence; but she kept her hold. Gradually she got on deck; and we all found ourselves together near the stern—some inside, and some on the outside of the wreck. In a minute or two, I heard her voice, and it was to me like life from the dead, for I fully believed that she was gone: I heard her voice saying to me, "My dear, are you there? I thought you were lost. Where is William?" I said, "My dear, he is safe." She understood me, and said, "Well, all is well." In this place we continued: Mrs. D. and I sheltering ourselves as well as we could from the surf that incessantly broke over us, from about nine till two. We were mercifully wrecked right on the beach; and about one the men began to get on shore as

well as they could. But the question was, how to get Mrs. Davies safe to land. She was already exhausted, and not far from the time of her confinement. But how faithful is our God! and how true is that promise, "As thy day, so shall thy strength be." In the first place, we lifted her up, and put her on the outside of the vessel; she then, aided by the captain and myself, crawled, all wet as she was, on her hands and knees to the fore-mast, which was not broken; and as the vessel was on her beam ends, it was suspended over the beach. Then she had to climb up the rope ladder, that ascends to the cross trees. How she got down I really cannot tell; somehow or other, two of the sailors took her in their arms, and slid down with her along the ropes. On the Island of Palma we remained about two months in miserable huts: and in one of these Mrs. D. was confined of twins. How wonderful are the ways of God! One day before she was confined, a doctor was sent to the spot, from the chief city, a town about fifty miles off. And he said, again and again, "If I had not been here, she must have died." One of the twins is still alive. He is called Palma, after the name of the island.

I must again pass over many things, that I may dwell, for a few moments, on the concluding scenes of her life. Her last illness commenced about twelve months ago. She complained of weakness and languor, and at the same time she was troubled with a slight cough. At first, we felt no anxiety. We tried several medicines, but to no purpose. By and by, she began to appear pale, and her cough and weakness still continued. We tried change of air, but still the cough and weakness rather increased. At last we sent for the doctor. He told us not to be alarmed, that Mrs. D. was in no danger. But week after week passed away, and she was no better. We sent for another doctor, and he tried all the tonics he could think of, but they did her no good. About three months ago, the doctor generally attending our family came to reside in town, after being absent for some time, and we immediately called him in. But he could do her no good: my poor wife wasted away, and gradually faded, like a flower, before our eyes; and we could do nothing but look, and mourn, and despairingly hope. On the Wednesday previous to her death, she went to Bathurst for a change of air. But the

air did her no good. Her cough continued incessantly to torment her. Her whole system became nervous and excited. She could get no rest, night after night. She was truly "full of tossings to and fro unto the dawning of the day." At last, she became so exceedingly weak, that I used to take her in my arms like a child, and carry her to the open air. I felt that she was dying, and I could do nothing to save her. I became excited and nervous to the last extreme: "The sorrows of death compassed me about, I came into a deep water where there was no standing." Her general state of mind was low, and far from being so elevated as I could have wished it. For several weeks before her death, she showed, in many ways, that she was anxious to live. She could not bear any one to speak to her about death. But this gave me no great uneasiness of mind, as I well knew that her aversion to death arose, not from the want of piety, but from the nature of her disorder. Still I was solicitous that the Lord would cause his face to shine upon her, before she entered the dark valley; I therefore made it a matter of sincere and fervent prayer that our heavenly Father would manifest himself unto her, so that the peacefulness of her death might correspond with the purity of her life. And, blessed be God, our prayers were not unheard. On Wednesday night, her breathing became very hard and laboured; and about twelve o'clock we thought she was dying. Mrs. Thornton, one of our members, about this time, gently wiped her lips. She was then reclining on my bosom. In a moment, she raised herself into a sitting posture, and said to Mrs. Thornton, "Oh, my dear, what have you done?—You stopped me from going away.—I was then just going." She then began to speak with amazing energy. "Oh," said she, "I have been sinfully attached to this life; and what was it all for—lo, what was it all for, but for the sake of those two little things—(meaning the children)—as if I could not trust them in the hands of my heavenly Father? Now," she said, "I am going—I am going to my Father's house.—Yes, I am now going." Here she lifted up both her feeble and emaciated arms, and exclaimed, in a perfect rapture, "I mount—I fly—I am going to heaven—yea, I am in heaven now!" Then I said, "Jesus can make a dying bed"—"Yes," she said, "he does make a dying bed feel soft as downy pillows are." Then,

after a short pause, she said, "My father said in his will, 'My children, see that you meet me at the right hand of God.' Now I am going to meet my father, to meet him at the right hand of God." Then, as if she really saw the Saviour, she exclaimed, "Stay, Lord Jesus—stay a little longer. Oh, I would not come back again to this world, for a thousand worlds: it is such a polluted place. Now I have not a doubt, not the shadow of a doubt left."

The major part of what I have now related, she spoke with great energy. Indeed, to our feelings, it was a perfect burst of inspiration; and I am fully convinced that it was a special manifestation of the presence of God; it was like the sun bursting through a dark cloud—shining for a moment, and then withdrawing its light: for after this she spoke but little, and what she did say, was in a low feeble tone. However, her mind was tranquil and com-

posed—yea, she earnestly longed for the time of her departure. Every now and then she would ask, "When shall I be going over this Jordan?" A short time before her death, she looked up wishfully to me, and said, "When shall I be going?" And I said, "My dear, you are going now." And she said, "Oh, that's good." In about a minute's time, she looked up again to me, and said, "I am—so—sleepy:"—when she closed her eyes, and immediately fell asleep in Jesus, on Wednesday, Nov. 24, 1836. Thus was the dear partner of my days taken away in the midst of her usefulness, in the thirty-eighth year of her age. "Clouds and darkness are round about him, but justice and judgment are the habitation of his throne." "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

W. DAVIES.

RELIGIOUS INTELLIGENCE.

THE BENGALEE TRANSLATION.

WE have been favoured during the month with a packet of various papers from our much esteemed brother, the Rev. Dr. Babcock, of Philadelphia, from which we lay before our readers the two following important letters on the subject of the refusal of the Bible Society to aid our Bengalee Translation of the New Testament. ED.

To the Editor of the Christian Watchman.

In a communication which I sent to the "AMERICAN BAPTIST," about a year ago, I stated, on information which I considered authentic, that in the early translations of the Scriptures at Serampore, the word Baptizo was transferred. To my great surprise, my statement was contradicted. I say to my great surprise, because I supposed that my informant could not have been mistaken as to this fact.

Anxious to know the whole truth in the case, I addressed a letter to my highly esteemed brother, Mr. Yates, of Calcutta, requesting him to give me a history of the Serampore versions; so far, at least, as this subject was involved. He has kindly done so. I received his reply yesterday, and beg its insertion in the Christian Watchman. I find that I had been misinformed, and that my early and long continued impressions were incorrect. As I have no interest to promote that is not in alliance with truth, candor, and fairness, you will oblige me by giving Mr. Yates's letter a place in your

paper. It may also be proper to remark that a similar request was made by me to Mr. Eustace Carey, now in England. His answer, which has been received, confirms the statement of Mr. Yates.

Yours, respectfully,
Boston, Feb 11, 1837. D. S.

Extracts of a letter from Mr. W. Yates, dated, Calcutta, Sept. 12, 1836.

MY DEAR BROTHER,

I received your letter of the 5th of April on the 8th of this month, since which I have had to prepare and preach three sermons, besides other work, so that I may say I am replying to it with the least possible delay. We are very busy just now with our second edition of the Bengalee New Testament, wishing to get it through the press before the departure of our brother Pearce for England.

I am sorry to find that on the points you particularly mention, you have been misinformed. Considering the source of your information, I do not wonder at

your relying upon it, and feeling certain that it must be correct. I shall now reply to your queries, and then give you my views on the subject.

Your first query is:—Did the Serampore Missionaries from the first in their early translations of the Scriptures *translate* or *transfer* the words baptizo, &c.? They *translated* them. I have seen their first and their last edition, and in each the word is *translated*. I have been a reader of their versions now for three and twenty years, and I have never seen one yet in which the word was *not translated*.

Next, if they translated, was it by a word which signified exclusively to immerse? It was. The word used by Dr. Carey was *doob*, which has no other meaning than that of dipping.

3. Have they never varied from the first to the present time? I may confidently say, never. Attempts were made by individuals to induce Dr. Carey to alter and transfer the term. To whom he gave place by subjection, no, not for an hour.

Lastly. Was it a matter of controversy between them and the Episcopalians? Mrs. Y., having been at Serampore from the commencement of the mission there, I have inquired of her, and she informs me that previous to my arrival in the country, there were frequent discussions on the subject between them and Mr. Brown, the clergyman at the Mission Church. I am inclined, however, to think that these discussions were rather about translating than transferring the word, for since that time the Episcopalians have translated the word—Thomason in his Arabic, and Martyn in his Hindustani and Persian versions. With the exception of one version made by a gentleman who understood neither Latin nor Greek, it is a well known fact that every version, by every denomination here, had the word *translated*. With one solitary exception, therefore, the present resolution of the Bible Society, will be the undoing of all that has been done from the beginning by all parties! When I was in England, after my visit to America, Mr. Hughes conversed with me on the subject, and wrote also upon it to Dr. Carey. In consequence of complaints sent home from Calcutta, he had come to the conclusion that it was desirable for the sake of peace to *transfer* and not *translate* the word baptizo; but he could not persuade either of us that it was our duty to be *unfaithful*, even for the sake of peace; Dr. Carey would never listen for a moment to any proposals of the kind.

From what I have said, I think you

will see that if the Bible Society at the first had any principle to guide them, that principle was the liberal one of leaving to all translators the same power over the word baptizo, as over the word bishop, elder, election, &c. While this was done, we used each other's versions, making allowance for any rendering of a particular word. This appears to me the only principle on which they could act consistently. If they dictate to translators on the word baptizo, they have the same right to dictate upon every other word—and where will this end? Disputes have already commenced about the term bishop, &c. and they will have in a short time to issue an edict that none of these terms shall be translated, and thus the word of God will be rendered unintelligible to the natives. As Baptists, I think we shall be gainers by the plan they have now adopted, providing we print Testaments with every word translated, and they print with the same transferred. But I clearly see that all depends on these two points: will the Baptists be faithful to their cause, and print at least the New Testament for themselves? and will the Pædobaptists be faithful in transferring the word, and not translating it? I have some fears on each of these points. My hopes prevail above my fears in regard to the Baptists, and I trust they will come forward with a noble determination "neither to add to nor take from" the words of the book of life, but give every word its faithful rendering. I am sure they are well capable of supplying the means. You may, perhaps, think it is uncharitable in me to doubt whether the Pædobaptists will be faithful in transferring the term baptizo, after having insisted upon it so much. I will state to you a fact, and leave you to judge whether there is not some ground for suspicion, without being uncharitable. You know the pains they have taken to prevail on us to transfer the word, and to accommodate them in the 5,000 copies printed for them: we agreed to do so. Well, at the very same time two gospels were ordered by the committee here to be printed in Hindoostanee. On account of the delay which had taken place in the first, I was requested by the committee to read the proofs of the second. When I went into their office and asked for a copy of the gospel that had been printed, it was given me; and I found, to my utter astonishment, that the word baptizo had not been transferred, but translated throughout by the term *ghosal*, which signifies to wash. I make no comment on this, but leave the

fact to speak for itself. If the Episcopalians, &c. had let things proceed in the same manner that they had done from the beginning, they would have been no losers. The greater number of missionaries belonging to them, and the greater number of translations in extensive use, would have been executed by men of their own views. In other cases, a plan of concession might have been adopted as in our Bengalee version, which would have met the views of all parties—it would only have involved the necessity of printing in a version required by us, a few copies with the word translated; but the principle now adopted, if fully acted out, will lead to as many Bible Societies as there are denominations. I have no doubt what has transpired, will be overruled for good. In every age the church needs something to humble it; and something that will tend to humility in another world. This is the age of Christian liberality, and yet in this age of boasted liberality it has so happened, that two of the largest societies in the Christian world have refused to give their aid to the circulation of the word of God, because one word in it was translated according to the original sense, which the wisest and the best of men of all denominations have attached to it. Other serious objections may exist on words of infinitely more importance, but these can all be covered with the mantle of forbearance, and the version encouraged, printed, and published: but to translate the word *baptizo* to immerse, which all acknowledge to be its first, though not only meaning, is a crime of such magnitude even in this liberal and benevolent age, that the Baptists who have been guilty of it, are deemed worthy of excommunication! Well may it be said, What is man? Cease ye from man whose breath is in his nostrils, for where-in is he to be accounted of?

Yours affectionately,
W. YATES.

The letter from Mr. Pearce, which follows, was written in answer to one which was addressed to him, making the inquiry here answered. The inquiry was suggested while we were endeavouring to show the unconstitutionality of the famous act of the American Bible Society of Dec. 19, 1835.

The constitution of the British and Foreign Bible Society, and the constitution of the American Bible Society, touching the question at issue, we found to be essentially the same, the latter being a mere transcript of the former.

Consequently an act which under this provision would be unconstitutional for the one Society, would be unconstitutional for the other. The Calcutta Bible Society reject an application from Baptist missionaries for aid to print and circulate their translation. Subsequently the Parent Society, the British and Foreign Bible Society, reject the same petition. Still later, the American Bible Society have occasion to act on the same petition. They do not reject it directly, but adopt a general principle, which excludes from their patronage this version.

One argument against the constitutionality of this general provision, was deduced from the fact that it rejected the Bengalee version, made by the Baptist missionaries. By examining the records of the British and Foreign Bible Society, we found that they had uniformly, until the late act, assisted the Baptist missionaries in the publication of their numerous versions of the holy Scriptures. From these facts, and from the fact that a course equally liberal had been pursued towards the missionaries of various other denominations, we inferred that those late acts which have been specified, must be a departure from the general course, and consequently a violation of the constitution as thus interpreted by the uniform acts of the Society. In reference to the aid granted for the circulation of versions made by Baptist missionaries, our presumption was that they had uniformly followed the principle adopted by Mr. Judson; but we did not know this for a certainty. Hence we wrote to Mr. Pearce, making the inquiry which he has here so kindly and so satisfactorily answered, as also by the communication which we published in our last from Mr. Yates.—*Ed. Chr. Watchman.*

Calcutta, Sept. 10, 1836.

MY DEAR CHRISTIAN BROTHER.

I HAVE just received your letter under date of the 14th May, and as there is a vessel advertised to sail for the United States in a day or two, I lose no time in replying to the query it contains.

Allow me then distinctly to state, and authorise you, if necessary, on my testimony, to assure the Christian public of America, that in every version of the New Testament which Dr. Carey translated or edited, he translated the Greek word *baptizo* by a word signifying "to dip."* He never merely transferred it,

* In order to be quite certain as it regards the Bengalee version which was first executed, and which Dr. Carey made the model of all his other

I believe, from his oft repeated declarations, that he would have felt himself criminal in doing so, with the views which he entertained as to the meaning of the word, founded on its interpretation as given in every Greek Lexicon (except in recent ones, when a natural desire to justify the present practice of our Pædobaptist brethren has led to such interpretations) on its use by Josephus (like the apostles a Jew writing in the Greek language, and at the same period) on the translation of the word in the early Asiatic versions, and in many modern European ones, on the practice of the Greek church from the earliest period, and on the early practice too of the church of England, and other churches reformed from the church of Rome,—as evidenced by large *Fmts* for immersing infants, and by the directions of the rubrick, as still preserved in the book of Common Prayer, and on the great cloud of witnesses who, while they practise sprinkling, have admitted that it was a departure, though in their view an allowable one, from the apostolical mode.† With views founded on these and other reasons, he was firmly persuaded, that the intention of the Spirit of God was to describe and direct immersion. And if so, why in this, any more than in the words “church,” “congregation,” “bishop,” “bishopruck,” “presbyter,” “deacon,” “deaconess,” &c., all equally affecting denominational views, and about the proper meaning of which there is far greater diversity of opinion,‡ should he

translations, I have just examined all the editions in my possession. Among these is the very first, published in 1804, before the formation of the Calcutta Bible Society; the second, printed in 1813, the first he published after its establishment; and the last edition, completed by him just before his death, with two intermediate ones, and find that in ALL the word is fully translated by the word *doob* or “dip.” It is the same in Hindui and Mahratta, the only other versions I have by me for reference; and Mr. Yates, whom I have just seen, unites with me in asserting that it is the case in all.

† See Dr. Ryland’s “Candid Statement.”

‡ Porson, late Professor of Greek in the University of Cambridge, and acknowledged by all competent judges to be the first Greek scholar of his age in England, when asked on the meaning of the word *baptizo*, replied, (though a Pædobaptist) that it would be absurd to imagine that it had any other proper meaning than to “dip entirely;” or plunge, or immerse.—See Dow’s Sermon on Baptism, p. 12.

§ As was to be expected, since the Bible Society interfered about baptism, the words above referred to are become the subject of difficulty, and brethren in India, instead of translating the original terms for all of them, are at this moment about to introduce the Greek words into the native languages. “Calling,” “Election,” “Justification,” “Redemption,” &c., must in time follow, and the Christian Church, in giving the New Testament, will then present to a

smother the convictions of his own mind, and what he believed to be the voice of the Spirit of God? Mr. Chamberlain, our worthy Baptist brother, who translated the New Testament into the Beaj Bhasba dialect, entered into the same views, and translated the word in the same manner. Had either of them not done so, I feel persuaded he would have felt himself exposed to the curse denounced against any man who “takes away” from the word of God’s prophecy, (Rev. xxii, 19.) and considered himself an unfaithful and a traitorous translator.

The same conviction of the right, which, by the constitution of the Bible Society, every one had to translate the Greek terms for baptism, as his conscience dictated, has been entertained by every translator of the Scriptures whom I know in this part of India, most indeed have exercised that right. The excellent Henry Martyn (whose Hindustani version of the New Testament was the first executed by a minister not of our denomination), translated—not transferred—the word, both in the Hindustani and Persian. So did Mr. Thomason, an Episcopalian clergyman, and Secretary to the Calcutta Bible Society, in his Arabic version; and so has done Mr. Bowley, a Church of England Missionary, in his Hindui version; yea, strange to say, since the Bible Society here declined all aid to our Bengalee version (though otherwise anxious to make use of it), because we felt it our duty to translate the word by “immerse,” they have issued a large edition of the Hindustani gospels with the word translated by “wash,” according to the views of our Pædobaptist brethren. I mention this, not to blame the whole of the committee, for many of them were ignorant of it; but to show the right which Mr. Bowley, who revised the sheets, felt he had, if he chose, to translate the word.

The American Bible Society, I have ever understood, was formed on the same principle as the British and Foreign Bible Society. Like it, it has doubtless issued thousands of German and other Testaments, with the word translated by “immerse,” and as in the former case, many of its translators have felt themselves at full liberty to translate the word according to their different views of its meaning. I had therefore certainly imagined, that its managers would have most cheerfully allowed the Bap-

heathen a work, although in his own language, perfectly unintelligible to the best informed of his countrymen.

tists to express in such copies of the scriptures, as they required for distribution, their own views of the question, leaving it to Pædobaptist translators, in the versions they required to give what interpretations of the original word *their* consciences dictated to be right. But this, I see, is not allowed. A departure from the original course, as understood by many, with regard to foreign distribution is now determined on by the great majority. Be it so—but surely justice requires that *all* parties should approve the change, or that when such a principle is established, those who do *not* approve of it, should be furnished with their full complement of funds that they may be enabled to carry on the work *alone*. While I would not for a moment imagine the decision of the managers to be dictated by any but the purest motives, yet it is certainly open to severe animadversion. The present is but the commencement of a scene of interferences with the consciences of translators, which will eventually divide this noble specimen of Christian union, into fragments as numerous as there are denominations. This is a cause for deep regret, and on this account I deplore the step now taken. On *denominational* grounds it gives me not the least anxiety. I fully believe it will be overruled for good. As one of your worthy correspondents states, “The American Baptists are *able* to give the heathen the scriptures translated in every language of the world;” and I trust, that with the hope hereafter of uniting the English Baptists in the glorious work, they will at once make the attempt. No one feels more delight than myself in union with other denominations, when it does not interfere with duty, but when, as in this case, our body is forbidden, unless we pursue also *separate* measures, to exhibit, in the scriptures translated by ourselves, what we fully believe to be “the truth as it is in Jesus,” we have no alternative. Our Pædobaptist friends themselves must expect from us, as conscientious men, that we should act in accordance with our principles; and will venerate the self-denial and zeal so consonant with our character as faithful servants of Christ, which distinct exertions will elicit. I trust, therefore, you will *all* unite in making the effort, and may great success attend it.

Yours, &c.

WILLIAM H. PEARCE.

REGISTRATION OF BIRTHS.

It is very desirable that Dissenters should be reminded that no Child born

before July 1, 1837, can be registered under the forms of the new Act; and that therefore the only mode of recording births previous to that day, will be through an entry in a Dissenting Register.

Chapel Registers in general (except among the Baptists who have had a peculiar form of recording *births*, not very formal in a legal point of view) are only applicable to the *Baptismal Ceremony*. The obviously eligible plan therefore at the present moment as to all not about to be baptized, (and the only safe plan as to the Baptists) is to have recourse to the Registry kept at Dr. Williams's Library—and it is in any case a more precise and useful form of record than any Chapel Register can afford.

The Registration Commissioners will (it is expected) recommend an early transfer of this record (in common with all other Dissenting Registers) to the custody of the Registrar General, clothed with the character of legal evidence. It will then cease to be used for new entries—and no time therefore should be lost in entering upon it at once all births of which it is desired that legal evidence should be preserved.

There is no limit to the *age* at which this entry can be made—and not only any *child*, but every person of whatever age, with regard to whom the required certificate (from one, or both parents, or from one or two persons present at the birth) can be obtained, may now (for the short interval that the Register will remain in use) be placed in a situation of having legal registered evidence of his or her birth—an advantage which, if now neglected, can never afterwards be obtained in any form.

The printed forms are kept in the Vestries of many Chapels; but where that is not the case, they may be purchased for the price of the paper at the Library;* the registration fee of a shilling being only payable on presentment for that purpose.

* Apply, if by letter, post-paid, to Richard Cogan, Esq., Dr. Williams's Library, Red Cross Street, London.

BAPTISMS.

On Monday, 6th of June, at the Baptist chapel, Monks-Kirby, was baptized the Rev. T. Morell, pastor of the Independent church Ullesthorpe, Leicestershire. Previous to the ordinance being administered, Mr. M. delivered an address on the subject of Christian baptism, giving a brief statement of the process through which his mind had

passed relative to the subject, and of the reasons which had convinced him that believers were the only proper subjects, and immersion the only proper mode, of this sacred institution. This address was distinguished by great simplicity, good sense, and a spirit of Christian candour. The congregation was large, and interested, and to many it was evidently "a time of refreshing from the presence of the Lord." Mr. M. is the son of the Rev. Mr. Morell, of Little Baddow. This excellent young minister has, with great honour and disinterestedness, resigned his pastoral charge at Ullesthorpe, and intends to cast in his lot with the Baptists; and it is to be hoped that he will not be long without an invitation from some one of respectable destitute churches.

The Rev. Edward Battiscombe, A.M., late fellow of King's college, Cambridge, has resigned his fellowship, and renounced his connexion with the Church of England, having joined the Baptist denomination. He was baptized at Cambridge in the presence of a large congregation, among whom were several gentlemen of the University; when, at the head of the baptistry, he delivered an address in vindication of the sentiments which he was thus publicly adopting. He has subsequently preached in Stepney college chapel, for Rev. Dr. Cox, Mr. Steane, and in other of our chapels.

BAPTIST CHAPEL, HASTINGS.

The following subscriptions, in addition to those announced in our last number, are acknowledged with gratitude to God, and to their liberal donors.

The building is making progress under many tokens of the divine blessing; and there is reason to hope that the spiritual edifice, the living temple, is rising contemporaneously with it.

It is very probable that some of our friends may be visiting this attractive sea-port during the ensuing summer and autumnal months. We commend to their Christian countenance this infant cause. It will afford them satisfaction of the noblest kind, to blend usefulness with their recreations, and while they are seeking the renovation of their corporeal health, to minister to the healing of the deeper spiritual maladies of their fellow-men.

	£	s.	d.
James Mangles, Esq., M.P.....	5	0	0
A Friend, by J. E. Howard, Esq....	2	0	0
Joseph Laundry, Esq.....	3	3	0

Hon. Baron Gurney.....	5	0	0
*Mrs. Broadley Wilson, second sub- scription	5	0	0
Mr. Scott.....	0	10	0
Mr. Gibson.....	2	0	0
Mr. White.....	1	1	0
Mr. Shippen.....	1	0	0
J. Richards, Esq.....	2	2	0
B. Flight, Esq.....	5	5	0
Alexander Robertson, Esq.....	5	0	0
George Raiubridge, Esq.....	2	0	0
Mrs. Freeman.....	2	2	0
Mr. John Freeman.....	2	2	0
Mr. Beeby.....	1	1	0
Edmund Waller, Esq.....	5	5	0
Mr. W. Rouse.....	1	0	0
John Baylis, Esq.....	5	0	0
Mr. John Williams.....	1	1	0
Richard Peek, Esq.....	2	2	0
Mr. W. Gray.....	2	2	0
Mr. W. Cozens.....	1	0	0
John Fenney, Esq.....	2	0	0
Samuel Ridley, Esq.....	2	0	0
John Bayley White, Esq.....	5	0	0
George Rutt, Esq.....	5	5	0
Daniel Alexander, Esq.....	7	7	0
Thomas Thompson, Esq.....	2	2	0
Miss Mason.....	1	0	0
Mr. Kennett.....	1	0	0
Sundry Friends.....	1	5	0
Mr. Cadby.....	1	0	0
Mr. Haddon.....	1	1	0

A RESPECTFUL APPEAL TO THE FRIENDS OF THE REDEEMER, ON BEHALF OF THE CHURCH OF CHRIST, AT WOODCRESTER, IN GLOUCESTERSHIRE.

The Baptist Chapel at Woodchester, was built in the year 1825; and the Ministry of the word was for several years, regularly supplied through the kindness of the neighbouring Ministers of the several denominations; under the direction and auspices of Mr. Peter King, of Dudbridge Mills, near Stroud, in connexion with the Rev. James Cousens, Baptist Minister of King Stanley. The Lord was pleased to own and bless these labours to the conversion of many souls; in the year 1833, these friends were formed into a Christian Church;—and very shortly afterwards, the Rev. J. Preece, from Herefordshire, accepted the unanimous invitation of the Church and Congregation to become their Pastor.

After the settlement of the Rev. Joseph Preece, an increased attendance was soon manifested; and for the purpose of affording suitable accommodation for the congregation on the one hand, and to provide room for the instruction of the Children in the Sabbath School on the other, the friends were advised to erect a gallery in their Chapel; and also to pull down a small vestry, which (although incapable of holding half the Children attending to receive instruction,) had been used as a school-room, and in its stead, erect two school-rooms: the upper one to form an open gallery

for the Children, which would enable them regularly to sit under the Ministry of the word; which privilege, for want of room, they have not as yet fully enjoyed. The cost of the Gallery was £120—and of the school-rooms, £200. The former sum has, through the strenuous effort of the friends themselves, aided by the kind assistance of the Christian public, been paid; the latter sum, however, has yet to be raised. The duty of incurring this expense appeared to the friends themselves, as well as to others whom they consulted, as imperative; and having incurred it they are compelled to solicit the aid of those, who have wherewith to communicate; and who are desirous that the work of the Lord may be, not merely not hindered, but abundantly prospered.

To prevent their Minister from leaving his important labours (in visiting the sick,—in attending on inquirers,—in conducting the Bible classes,—in preaching in neighbouring localities,—as well as the stated duties of the Sabbath), this present mode of appeal is made, and urged upon the benevolent feelings of the friends of the Redeemer, with the hope that aid will be afforded them, to complete what their hands have begun.

JOSEPH PRYCE. Minister.

JOSEPH DUNN, SEN.

EDWARD C. ROSS.

RICHARD WOODWARD.

} Deacons.

The above case has received the sanction, and cordial recommendation of (among many others) the following Ministers:—

The Rev. Messrs. James Cousens, Kingstanley; E. Jones, Rodborough; T. F. Newman, Shortwood; Wm. Yates, Stroud; D. White, Cirencester; J. Dunn, M. Hampton; W. Jay, Bath; T. Binner, London; J. Burder, Stroud; T. Russell, Melksham.

The following Gentlemen have kindly consented to receive the contributions of those friends, who may be willing to assist the cause at Woodchester.

The Rev. John Dyer, Fen Court, London; Mr. Haddon, Castle Street, City Road, London; Mr. Heskins Nailsworth; Mr. P. Ling, Dudbridge Mills, near Stroud.

ASSOCIATIONS.

BUCKINGHAMSHIRE.

MAY 10th. The Circular Letter, written by Brother Dobney, was approved and ordered to be printed.

The Circular Letter next year to be, "*On Election.*" Brother J. Davis to

write it; or in case of failure, brother Grainger.

11th. Seven o'clock.—Met for prayer and praise. Brethren T. Davis, Pig-gott, Olliff, Bedding, Burnham, Cooper, and Tyler engaged.

Ten o'clock.—Public service commenced with reading and prayer by Brother Statham. Brother Day preached from Eph. ii. 10; and Brother J. Davis from James iii. 17, 18. Brother Tomlin concluded.

Two o'clock.—Met for business. Brother Dobney was chosen Chairman. Brother Porter prayed, and the letters from the churches were read.

Resolved, 1. That the thanks of the Association be given to the brethren Tyler and J. Davis, for their services as Secretaries during the past year, and that they be requested to continue the same. Also, that the brethren Dobney, Cooper, Day, Payne, and Grainger, together with the Secretaries, be requested to act as a committee for the transaction of the business of the Association during the ensuing year.

2. That Four Special Prayer Meetings be held in the course of the year; on the last Wednesdays in July, October, and December, and on Good Friday.

3. That the members of this Association desire to place on record a memorial of the sentiments awakened in their minds by the departure of their esteemed brother West, late senior pastor of the church in whose place of worship we are now assembled. During the whole period of his connexion with us, we honoured him for his sterling, though unobtrusive sense—revered him for his piety—and loved him for his mild and gentle virtues. We cannot but lament the dispensation which has removed him to his rest, as one which has deprived us of a brother and coadjutor highly valued in the Gospel. Remembering, however, the depression which clouded his latter days, we feel more than reconciled to the dealings of a Father's hand; and would bless God for the kind, though sudden manner whereby he was pleased to terminate our brother's earthly woes, and introduce him to the unclouded happiness of heaven.

4. The Bible Society having refused aid to foreign versions of the New Testament, pronounced by competent judges the best translations that have been made, in the East, solely because the translators in fulfilment of their duty, have translated rather than transferred certain words, that this Association expresses its regret, that the Society should thus appear to

have departed from the principles on which it was formed, and from the practice it has previously adopted. And since the Bible Society does still assist versions in which the word βαπτίζω is translated, being rendered by words equivalent to "sprinkle," &c., we conceive that the plea urged is deprived of all force by the practice alluded to. And this Association highly approves of the Protest presented by the Baptist Union, and expresses its confidence that the Union will, on all occasions, sustain with dignity and firmness the interests of the denomination.

5. That the members of this Association feel unabated anxiety for the speedy abolition of Slavery in the United States of America, and again affectionately and strongly urge upon their brethren in that country the duty of exerting all their influence to remove so great an evil; at the same time expressing a fervent hope, that on no occasion, and by no party, carnal passions may be substituted for those spiritual weapons which are "mighty through God to the pulling down of strong holds."

6. That this Association expresses its decided opinion, that, as the Regium Donum is manifestly a Parliamentary Grant to Dissenting Ministers, it is inconsistent with our principles to receive the same; and would rejoice to see it henceforth respectfully declined.

7. That this Association, believing the compulsory support of any form of religious worship to be unscriptural in itself, unjust towards those who disapprove of the same, and injurious to the cause of piety,—presents its cordial thanks to His Majesty's Ministers for the enlightened, liberal, and equitable measure for the total abolition of Church Rates, which they have recently proposed to Parliament.

Also, That petitions to both Houses of Parliament, embodying the substance of the present resolution, and signed by the Chairman on behalf of the Meeting, be forthwith prepared and forwarded.

8. That this meeting hears with pleasure from their Delegates, of the increased importance and usefulness of the Baptist Union, and appoint the brethren Dobney and J. Davis to represent this Association at the meetings of the same during the ensuing year; the brethren Cooper and Payne acting in case of failure.

The next meeting of the Association to be held at Princes Risborough, on Tuesday and Wednesday, the 8th and 9th of May. Brethren Dobney and Theobald

to preach. Brother Payne to be substitute for the former, and Brother Grainger for the latter. Put up at the Wheat Sheaf.

Six o'clock.—Brother Tyler commenced with prayer. Brother Hull of Watford preached from Eph. i. 19, 20; and concluded an unusually interesting meeting.

It may be just stated in general, that the improvement in several of the Sunday Schools is very encouraging. One painful circumstance calls for brief remark. The report of the year exhibits a decrease of 115. This may partly be explained. Two of the churches have dismissed members in order to the formation of new interests; viz. Risborough, 63, and Haddenham, 13. The ravages of death during the recent winter have also been unusually severe. Still, we are called to mourn an actual loss of thirty-nine members. Such a loss, the Association has never before had to report; never having suffered decrease at all, except in two previous years, one of which shows a loss of three and another of ten. Retrograding at the rate of the last year, FIFTY YEARS would annihilate every church in the Association! We cannot enlarge upon this fearful fact; yet should it be distinctly and solemnly noticed by every one of our members. It will not be forgotten at our meetings for special prayer; and we trust it will operate in various other ways, the devising of which must be left to the zeal and wisdom of our brethren. Our cause is God's cause. The Lord himself revive us!

EAST KENT.

The third annual meeting was held at Folkestone, May 30, and 31. Sermons were preached by the brethren, E. Davis of Deal (2 Thess. iii. 1); Matthews of Canterbury (Luke xxiv. 49); and T. Davis, supplying at Ashford (Col. ii. 1, 2). The brethren Shirley and Groser attended as delegates from the West Kent, and Sussex Association; and the Moderator and brother Briscoe were chosen to attend the meeting of that association in the like capacity. Subject of the circular letter (by brother J. M. Cramp), "*The means of promoting a revival of Religion.*"—Baptized 61; Clear increase 31.

The Secretary, and Brother W. H. Stace, of Folkestone, were appointed to attend the next annual meeting of the Baptist Union, as representatives of this Association.

The resolution passed at the last meet-

ing of the Baptist Union, respecting the conduct of the committee of the Bible Society, having been read, it was resolved, that the above resolution is entirely approved by this Association, and commended to the serious consideration of the Churches.

The following resolutions were also passed:—

1. That the reception of the parliamentary grant, usually called the Regium Donum, is utterly inconsistent with the avowed principles of Protestant Dissenters; and that therefore it is highly desirable that the said grant should be discontinued.

2. That a petition be sent to the House of Commons, from this Association, praying for the discountinuation of the above-mentioned payment; that it be signed by the Moderator and Secretary, on behalf of the Association; and that the Right Honourable the Chancellor of the Exchequer, be requested to present it to the House.

3. That this Association cannot separate without expressing its deep regret at the continued existence of Church Rates; and that it be recommended to the churches and congregations connected with the Association to prepare petitions to both Houses of Parliament, to be presented early in the next session, praying for the entire abolition of the obnoxious impost, in case that important object be not previously attained.

4. That the above resolutions be advertised in the Patriot, and Kentish Chronicle Newspapers.

D. CRAMBROOK, *Moderator*.
J. M. CRAMP, *Secretary*.

MONMOUTHSHIRE.

May 30, Tuesday, the Ministers and Messengers met at 10 in the Forenoon, brother J. Evans, Caerleon, prayed, and brother T. Jenkins, was chosen Moderator. The letters from the churches were read, which for the most part contained pleasing intelligence as to the progress of the cause of truth.

Several of the churches lamented their loss in the removal of useful friends by death, and especially the church at Llanwenarth, had to mourn the departure of one of its Pastors, our beloved brother J. Lewis, who after occupying that important station, with acceptance and usefulness for more than forty-five years, finished his earthly course, and entered into the joy of his Lord on the 5th of March, 1837, aged seventy-six years.

The English church at Newport have withdrawn from the Association.

The memorial written by C. Conway, Esq., at the request of the last Quarterly Meeting having been read, and approved; was signed by all the Ministers and Messengers present.

The following resolutions were then proposed and agreed to unanimously:—

I. That the circular letter be printed and published.

II. That the churches at Abergavenny (Lion Street); Trosnant Lower; and Bethel, Llaugibby, be received members of the Association.

III. That Collections be made in all the churches in aid of the Academy at Pontypool. [It is particularly requested that the Ministers in this county should make these collections in time for the Annual Meeting, which will be holden on Thursday, the 3rd of August next, at the English Baptist Meeting-house, Trosnant.]

IV. That the Quarterly Meeting belonging to this Association, usually held in different places the last week in July, shall after this year be holden annually at Pontypool, at the time of the Annual Meeting of the Welsh and English Baptist Education Society, for the convenience of Ministers and others attending that meeting. [The next Quarterly Meeting to be held at Argoed, the last Tuesday and Wednesday in July.]

V. That collections be made for the Baptist Missions to Brittany in France, the current year.

VI. That the churches at Horeb, Blaenavon; Blaenau Gwent; and Moriah in this county; and Dinas, Glamorganshire, be permitted to collect towards the debts on their places of worship.

VII. That the next Association be held at Argoed, the last Tuesday and Wednesday in May, 1838.

(Signed,) T. JENKINS, *Moderator*.
Ebenezer, May 30, 1837.

This Association consists of thirty-five churches. For the last year, Increase, 395—Decrease, 187—Clear Increase, 208.

SOUTHERN.

The Annual Meeting of the Southern Association took place at Newport, in the Isle of Wight, on the 23rd and 24th of May. The attendance of ministers and messengers, was more numerous than has been known on any previous occasion; and the letters from the churches, with some exceptions, afforded the most encouraging information.

The first Public Meeting took place at 5 o'clock, on Tuesday afternoon; when the Rev. F. Trestrail, as moder-

tor, opened the meeting by prayer. The letters from the churches were read. In the evening, brother Titherington, of Winchester, preached; the brethren Shoveller and Sincox prayed. Wednesday morning, at half past six o'clock, a prayer meeting was held; the brethren Burt, Crossman, and Bennett prayed, and brother Millard gave an address. At 11 o'clock, brother Cakebread, of Portsea, preached. Brethren Bulgin, of Poole, and Jarvis, of Jersey, engaged in prayer. In the afternoon, there was a prayer-meeting; at which brother Sincox gave an address. Brother Watts, of Andover, preached in the evening; the brethren Draper and Giles prayed.

The next Annual Meeting is to be held at Whitchurch, on Tuesday and Wednesday in the Whitsun week, 1838. The meeting for reading the letters to commence at 5 o'clock on Tuesday afternoon; after which, three of the brethren are to deliver addresses; brother Morris, of Portsea, to preach on Wednesday morning, and brother New, of Salisbury, in the evening. Brother Trestrail, of Newport, to draw up the circular letter.

It is a pleasing fact, that within the last thirty years, twenty new churches have been formed, and thirty new chapels built, in connexion with this association; and that the number of members added to the churches the past year is more than double that of the preceding year. It appeared that special and protracted meetings of prayer, with a view to a revival of religion, and to pray for the conversion of sinners, had been held by several of the churches, to which may be attributed the encouraging aspect they now present.

T. TILLY, Secretary.

Forton, near Gosport,
June 5, 1837.

NORTHERN.

The Annual Meeting of this association was held at Newcastle-upon-Tyne, on Monday and Tuesday in Whitsun-week. Mr. Pengilly, moderator. Sermons were preached by Mr. Ragsdell, of Monkwearmouth, from Col. i. 28, 29; by Mr. Young, of Middleton, from 1 Cor. i. 25; and by Mr. Girdwood, of Edinburgh, from Psalm xix. 7. The additions to the churches during the past year have been few; and fresh meetings for prayer for greater success were appointed to be held on the second

Monday evening of each month. The amount of money collected within the district, for home and foreign missions, was about £120. The next meeting is appointed to be held at Hamsterley, in the county of Durham, on Tuesday and Wednesday in Whitsun-week, 1838.

RICHARD PENGILLY.
Newcastle, June 3, 1837.

MIDLAND.

The Annual Meeting of the Midland Association, including 35 churches, was held at the Darkhouse, Coseley, May 15 and 16, 1837. Brother Wright, minister of the place (formerly of Blockley), was chosen moderator. The letters of the churches were read on the Tuesday evening. Sermons were delivered by brethren Davies, of Evesham, from Heb. vii. 25—Fry, of Coleford, from 2 Peter iii. 14—and Stephens, of Kidderminster, from 1 Thess. v. 17. The devotional services were led by brethren Savage, of Stourbridge, Wassa, of Willenhall; Ashford, of Brettell Lane; Stephens; Nokes, of Catsbill; Yardley, of Summer Hill; Morell, of Holy Cross; Sarker, of Westbromwich; Jones, of Blakeney; Swan, of Birmingham; Rogers, of Dudley; Hill, of Gornall (Indep.); and brethren England and Walton. In twenty-four of the churches, there were additions 270, and the clear increase was 127. The circular letter, "on brotherly love," was written by brother Claypole, of Ross. Brother Swan to write the next letter. Resolutions were passed "cordially approving the Government Measure for the abolition of Church-rates, and for the churches to petition both Houses of Parliament for the same, and also sympathising with our American brethren in their trying efforts to promote the abolition of slavery." The next Annual Meeting of Association to be held at Mount Zion Chapel, Birmingham; brethren Jones, Claypole, and Blackmore to preach.

ORDINATIONS, &c.

BAPTIST CHURCH FORMED, SHERSTON,
WILTSHIRE.

Great Sherston is a large and populous village at the north-west corner of Wiltshire. A few years back, Mr. Samuel Stubbings, then in connexion with the Methodists, feeling for the spiritual state of many of the inhabitants, went and preached among them, and soon gathered a congregation; who,

with the assistance of a respectable shopkeeper residing there, built a chapel; he giving the ground, and some of them assisting with labour; so that a chapel that would have cost ordinarily about £200, was erected for £140, which now forms a debt upon it. Mr. Stubbings having adopted the sentiments of our denomination respecting baptism, and his people coinciding in the same views, about twelve of them were baptized at Mr. Webley's, Corsham; and they requested that they might be formed into a church, for which purpose, services were held at Sherston, on the 3rd of May. In the morning, the Rev. J. Russell, of Melksham, addressed the brethren on the nature and duties of the important union which they were forming, and gave them the right hand of fellowship. In the afternoon, the Rev. Mr. Hicks, of Grittleton, preached on the duties of deacons. In the evening, Mr. Stubbings was ordained as pastor over the newly-formed church. Mr. Hicks commenced with reading and prayer. Mr. Russell asked the usual questions, and offered the ordination prayer. Mr. Stubbings, in his answers, stated that a sermon by the Rev. H. Webley, of Corsham, had been useful to him, when commencing his religious course, which gave additional interest to an excellent charge given to him by Mr. Webley, with which the services of the day closed. The attendance was very good. The village was formerly a notoriously wicked place. An independent chapel has existed for some years, to which we heartily wish prosperity; and there is abundant room, and urgent need, for this new effort in the village itself, and a large tract of country round it is very destitute of evangelical instruction.

PENUEL, MONMOUTHSHIRE.

May 24th, Mr. T. Thomas, late of Bristol college, was set apart to the pastoral office over the church at Penuel, Monmouthshire. Brother J. Lawrence read the Scriptures and prayed; brother D. Phillips, Caerleon, briefly stated the nature of a Christian church, received the confession of faith, and offered up the ordination prayer; brother J. H. Thomas, Trowbridge, gave the charge (1 Tim. iii. 2), and brother D. D. Evans, Pontrhydryn, addressed the church (1 Thess. v. 13).

At three, in the afternoon, two of the members were set apart to the office of deacons; and were addressed on the nature and duties of their office, by

brother Evans, Caerleon (1 Tim. iii. 13).

At six, in the evening, brethren J. Lawrance, and J. H. Thomas preached; and many, it is hoped, had reason to rejoice in the God of their salvation.

SUTTON, IN CRAVEN, YORKSHIRE.

The Rev. Wm. Fawcett has accepted the call to the pastoral office over the church at Sutton in Craven, Yorkshire. The Rev. D. Marsh, its former pastor, to Ashton-under-line, in the same county. The Rev. A. Nichols, of Keighley, has also removed to Rossendale, Lancashire.

THE SECOND PARTICULAR BAPTIST CHURCH, SHEFFIELD.

ABOUT four years ago, a number of individuals forming the principal part of the church above mentioned (several having been added since by baptism), seceded from the Baptist church, under the pastoral care of the Rev. Charles Larom; the causes of such secession it is quite unnecessary to mention, as both churches are upon amicable terms of association. The seceding brethren were shortly afterwards formed into a distinct church, by the Rev. John Craps, of Lincoln, which now comprises about sixty members. Their place of worship is a newly-erected, spacious, and convenient room, capable of accommodating nearly 400 persons, to which there is attached a suitable vestry, where, during the winter season, they hold their prayer-meetings. They have a Sunday-school, numbering upwards of 100 children, and a building fund, which is gradually progressing. Subsequently to their formation into church communion, the pulpit was supplied principally by students from Bradford College, one of whom, the Rev. Alexander Stalker, received a unanimous call to be their pastor. In consequence of the afflicting hand of divine providence, he has been compelled, though very reluctantly, on the part of his people and of himself, to relinquish his pastoral charge, and still remains incapable efficiently to discharge the duties of the Christian ministry. The flock is therefore left without a shepherd, and their fervent and continual prayer is, that the great Shepherd may send them one after his own heart. The population of Sheffield is about 100,000, which presents an ample field for Christian enterprise; and it is apprehended that the joint co-operation of a devout and laborious minister and his people would soon increase the church and congregation, and thereby firmly establish a

second Baptist interest, and extend the denomination in the town.

CHAPELS OPENED.

LIVERPOOL.

The new Baptist chapel, in Soho Street, Liverpool, was opened for divine worship, on the 13th of April, 1837. The Rev. James Lister preached in the morning, and the Rev. Dr. Raffles in the evening; and on the following Lord's day, the Rev. James Acworth, M.A., president of the Baptist college, near Bradford, preached morning and evening. The attendance was numerous, and the prospects are auspicious. This neat and commodious edifice, which will seat between eight and nine hundred persons, and has in the basement a school-room capable of accommodating four hundred children or upwards, has been erected chiefly by Liverpool liberality, for the church and congregation under the pastoral care of the Rev. Moses Fisher.

HOOKIN STONE, YORKSHIRE.

On Wednesday, March 15th, 1837, a chapel was opened at Hookin Stone, Haworth, Yorkshire, capable of accommodating about 350 persons. On that day and on the following Sabbath, Sermons were preached by the Rev. J. E. Giles, of Leeds, Wm. Fawcett, of Sutton, and Dowson, of Bradford. This is the third Baptist interest in the township, and owes its origin to the exertions of two or three individuals who felt a deep concern for a dark part of the neighbourhood. The place is well attended, and has a school of 170 scholars connected with it. The collections amounted to nearly 80*l.* on the occasion. If friends who live in populous towns and in the vicinities of destitute places were to look out for opportunities of commencing new interests, it would, in all probability, tend greatly to the enlargement of the denomination.

ST. IVES, HUNTS.

On Wednesday, May 24, 1837, the new Baptist chapel in this town was opened for divine worship; when three sermons were preached; that in the morning, by the Rev. F. A. Cox, D.D. LL.D.; that in the afternoon, by the Rev. W. Gray, of Northampton; and that in the evening, by the Rev. Eustace Carey;—who, at a short notice, kindly consented to supply the place of the Rev. J. Harris, of Epsom, who had engaged to preach, but was prevented

by the loss of his voice. The hymns were given out, and the devotional services conducted by the Rev. W. Wright, J. K. Holland (Indep.), Britton (Westleyan), Crofts, Peters, Manning, J. Simmons, A.M., Bailey, and W. Garner, minister of the place. The congregations were large. The evening service was held in the Independent chapel (kindly lent by the Rev. Mr. Holland and his friends), the new place being too small for the occasion. Collections were made after the three services, which amounted to about £40.

On the following Sabbath, two sermons were preached in the new chapel by the Rev. W. Gray; after which, nearly £6 were collected.

The new place is a neat and substantial building; forty-six feet long, inside, twenty-four feet wide, and twenty-two feet high, with a deep gallery in front. The walls are of fourteen inch brickwork; and the cost of the erection, &c. £600; of which sum, about £200 remain unpaid. Any contribution towards the liquidation of the remaining debt, may be paid to the Rev. J. Dyer, Feu Court, W. Paxton, Esq., 9, Gray's Inn Terrace, Gray's Inn Lane, or Messrs. Prescott, Grote and Co., Bankers, London, for the St. Ives' case.

W. GARNER.

LANGIBBY, MONMOUTHSHIRE.

May 9th and 10th, a new meeting-house was opened at Langibby, in the county of Monmouth. Tuesday evening, two sermons were delivered by Mr. J. Michael, Sion chapel, and Mr. T. Leonard, Magor.

Wednesday, at ten, Mr. Thomas, Newport, and Mr. Thomas, Pontypool, preached; at three, Mr. E. Jones, Castletown, and Mr. Evans, Pontrhydryn, preached; at six, in the evening, Mr. Evans, Caerleon, and Mr. Williams, Trosnant, preached; other friends engaged in the devotional exercises of the occasion.

WOOLLASTON, GLOUCESTERSHIRE.

On Tuesday, May 30, 1837, a neat little meeting-house was opened for divine worship on Park Hill, Bowlash, in the parish of Wollaston, Gloucestershire (a delightful spot, but proverbial in years past for the ignorance and wickedness of its inhabitants).

Sermons were preached on the occasion by Mr. Nicholson, of Lydney, T. Rees and T. Jones, of Chepstow, E. E. Elliot, of Lydney, and J. Jones, of Blakeney; Messrs. Rodway, of Beech

Hill, Dorney, of Nupend, Nicholson, Rees, Elliott, and Jones, engaged in the devotional services.

The gospel has been introduced among the villagers of Bowlash, by the zealous and disinterested labours of an individual in humble circumstances, a member of the Baptist church at Chepstow. After meeting with them in their cottages for several years, he has succeeded in erecting this little sanctuary, which is regularly vested in the hands of trustees, of the Baptist denomination, for the preaching of the everlasting gospel, by which "the wilderness and solitary place shall be made glad, and the desert shall rejoice, and blossom as the rose."

NOTICES.

On Thursday, July 20, 1837, three sermons will be preached in the new Baptist chapel, Waltham Abbey. The Rev. J. Leifchild, of Craven chapel, will preach in the morning, the Rev. E. Steane, of Camberwell, in the afternoon, and the Rev. S. Brawn, of Loughton, in the evening. Services to commence at a quarter before eleven, a quarter before three, and half-past six. Collections will be made after service to reduce the debt incurred by the erection. An omnibus will leave the Four Swans, Bishopsgate Street, at 8 o'clock in the morning. Fare 2s. each way. A cold dinner will be provided. The minister and friends of the place wish gratefully to acknowledge the kind and liberal assistance they have received from friends of different denominations, both at home and at a distance. The expenditure has been more than £1,300, and the present debt does not exceed £320. By their own persevering exertions, and the farther kindness of a generous public, the friends hope in a little time to see the whole liquidated.

The Anniversary of the Baptist chapel, Kingston, Surrey, will be held, by divine permission, on Tuesday, July 4, 1837, when the following ministers stand engaged to preach:—Mr. W. B. Boves in the morning, Mr. P. Dickerson in the afternoon, and Mr. I. M. Daniell in the evening. Services to commence at eleven, three, and half-past six o'clock. Dinner at the Adam and Eve Inn, at 2s. each, and tea at 6d. each.

A Public Meeting of the Baptist Building Fund will be held at Devonshire Square chapel, on Tuesday, July 11th. Chair to be taken by Joseph Fletcher, Esq., at half-past six o'clock.

PADSTOW.

The attention of our County Home Mission Committee has long been directed towards Padstow; a town situated on our north coast, and containing a population of (I believe) about 2,000 souls. A member of the church in Falmouth has been resident there for many years past; and, having been joined by his brother about four years since, the two families united in instituting and conducting a prayer-meeting, to which a few neighbouring friends were invited. On these occasions the Scriptures were read, accompanied by a few extemporaneous remarks, or succeeded by a printed sermon. The divine blessing rested on these services, and two of the elder brother's sons were "the first-fruits unto God." These were baptized in the harbour, by Mr. Spasshant, of Redruth, on a profession of faith in our Lord Jesus Christ; and their example of obedience to the truth, was followed by five or six others in the course of a few months. The writer had the pleasure of baptizing six, in the same place, the early part of last year. Thus, a little church has been gradually raised, composed of eighteen members; who continue to assemble in a large room, in order to promote, to the best of their ability, each other's edification, and to sustain the ordinances of public worship. But the want of a regular ministry of the word is deeply felt and deplored. "The hungry sheep look up, and are not fed." The multiplied engagements of the ministers of other churches, combined with the remote distance of Padstow, render it utterly impracticable for them to meet the necessities of the case: they, therefore, earnestly and affectionately appeal to those brethren who may be disengaged, hoping that some of them may be disposed to cultivate a field, which the Lord has so evidently "delighted to bless."

The writer will be most happy to furnish further particulars to any applicant; and to negotiate on the part of the Padstow church, and other Christian friends in the county. The immediate occupation of this promising and interesting section of the Saviour's vineyard.

W. F. BURCHELL.

Falmouth, June 24, 1837.

IRISH CHRONICLE.

JULY, 1837.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, Walworth; Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; Messrs. MILLARD, Bishopsgate Street; SANDERS, High Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; BURLS & Co., Lothbury; Rev. C. ANDERSON, Edinburgh; Rev. Mr. INNES, Frederick Street, Edinburgh; Rev. J. FORD, 6, Upper Charlemont Street, Dublin; Mr. J. HOPKINS, Bull Street, Birmingham; Mr. J. H. ALLEN, Norwich; and any Baptist Minister, in any of our principal towns.

Many of the following extracts will be read with interest: one or two of them prove that in some places, the Irish understanding only their mother tongue, can alone be benefited by hearing and reading the Scriptures in that language.

From WILLIAM CAVANAGH to REV. J. ALLEN.

Carramore, May 11th, 1837.

SINCE my last I have every reason to be thankful to Almighty God, that has spared my useless life, and has enabled me to discharge the duty that awaits me, of reading and explaining the everlasting gospel to perishing mortals. 27th, I went to the Police Barracks, at Puntoon, to read, a distance of eight miles, and on my return home on the same day there was a funeral in the village of Ballymacreadmond. I remained some time talking to above twenty persons on the certainty of death, and the uncertainty of life, pointing out man's fall by his disobedience, and his need of a Saviour. Whilst thus employed, a man with a sledge and crowbar commenced breaking down the side of the house that was opposite the south. I asked him the reason of throwing down the wall of the house; he answered very seriously, that he wanted to take the remains of his mother out on the south side of the house, that it was not lucky to take any corpse out on the north side, and as the only door that was in the house fronted the north. Such is the opinion of numbers, with many other superstitions, which the compass of a letter is too small to contain; I desired him to wait for a little time till I could talk to him, for he seemed to be in haste: I commenced by asking him the following questions: "Did the priest tell you to do so, or the friar, or bishop, or any of the heads of the church, as they call them?" His answer was no. Well, said I, who told you that there was more luck on one side of the house than the other; Do you recollect your own catechism; he said he did. At this time upwards of one hundred persons were present, all Roman Catholics. Where is God? His answer

was, that he was in all places: "but, said I, you denied that by your opening another way to take out your mother's remains: you would make me think by your way of doing, that Satan was on one side of the house and God on the other; or that the house was divided between both: has not God as much power at the one door as at the other? the Hindoos, or the Laplanders, or those that never heard that Christ Jesus came, into the world could do no more: shame! shame! to see such practices in the island, that is called the isle of saints:" here I had an opportunity of explaining the gospel, and at the same time, I think that if I had began to read the Scriptures, that many of them would not have paid such attention. At length his father came, and began to heat him off, and say to me, that I was right, that God was in all places. I remained speaking to them for better than two hours; they all listened with the utmost attention, and said, that if the poor were permitted to listen to the Bible readers, there would not be so much blindness in the country; one or two others spoke out, and said that it was hard to expect any other from them, seeing that they had no school in that part of the country, nor any instruction, but hear mass on Sundays, that's all for the week, and we do not understand one word that is said: our children are and will be as ignorant as ourselves for want of instruction.

May the Lord of the harvest send more labourers into his vineyard, that those poor destitute mountaineers may come to the knowledge of the truth, and be saved!

From R. MULLARKY to REV. J. ALLEN,
under date 15th May.

In the village of Quarrifield, in the house of P. Haran, one of our Sabbath
2 Z

readers, I read and endeavoured to explain the first chapter of I Cor., in the hearing of some Roman Catholics, and made some remarks on the 30th verse, "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption." In Spotfield I also read, and had a religious conversation with the inhabitants, and left religious tracts in several parts of that neighbourhood. They listened with attention and some of them were seemingly delighted at hearing the Scriptures read in their own language.

Next day I travelled through many parts of the parish of Kilmactigue, read and talked to several persons regarding the one thing needful. I explained the gospel in the hearing of several persons in the house of Pat Cornon. He lives near the verge of Loughtalt, and he appears to be on the inquiry after the truth. He wishes for an Irish Testament. I left him a religious tract, and I intend to visit him frequently. A few days ago I returned after visiting our schools in the neighbourhoods of Ballina, Foxford, and Castlebar. I purposely changed my usual way. I made it my business to call in Gurtummamuck, where we formerly had a school. There I read and conversed with the inhabitants in Irish; very many of them do not understand English.

From M. MULLARKY to Rev. J. ALLEN.

Ardnaree, May 15th, 1837.

I am happy to inform you that there is an unusual thirst evinced by Roman Catholics for the Irish Scriptures, and some of the good seed has evidently fallen into good ground, and is bringing forth fruit to the glory of God. A young man of the name of Ruene, a Roman Catholic of this town, appears convinced of the errors of Popery, and seems anxious to avow his sentiments publicly; but I am not anxious, lest his impressions should not be genuine. For a length of time he is diligently searching the Scriptures, and takes great pleasure in reading tracts. Hitherto he was notorious for drunkenness and disobedience to parents; but now his neighbours are astonished at his sobriety and industry, and his affection and obedience to his father and mother. This leads me to hope that the Lord in his great mercy has plucked him as a brand from the burning.

From PATRICK GUNNING to Rev. Mr. THOMAS.

May 1, 1837.

The tracts which you gave me I have disseminated. A Roman catholic, on reading that little tract named "What art thou?" after he had read to the middle of the second page, paused for a considerable time, and, lifting up his eyes towards heaven, he said, "Oh, how important it is; what am I, a poor ignorant creature?" but when he had read over the whole of it, he requested that I would lend him the tract, saying, "I shall return it safe whenever you call for it." I gave it to him by way of lending it, that he might set the more value.

From WM. CAVANAGH to Rev. JAMES ALLEN.

April 17, 1837.

For the last twelve months I have frequently visited the house of James Scott, Burnfield, and held prayer-meetings. A woman of the name of Mc Munn's attended regularly to hear the sound of the everlasting gospel, was seized suddenly with a severe fit of sickness. She sent for me better than three miles to go to see her. As soon as I arrived home, I went to see her. She expressed all the joy that tongue can express, of an entrance into that rest which remains for the people of God. Her son asked if he should go for the minister; but she said that he could be of no use to her, and the journey was long, being better than four and half Irish miles off. "I have," she repeated, "after these fifty-six years being at church, and in the company of ministers, never taken one single thought of my heart being so wicked, nor was I ever told by my minister. His reading of written sermons never will take any effect on the heart; they are cold and lukewarm. I must confess the truth, that it was the Lord that sent you to this part of the country. You are the only means, in the hands of Almighty God, that has brought me to see my lost state, and also has caused me to rejoice and triumph in truth." I prayed with her. The following morning I visited her. She was no more; but left no doubt of her changing this world for an inheritance that fadeth not away. May the God and Father of our Lord Jesus Christ, grant the aid of his Holy Spirit, to accompany his own word to all who shall hear it!

From SAMUEL CROSS to Mr. THOMAS.
Ballycar, May 15, 1837.

Rev. Sir,

I am happy to inform you, that for some time past, I have had various interviews with a young gentleman, of the name of Bendon Vandeleur, of Ralahine, who was a deist; and not only that, but a most abandoned profligate. He is now, I hope, through God's grace, inquiring after divine knowledge. It seems, in his youth he read the Scriptures (may the Lord grant it may be to a good effect), for he seems to have a great recollection of many portions of them, and speaks on them with great freedom. I spoke to him of the awful state in which he was; pointing out to him, from the Scriptures,

the dreadful sentence pronounced by the Almighty against all unbelievers, and impenitent sinners, of which he seemed to take no great notice at the time. But when we next met, I introduced the subject again. He seemed more inclined to listen. We spoke on the peaceable kingdom of Christ, and of the restoration of Israel. He immediately quoted this passage in Isaiah xi. 6, 7, 8, 9, "The wolf also shall dwell with the lamb, and the leopard shall dwell with the kid," &c. At the next time I met him, he seemed to me as if he was reading the Scriptures. May the Lord grant that they may be deeply impressed on his mind, and that he may be brought to a knowledge of the truth as it is in Jesus.

CONTRIBUTIONS.

From May 19 to June 19.

Collected by Rev. D. Rees:	
Newport, Merionethshire:	
Small sums	0 8 0
Thomas Wall	0 10 0
Awsfield	0 10 0
Wells	0 2 6
Evan Mongan	0 5 0
John Lewis Tydy	0 5 0
Samuel Phillips	0 2 6
Edward Sames	0 2 6
Daniel Tombs	0 5 0
Richard Mullock	0 2 6
George Gething	0 10 0
Stephen Perkins	0 5 0
	3 8 0
Caerleon:	
John Jenkins, Esq.	1 1 0
Wm. Jenkins, Esq.	1 1 0
Mr. J. Jenkins, don.	0 10 0
A Friend	0 2 6
John Jenkins	0 5 0
Wm. Jenkins	0 5 0
Mary Hiley	0 5 0
Mr. James	0 2 6
David Prosser	0 2 6
Small sums	0 3 6
Mrs. Jenkins	0 2 6
	4 0 6
Pontrhydryn:	
W. Conway, Esq.	1 0 0
Pontypool:	
W. W. Phillips, Esq.	0 10 6
W. Phillips, Jun.	0 2 6
Four Phillips	0 2 6
Small sums	0 3 6
Ann R. Jenkins	0 2 6
Andrew Williams	0 5 0
Mrs. Jones	0 1 6
Mrs. Morgan	0 2 6
John Williams	0 3 6
Friend	0 1 0
Mrs. Welkers	0 2 0
Thomas Jones	0 2 6
A Friend	0 10 0
Benjamin Lewis	0 2 6
A Friend	0 1 0
	2 13 0
Abersychan:	
Rev. S. Price	0 2 6
C. Arthur	0 2 6
Joseph Duffield	0 2 6
Isaac Hily	0 5 0

Rev. John Jones	0 2 6
Isaac Price	0 1 0
J. Saunders	0 2 6
Isaac Morgan	0 2 0
	1 0 6
Abergavenny:	
Jacob Wyke	0 2 6
John Daniel	0 2 6
Mrs. Phillips	0 2 6
Mrs. Conway	0 2 6
Mr. Morgan	0 2 6
Mr. and Mrs. Woodall	0 5 0
	0 18 6
Collection at English Chapel:	
Church	0 16 0
A Friend	0 2 6
Baptist Church, Dawlais	1 0 0
Small sums	0 4 0
	2 2 6
Swansea, May 8th:	
Thomas Walley, Esq.	1 0 0
D. Walter, Esq.	1 0 0
Rev. D. Rhyntypbic	0 5 0
Henry Ball, Esq.	0 10 0
E. Jenkins, Esq.	0 10 0
Thomas Walters, Esq.	0 10 0
Walters Vosse	0 10 0
Daniel Evans	0 2 6
Mr. Thomas	0 5 0
Small sums	0 9 0
Friend	0 1 0
	5 2 6
Llanelly:	
Collection at Belin Vale	0 17 6
Ditto at Zion Chapel	1 3 0
W. Chambers, Esq.	1 1 0
W. Thomas	0 5 0
J. W. Dawkins	0 3 0
John Evans	0 2 6
Mrs. Samuel	0 2 0
A Friend	0 2 6
John Williams	0 2 6
C. C. Rees, Esq.	0 2 6
H. D. Davis	0 2 0
Small sums	0 6 9
David Hughes	0 10 6
John Dennis	0 2 6
John Thomas	0 2 6
A Friend	0 5 0
	5 4 9
J. Hiley Morgan	0 2 6
Mr. Watkins	0 2 6
A Friend	0 2 6

George Barrett	0 2 6		Mr. Spenser	0 2 0	
Small sums	0 3 6				3 0 1
Collection at Flauwenarth	1 15 0		Hereford :		
		2 8 0	J. Smith, Esq.	0 5 0	
Collection at English Baptist Chapel	0 9 0		David Davies	0 2 0	
William Phillips	0 10 0		A Friend	0 2 0	
Thomas James Griffiths	0 5 0		Miss Honper	0 5 0	
D. Probert	0 3 0		A Friend	0 2 0	
Mrs. James	0 5 0		Friend	0 2 6	
Mr. Griffiths	0 2 0				1 0 0
John Williams	0 5 0		J. Lewes, Esq.	0 5 0	
Thomas Griffiths	0 10 0		S. Wall, Esq.	0 5 0	
Mr. Parry	0 2 0	2 12 0	Morgan and Hoskins	0 5 0	
			John Hill	0 3 0	
Collection at Welch Chapel	1 0 0		Mrs. Biggs	0 2 0	
Wm. Robins, Esq.	0 2 0		Mr. Barnett	0 5 0	
Robert Fothergill	0 2 6		Mr. Russell	0 1 0	
J. Lewis	0 2 0				1 6 0
Small sums	0 3 0		Coleford :		
A Friend	0 2 6	1 12 6	James Thomas	0 10 0	
			I. Nicholson, Lydney	0 5 0	
Merthyr :					0 15 0
B. Williams	0 5 0		By Mr. Mc Carthy :		
Collection, Zion Chapel	1 10 0		Lord Castlemine	1 0 0	
Ditto, Ebenezer Chapel	0 13 0		Joseph Lemon, Esq.	1 0 0	
Henry Charles	0 5 0		Doctor Pierce	1 0 0	
David Lewis	0 2 0		Mr. John Johnstone	0 5 0	
Mr. Prothro	0 5 0		Richard Adamson, Esq.	0 5 0	
Mr. Richardson	0 2 0		William Cooper, Clifton	0 5 0	
Mrs. Williams	0 2 6	3 11 10	Mrs. Bagnall (deceased)	1 0 0	
			Miss S. Adamson	0 5 0	
W. Chambers, Jun.	1 0 0		John Barlow, Esq.	0 5 0	
Eleazar Williams	0 2 6		Wm. Bagnall, Esq.	1 0 0	
John Roberts	0 2 6		Miss Ann Robison	0 10 0	
A Friend	0 3 0		Mrs. Clarke	0 5 0	
Theodore Broom	0 5 0		Thoroughgood Heath, Esq.	0 10 0	7 10 0
John Thomas	0 2 6	1 10 0	Truro :		
			Rev. E. Clarke	1 0 0	
Caermarthen :			Mrs. Frost	0 5 0	1 5 0
J. P. Watkins, Esq.	0 10 0		Broughton and Wallop, by Rev. H.		
J. Williams	0 5 0		Russell		5 6 7
D. Morris, Esq.	0 10 0		Mr. John Paxton, Berwickdon	2 0 0	
James Morris	0 2 6		A. Z.	don.	2 10 0
William Lloyd	0 5 0		Collected at Newbury, June 13, 1837 :		
Mr. Phillips	0 2 6		By Rev. John Tyso :		
J. Roberts	0 2 6		Brown, Mr. J.	1 1 0	
Mr. Taylor	0 5 0		Bunny, Mrs.	1 0 0	
Mr. Morgan	0 10 0		Ekins, Mr.	0 5 0	
I. T. Webb	0 2 6	2 15 0	Ekins, Mr. J.	0 5 0	
			Friend	0 5 0	
Daniel Plythens, Esq.	0 5 0		Gale, Mr. E. E. W.	1 1 0	
T. Morris, Esq.	0 10 0		Graham, Mr. R. F.	0 10 6	
Small sums	0 2 6		Harbut, Mr. W.	1 0 0	
Lewis Morris	0 2 6	1 0 0	Hedges, Mr. T.	1 0 0	
			Keens, Mr. W.	0 5 0	
Leominster :			Keens, Mr. and Miss	0 5 0	
M. Jones	0 10 0		Nias, Mrs.	0 5 0	
G. Trewman	0 5 0		Norris, Mr. R.	0 10 0	
Samuel Southall	0 5 0		Sargent, Mrs.	1 0 0	
A Friend	0 2 0		Webb, Mr.	0 2 0	
Mrs. Roe	0 2 0		Winker, Mrs.	1 0 0	
Mr. Locke	0 2 6		Collections	2 7 0	12 7 0
Mr. Evans	0 2 0				
E. Slade	0 7 6		Cambridge, by R. Foster, Jun. Esq. :		
Thomas Barrar	0 2 6		Collection after Sermon by Rev. E.		
J. Watkins	0 2 6		Stovel		20 2 0
Small sums	0 15 7				

A parcel of useful articles of clothing, and children's books has been received from Mrs. Blight, and the friends at Hackney Terrace, for the Baptist Female Irish School, at Relhins, Mayo ; it is gratefully acknowledged, and has been forwarded as directed.

A parcel of female clothing has been received, for Baptist Irish Schools, from some kind friends at Louth.

MISSIONARY HERALD.

CCXXIII.

JULY, 1837.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CHITPUR.

The Secretary has much pleasure in publishing the following letter, which he lately received from a highly respected friend, conducting a seminary for young ladies in the neighbourhood of London. He cannot but hope that others may be disposed to follow so excellent an example.

We have thought the Chitpur Christian boarding-school a suitable object of interest to those who are likewise receiving a course of instruction in a Christian boarding-school; and herewith we transmit to you the sum of £1. 5s., being the amount of one quarter's collection, in small monthly sums, of 2d. 3d. and 6d. per month, contributed, for the most part, by the children and young people of this school.

The object we propose to ourselves is, to support *one* boy at the institution referred to, whose name we should like to know: we do so in the prospective hope, that he may become a Missionary to his countrymen, to turn them from idols, to the living and true God. Believing that one of the most effectual modes of serving the cause of Christ abroad, is to promote the instruction of the natives themselves, with a view to their becoming preachers of the gospel of our Lord Jesus Christ, we desire to identify ourselves with the spiritual interests of the boy whom we support; that we may remember him in our petitions at the throne of the heavenly grace, in the earnest hope, that he may not only be saved himself, but subsequently become the means of saving others also.

DIGAH.

From Mr. Lawrence to a Member of the Committee.

As it respects missionary efforts in this

neighbourhood, things remain much the same as they have been for some time past. There has been preaching in the bazaars and chapels as formerly, excepting that I have been occasionally interrupted during the past month by domestic affliction. Nothing, whatever, of an encouraging nature, has transpired amongst the natives; I have, therefore, concerning them, no pleasing intelligence to communicate. The gospel meets with their malignant opposition and ridicule, or is heard with stoical apathy. The prince of darkness sits enthroned in the hearts of all around us, and exerts his destructive influence almost as much upon the Europeans as upon the heathen. With a few exceptions, the words of the apostle are literally true of all classes of the inhabitants of this station. "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way. There is no fear of God before their eyes."

Nov. 11th. I have not yet been able to procure a boat to go up the river as I intended, and I fear I shall not obtain one before the latter end of this month. Hadjipore fair is now approaching, and Europeans keep their heathen neighbours in countenance, by getting up horse-races, balls, &c. on the occasion; in consequence of which all the boats are hired or engaged for their accommodation. I did intend to visit another fair this year of a similar description, held at the same time, near Buxar, but I think I must now make up my mind to go and take my old standing at Hadjipore. On the 14th and 15th, the Kartik Puja, as it is called, will take place. Kartik is the son of Shib and Durga, and god of war. He is represented as a handsome young man riding on a peacock, holding in his right hand an arrow, and in his left, a bow. A clay image of this god is worshipped on the 14th at night, once at every watch, and the following day it is thrown into the river. No bloody sacrifices are of-

ferred to it. Married persons desirous of offspring, are amongst the principal worshippers of Kartik, whose power is believed to be unlimited in conferring that boon. The beauty of Kartik is quite proverbial amongst the Hindoos, who, when they wish to describe a handsome man or boy, generally say, "he is Kartik personified."

The foul blot of the English government, in giving open encouragement to the rites and ceremonies of idolatry and Mahometanism is not yet wiped away. The Christian servants of government, both civil and military, are required to attend these abominable festivals, with a view of showing them respect! And in some instances, they are actually required to present offerings and do homage to idols!

In August last, a number of gentlemen in the ecclesiastical, medical, civil, and military branches of the service united with the "free merchants" in presenting a petition to the governor of Madras, beseeching him to use his influence with the supreme government, to enforce the injunctions of the court of directors to withdraw the influence of government from the support of idolatry, and to grant relief to tender consciences of the public functionaries, who, in despite of these orders, are still constrained to assist at the performance of these idolatrous rites. Strange to say, the governor, so far from concurring in the prayer of the petitioners, is understood to have refused it, and to have referred the matter to Calcutta in dudgeon. When will the governors of this world learn wisdom, and rule in righteousness?

Yesterday I baptized three soldiers,

making six altogether, of the 31st regiment. We have now a church of fourteen members, not all Baptists, but I have reason to believe, all sincere followers of the Lord Jesus Christ; and it is probable that more will join us shortly. The society which was in the regiment when it came to Dinapore, has recently, through internal contentions and want of proper discipline, been entirely dissolved. Previous to its dissolution many of the more pious and devoted members were so disgusted that they withdrew, and a few came to me and begged that I would consent to become their pastor, "for they were like sheep without a shepherd, and were afraid that, if left to themselves much longer, they should soon be devoured by the wolves, who had entered in amongst them in sheep's clothing." Some of those who wished to unite in church-fellowship were not Baptists, but having seen the baneful influence which names and distinctions of sects have upon soldiers, and the great improbability of their remaining steadfast in their profession and walking worthy of the gospel without some one to guide them, for they are almost all like children, I determined to form a church into which all should be admitted, without distinction of name or sect, who should give satisfactory evidence of repentance towards God, and faith in our Lord Jesus Christ, and to call it the church of Christ in his majesty's 31st. regiment. Greater responsibility will now devolve upon me, and more of my time and energy will be required, if I continue at this station. O! that I may have grace to discharge my engagements conscientiously and efficiently.

JAMAICA.

The Annual Association of our Churches, in this Island, was held at Savanna-la Mar, on the 14th of March. Particulars of the Meetings have not yet reached us, but the following Tabular Statement, exhibiting the progress of the Mission during the year then closing, ought surely to excite lively thanksgivings to the God of all grace. An addition of *three thousand* members, in one year, is such a rate of increase as we have not yet seen in our native land. May the time soon arrive, when the whole church of the Redeemer shall enlarge itself in an equal, or even superior degree!

TABULAR VIEW

OF THE

Churches, Stations, Schools, &c., in connexion with the Baptist Mission in the Island of Jamaica.

STATIONS. In what County and Parish Situated.	Ministers.	Station commenced.	Church formed.	Increase from Mar. 1.						Decrease 1836 to 1837.	Number of Members.	Number of Inquirers.	SCHOOLS						
				Baptized.	Received.	Restored.	Died.	Dismissed.	Withdrawn.				Excluded.	Teachers.	No Scholars.			Lies of Marrages.	
															Day.	Evening.	Sunday.		
SURRY COUNTY.																			
Belle Castle, St. Thos. East	J. Kingdon	1831	1831																
Morant Bay		1831																	
*Long Bay		1835																	
East Queen Street, Kingston	F. Gardner	1816	1816	73	17	54	42	6	25	17	2911	1453	Whitehorne	289	111	34			
Port Royal, Port Royal		1822	1826		2						156	80							
*Clifton, St. David's		1836																	
Hanover Street, Kingston	J. Tinson	1826	1826	30	3	10	11	4	8	7	540							40	9
Yallahs, St. David's		1830	1830	52	16	5	7	5	5		348								7
Mout Charles, St. Andrew's	Whitehorne	1824	1827																
*Braudon Hill		1835																	
*Scott's Hall, St. Mary's		1834																	
MIDDLESEX COUNTY.																			
Spanish Town, St. Cath.	J. Phillippo	1819	1820	244	16	11	9	7		13	1901	600	{ J. Kirby	203	16	422	77		
Passage Port				64							500		{ E. Newell			156			
*Sligo Ville											350		M. Mc Vicar	31	64	65			
*Kissendale											200		et alii						
Jericho, St. Thomas	J. Clarke	1824	1830	292	4	15	7	1		49	1081	874		18	171	66	16		
Mount Hermon		1834	1834	124	8	1	6	3		6	230	422		18	67	140	5		
Springfield, St. John's		1834	1834	32		2	2	1			60	195		7	10	100	10		
Guy's Hill, St. Thomas		1834																	
Moneague, St. Ann's		1834	1835	6	5	1					34	147							8
Old Harbour, St. Dorothy	H. C. Taylor	1824	1825	363	3	7	15		8	10	785	210	F. Mosely	50					26
Ebony Chapel, Vere		1829	1829	81		20	9			12	320	150							
Four Paths, Clarendon		1834	1834	323	11	4	1				519	580							18
Port Maria, St. Mary's	Vacant by the death of E. Baylis.	1827	1828								521								
Oracabessa											336								
*Bagnal's Vale	E. Baylis.																		
Saint Ann's Bay, St. Ann's	T. F. Abbott	1829	1830	10	12						56	570						164	3
Ocho Rios		1829	1830		14						74	455						130	
*Coulart's Grove		1835										152							
Brown's Town	J. Clark	1830	1831	78	1					1	117	605						211	64
*Bethany		1836										240							56
CORNWALL COUNTY.																			
Stewart Town, Trelawny	B. B. Dexter	1829	1829	48		1	7			9	329	520							80
Rio Bueno		1829	1829	31		2	5			9	320	486							50
Falmouth	Wm. Knibb	1829	1827	228	3	13	19			22	1402	812	T. E. Ward	198				515	41
*Refuge		1831										213	J. M. Lachlan	99				251	
*Waldensia		1836										160	T. Levermore	54				112	
Montego Bay, St. James	T. Burchell	1824	1824	418	23	41	37			23	2432	1311	F. Andrews	221				712	69
*Shortwood		1830										610						203	22
*Mount Carey, Hanover		1835										506	I. C. Hayles	110	93	617	6		
*Bethel Hill, Westmorland		1835										492	Misses Reid	35				221	12
Gurney's Mount, Hanover		1829	1829	110	11		3			1	360	503						259	33
*Fletcher's Grove		1835																	150
Salter's Hill, St. James	W. Dendy	1824	1825	174	9	10	18	6		9	939	990	W. Dendy	237				336	06
Bethephil		1835	1835	42	2	5	6			7	306	346	W. P. Russell	52	30			251	43
*Greenwich Hill		1834																	84
*Marion Town		1835																	
Sav-la-mar, Westmorland	J. Hutchins	1829	1829	21	2	1	1			2	238	450							
Fuller's Field		1827	1828	4			1				22	150							
*Mountain Side		1836																	
Lucea, Hanover	Vacant by removal of	1831	1830	84							401	490							
Green Island	T. F. Abbott	1831	1835	12							71	312							
*Mount Zion		1835																	
				2950	160	205	212	44	46	213	16820	16146			1622	451	1549	1881	

N.B. Those marked with an asterisk * are Preaching places, at most of which Churches will be formed during the present year; the others are Churches.

The Evening Schools consist chiefly of Adults; and the Sunday Schools also include classes of Adults.

No return has yet been received from St. Thomas in the East, Mount Charles, or Port Maria, though one is expected from the former place.

† This number includes Apprenticed Children, who attend irregularly, as they can find time.

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				Baptized.	Received.	Restored.	Died.	Dismissed.	Withdrawn.			Excluded.	Teachers.	No. Scholars.			Lies of Marriages.	
														Day.	Evening.	Sunday.		
SURRY COUNTY.																		
Helle Castle, St. Thos. East	J. Kingdon	1831	1831	..	..	..	..	..	..	..	..	..	..	..
Morant Bay	..	1831	..	..	..	..	..	..	..	..	..	..	..	..
*Long Bay	..	1835	..	..	..	..	..	..	..	..	..	..	..	..
East Queen's Street, Kingston	F. Gardner	1816	1816	73	17	54	42	5	25	17	2911	1453	Whitehorne	289	111	34		
Port Royal, Port Royal	..	1822	1826	..	..	..	..	..	..	..	150	80	..	..	..
*Clifton, St. David's	..	1836	..	..	..	..	..	..	..	..	..	..	..	..	..
Hanover Street, Kingston	J. Tinson	1826	1826	30	3	10	11	4	8	7	540	..	..	..	40	9	
Yallahs, St. David's	..	1830	1830	52	16	5	7	..	..	..	348	..	..	..	..	7	
Moult Charles, St. Andrews	Whitehorne	1824	1827	..	..	..	..	..	..	..	..	..	..	..	..	..
*Brandon Hill	..	1835	..	..	..	..	..	..	..	..	..	..	..	..	..	..
*Scott's Hall, St. Mary's	..	1834	..	..	..	..	..	..	..	..	..	..	..	..	..	..
MIDDLESEX COUNTY.																		
Spanish Town, St. Cath.	J. Phillippo	1819	1820	244	16	11	9	7	..	13	1901	600	J. Kirby	293	16	422	77	
Passage Fort	..	..	..	6	..	..	..	..	..	..	500	..	E. Newell	..	..	125	..
*Sigo Ville	..	..	..	..	..	..	..	..	..	..	350	..	M. Mc Vicar	31	64	65	..
*Kisondale	..	..	..	..	..	..	..	..	..	..	200	..	<i>et alii</i>	..	..	..	..
Jericho, St. Thomas	J. Clarke	1824	1830	299	4	15	7	1	..	49	1051	874	..	18	171	66	46	
Mount Hermon	..	1834	1834	143	8	1	6	3	..	6	230	..	..	18	67	140	15
Springfield, St. John's	..	1834	1834	32	..	2	2	1	..	..	60	195	..	7	10	100	10
Guy's Hill, St. Thomas	..	1834	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Moneague, St. Ann's	..	1834	1835	2	5	1	..	..	..	..	5	34	147	..	..	..	..
Old Harbour, St. Dorothy	H. C. Taylor	1824	1825	363	3	7	15	..	8	10	785	210	F. Mosely	50	..	..	20
Ebony Chapel, Vere	..	1829	1829	81	..	20	9	..	..	12	320	150	..	..	..	..	..
Four Paths, Clarendon	..	1834	1834	323	11	4	1	519	583	18	
Port Maria, St. Mary's	Vacant by the death of E. Baylis.	1827	1828	521	
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*Bagnal's Vale	E. Baylis.	
Saint Ann's Bay, St. Ann's	F. F. Abbott	1829	1830	19	12	50	570	164	3	
Ocho Rios	..	1829	1830	..	14	..	..	..	..	..	74	455	..	..	..	130	..
*Coulart's Grove	..	1835	..	..	..	..	..	..	..	..	152	..	..	..	..	..	..
Brown's Town	J. Clark	1830	1831	78	1	..	..	..	..	1	117	605	..	..	..	211	64
*Bethany	..	1836	..	..	..	..	..	..	..	..	..	246	..	..	..	56	..
CORNWALL COUNTY.																		
Stewart Town, Trelawny	B. B. Dexter	1829	1829	48	..	1	7	..	..	9	329	520	..	..	..	..	80
Rio Bueno	..	1829	1829	34	..	2	5	9	320	486	50	..	
Falmouth	Wm. Knibb	1820	1827	228	3	13	19	22	1402	812	T. E. Ward	198	..	515	..	
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*Bethel Hill, Westmorland	..	1835	493	Misses Reid	35	..	221	12
Gurney's Mount, Hanover	..	1829	1829	110	11	..	3	1	360	503	259	35	
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Bethphill	..	1835	1835	42	2	5	6	7	306	346	W. P. Russell	52	30	251	49	
*Greenwich Hill	..	1834	84	1	
*Marion Town	..	1835	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sav-la-mar, Westmorland	J. Hutchins	1829	1829	21	2	1	1	6	..	2	238	450	..	..	..	..	..
Fuller's Field	..	1827	1828	4	..	..	1	..	..	..	22	150	..	..	..	..	..
*Mountain Side	..	1836	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Lucea, Hanover	Vacant by removal of T. F. Abbott to St. Ann's	1831	1830	84	..	..	..	..	..	..	491	490	..	..	..	..	..
Green Island	..	1831	1835	12	71	312	
*Mount Zion	..	1835	
				2950	160	205	212	44	46	213	16820	16146			1622	471	549	1880

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The Evening Schools consist chiefly of Adults; and the Sunday Schools also include classes of Adults.

No return has yet been received from St. Thomas in the East, Mount Charles, or Port Maria, though one is expected from the former place.

† This number includes Apprenticed Children, who attend irregularly, as they can find time.

ST. ANNS.

Our readers may remember that Mr. Abbott, formerly of Lucea, removed to this more easterly part of the island, on the decease of our lamented friend, Mr. Coulart. On arriving at his new station, he writes as follows, under date Oct. 12.

St. Ann's Bay, Oct. 12th, 1836.

I arrived here with Mrs. Abbott and child, on the 6th instant, and preached at Ocho Rios, last Sabbath. I expect to go to the Pedro mountains to-morrow, to purchase some land, on which I hope, at no very distant period, to erect a plain substantial chapel, though at present, for want of funds, we must be content with a shed.

The claims of St. Ann's Bay and Ocho Rios churches being great, I shall not be able to visit the Pedros so frequently as is desirable; yet it is highly necessary to pay some attention to our numerous friends in that district, many of whom reside 18 or 20 miles hence, and cannot, therefore, often come to the Bay.

Our temporary place of worship in this town, and the one at Ocho Rios, are crowded to excess, whenever we have public service in them, and prospects of usefulness at each place are truly encouraging.

If it please my heavenly Father to continue to bless me with health and strength, I pray that I may be more than ever disposed to devote myself unreservedly to his service, and that I may daily live under a deep sense of the awful responsibility of having the care of souls.

Death has this year entered our mission circle, and taken away two eminently holy and devoted men, and a most interesting child, who were loved by all who knew them. O that we who are still spared, may be as ready as the dear departed, to meet the king of terrors; then living or dying we shall be the Lord's.

On the death of Mr. Baylis, Mr. Abbott went over to Port Maria, to visit the bereaved flock. Of his journey he gives the following account.

St. Ann's Bay, Jan, 30th, 1837.

I have just returned from St. Mary's, and hasten to address you respecting the interesting churches in that parish, now destitute of a spiritual instructor, by the removal of our lamented brother Baylis. Yesterday, at 7, A. M., I conducted a prayer-meeting at Port Maria. Immediately after breakfast I proceeded to Oracabessa, Mrs. Baylis accompanying me, and preached at 11, A. M. to not less than 900 persons, from Ps. xxiii. 4; and at 2, P. M., from 2 Cor. v. 1; the feeling manifested by the church and people, was solemn and deeply affecting.

They mourn over the loss of their faithful and now-sainted pastor, not as those without hope, but as a mother over the corpse of her first-born; and their unaffected expressions of grief, convinced me how greatly they loved him. One said to me, "We feel, Sir, not only that we have lost a minister, but a father, for he did more than preach the gospel to us; he gave us advice in all seasons of perplexity, and strove to promote our domestic peace, and temporal welfare;" others, in their peculiar dialect, exclaimed, "him too good to we,—him labour too hard for we," and their appearance, and that of the chapel, all clad in decent mourning, showed how highly they respected his memory. They entreated me to request you to send a minister for them as soon as possible, and, my dear sir, I do sincerely trust you will speedily comply with this request. I urged on them the necessity of continuing to render pecuniary aid to the mission cause, by laying by a sum weekly, as God prospers them, so as to liquidate the debt on their chapel, and, that being accomplished, to aid their sister churches in supporting a minister, and this they expressed the utmost readiness to do.

You will admit, dear Sir, that 800 hearers at Oracabessa, as many at Port Maria, and, I believe, more than half that number at Bagnalls, who annually raise a sum that would, were they out of debt, be sufficient to support a minister, and defray contingent expenses, deserve a minister. Port Maria is 30, and Oracabessa, 23 miles hence, and the roads are exceedingly had, it will therefore be impossible for me, having three stations in this parish to attend to, to go thither as frequently as the people wish, or as I could desire.

I cannot omit mentioning a pleasing incident that occurred during my journey. There not being any accommodations for sleeping on the mission premises, at Oracabessa, brother Baylis usually returned to Port Maria, after the services of the Sabbath. I, however, had on my way, to and from Port Maria, to spend a night, and part of two days at a lodging house, where I met with much kindness, and all the supplies for myself and horses that I needed. On asking the landlady, a member of brother Baylis's church, for her bill, which, according to the usual rate of charging in Jamaica, would have been something considerable, she replied, as nearly as my memory serves me, to the following effect: "No, my minister, after the good word I have heard, I could not charge you any thing," and clasping her hands, added with great energy, "O no, I should be a very wicked woman to make

any charge." I interrupted her by saying, that although I had to incur extra expenses in travelling so far from home, yet I could not expect that she should bear them, as I had no doubt she contributed as much in proportion to her circumstances as the other members of the church; to which she replied with a warmth of feeling that I shall not soon forget. "My minister, though I am an ignorant person, and cannot read much, yet I can read enough to know, that if we are Christians, we ought to entertain even strangers, and much more the ministers of Christ—I feel more than rewarded in the pleasure of serving you, and know that I have not done, cannot do enough for the servants of that Saviour who has done so much for me." Much more of the same import fell from her lips, during a half-hour's conversation, and I parted with her fully satisfied of this, that however much I might be disposed to shrink from applying her commendations to myself, I could not err in believing, that she had given all she could, or was required, to a professed disciple, in the name of a disciple, and that she will not lose her reward.

Feb. 1st. Just as I had written the foregoing, I was attacked with a fever, and compelled to take to my bed, from which, the fever having abated, I now rise to close this for the post. I cannot add more at present, than earnestly to implore you to remember *Lucea*, and *Port Maria*. Do not abandon these flourishing stations. If you do not speedily send us help, you must expect to hear shortly, that some of us are laid aside through over exertion, or perhaps numbered with the dead.

More recently still, we have received the following intelligence from one of our valuable female missionaries, Mrs. Clark of Brown's Town, which has hitherto been in connexion with St. Ann's Bay. We insert this the more readily, because it supplies useful information, such as is frequently called for by the Christian ladies, who so materially help the cause of negro education, by preparing articles to be sold abroad, for the benefit of the schools.

Brown's Town, May 8th, 1837.

As Mr. Clarke is at present more than usually engaged, he has wished me to acknowledge the receipt of a case containing lamps, and sacrament cups. Also a small box of articles, specified to be for the benefit of the St. Ann's schools. We have accordingly divided them between the various St. Ann's stations, those now under the care of Mr. Abbott, as well as

our own, for which please to return our warmest thanks to the friends of Badcox-lane, Frome, who have thus kindly assisted us in the cause of education.

It has been intimated to me, that our good friends at home wish to know what kind of articles meet with the most ready sale. Our congregations principally consist of plain, working people, who have little or no time to make apparel for themselves or their children to appear on the Sabbath in the house of God. Any kind of plain clothing they would be glad to purchase. Such as children's frocks, chiefly with *long sleeves*, (as most of them wear only this one garment) and some of the commonest kind of cloaks, such as the charity cloaks worn in England. They have here seldom anything of this kind to shelter them from heavy rain and dew: little check shirts for boys, would also sell, and coloured cotton handkerchiefs, which the women tie round their head instead of a cap or bonnet. There were a few of these in a box which I brought out from Miss Hanson, for Mrs. Coulart, which I sold immediately. I feel much more pleasure in selling the people these kind of things, than in tempting them to lay out their money for little fancy articles, which can be of very little or no service to them.

We do not feel it our duty to establish a day school at Brown's Town, as there is a Mico school already in the town, which is very judiciously conducted. We wish rather to commence one in the mountains, where there is an immense population, without the means of obtaining instruction at any other time, than the short period which we can spend with them every alternate sabbath when there is preaching there, or by sending them to Brown's town, which is more than 12 miles from the Booth, and a great many of the people live several miles beyond that, so that we feel deeply the importance of doing something for them. It would be painful to see them brought up in sin and ignorance as their parents have been; if the parents had the time, they are not able to instruct their offspring. We are stationed where we have them within our reach, and must we pass by on the other side, and leave them to themselves for want of means to help them? I hope this will not be the case.

We have been trying for some time to obtain a little house, but cannot succeed. There is no alternative but having a small place put up, on part of the land on which the booth is erected: we want to be a place suitable for a school; at which we could spend part of our time in

attending to the people, and occasionally have evening service. If we could possibly raise the means to do this it would be of material advantage. We know of a pious female who would be competent to teach and take charge of the children, and also, of a young man, a member of the church, who would go to assist two or three days in the week; both are persons of colour: Mr. and Mrs. Coultart entertained a high opinion of the female we have in view. She has an afflicted mother, who would rejoice to see her only child thus engaged. The poor mother is not likely (to all appearance) to survive long and I do feel desirous of engaging one under such circumstances, who is herself anxious to be preserved from the strong temptations to evil, to which an unprotected female is in this country awfully exposed, and which, if some of our English friends could but witness, would melt their hearts to pity and relieve.

Our mountain station is, indeed, an interesting one: but our accommodations are so rough, that our health is at risk. On the last Sabbath we were in the mountains, the rain descended in torrents; I was three times compelled to break up a Testament class, of about 20, or 25 males and females, whom I was endeavouring to instruct. The slight thatch which covers the booth, shelters us from the sun, but is no protection from the heavy rain which falls in the mountains. Although I had a thick travelling cloak and umbrella, they did not preserve me from getting wet. As soon as I could get to the little room under the booth, I found it somewhat better, but the rain penetrating in many places. We have no place near that we can go to change our raiment, or to sleep; whatever the weather may be, we must go in the morning and return in the afternoon of the day. The people are very anxious to receive instruction, and we both feel deeply interested in them.

At Brown's Town we have much to encourage us to further activity in the Redeemer's cause. Our Sabbath school continues to increase, and among the adults there appears to be considerable progress made in reading. I devote as much of my time as I possibly can, and feel it to be a great privilege to be thus employed.

On the Sabbath day, after the morning service, I meet a great number of females, many of whom are too old to learn to read, and some who can attend at no other time. I read Watts's Catechism to them, which they repeat after me, and from frequently questioning them, many have a good knowledge of it: I am also endeavouring to teach them some hymns

in the same way. On Monday evening I have about ten who can read in the Testament, and are anxious to understand what they read. On Wednesday evening I have a larger class to read the Scriptures to, and to try to instruct in the way of salvation. I have 62 on my list for this class, but all cannot regularly attend. I commenced this class with only four, meeting them in my bed-room, having at that time no other place, but increasing numbers have now obliged me to occupy the school room: here we meet in peace, shut up from the gaze and interference of the world; they are happy meetings, and I trust that they have the approbation of the Most High, and will be followed with his divine blessing.

If I had not already taken up so much of this letter, I should have felt much pleasure in making known to you, several things of an interesting nature. I may, I think, venture to mention one: it left an impression on my own mind, which cannot be easily effaced. A few weeks since, two black women, who are field negroes, came, and asked to see me. I enquired of them what they wanted; they replied, 'we come to beg Missis to talk to we about we poor souls. I asked if they had been at chapel on the past Sabbath, and had heard what the minister said to them? The tears rolling down their black faces, they said, yes, Mrs. it be that make we come: Massa say, if we don't have new heart we can't go heaven, and Mrs., we know we don't have new heart, we come to ask Mrs. how to get; we try to pray for it same as Minister tell we, but we heart so dead, so bad, wont let we pray to Jesus: we want the new heart, Mistress. After talking to them and reading a few passages of Scripture, I told them to come again soon—they have been; they appear to act consistently: at the last interview, one of them told me, 'her tongue very hard, trouble her very much, it make her go and try to pray to God to make it soft, that she may not again speak hard words to her children, or any person.' I cannot now mention any other case, but beg to be forgiven for writing so long a letter.

DESIGNATION OF A MISSIONARY.

OUR appeal for help to send an additional missionary to the Bahamas having been kindly answered, the committee have appointed Mr. Thomas Applegate to these islands. Mr. A. was educated at Stepney College, and has subsequently been exercising his ministry, with acceptance and success, in connexion with a recently formed church at Shefford, Bedford.

The designation took place at Westbury Leigh, Mr. Applegate's birth-place, on

Thursday, May 18, on which occasion the Rev. — Harris, Independent minister of Westbury, commenced the service by reading the Scriptures and prayer. Mr. Winter, of Bristol, delivered the introductory discourse, and Mr. Walton, of Trowbridge, asked the questions, which were answered in a very concise and satisfactory manner. Mr. Russell, of Melksham, offered the ordination prayer, and Mr. Gough, of Westbury Leigh, the missionary's former pastor, delivered the charge. Mr. Ross, a missionary lately returned and from Berbice, concluded the impressive interesting services of the day by prayer.

The congregation was very large, and a liberal collection was made at the doors in aid of the funds of the mission.

EAST KENT AUXILIARY.

The Annual Meeting of the East Kent Auxiliary was held at Folkestone, on Wednesday, May 31, Mr. Parnell, of Ashford, the treasurer, in the chair. The attendance was good, and a spirit of Christian zeal appeared to animate the brethren assembled. A statement of the operations and necessities of the mission

was made by the Secretary, who alluded to the returns of the number of members as given in the letters from the associated churches read in the course of the day, and suggested whether the Society might not hope, in future, to receive from the district a sum equal to a penny a week from each member. The proposition was received with much cordiality, and the following resolution, proposed by the Rev. J. M. Cramp, of St. Peter's, and seconded by his worthy father, the Rev. T. Cramp, was unanimously adopted.

Resolved, That the contributions of this Auxiliary shall, by the blessing of God on our endeavours during the ensuing year, be raised to an amount at least equal to one penny per week from each of the members of the churches belonging to the East Kent Baptist Association.

We shall be rejoiced and encouraged to find this example taken up and acted upon throughout the kingdom. The plan has one great advantage—it is simple and definite. Were it universally adopted, the committee would be enabled very considerably to extend their exertions both in the East and in the West.

LIST OF LETTERS LATELY RECEIVED.

EAST INDIES.—Rev. W. Yates, Calcutta, Oct. 29; W. H. Pearce, Feb. 13, April 27; G. Pearce, Dec. 23; J. Thomas, Jan. 25; E. Daniel, Colombo, Jan. 23; Rev. H. Bedy, Patna, Oct. 3; J. Williamson, Sewry, Oct. 19.

WEST INDIEE.—Rev. J. Clarke, Jericho, February 22, April 13; J. M. Philippo, Feb. 25, Mar. 14, J. Tinson, Feb. 25, May 2; B. B. Dexter, Feb. 21, Mar. 14; Mrs. Baylis, Jan. 30, Mar. 15; W. Knibb, Feb. 3, Mar. 20, April 21; H. C. Taylor, Feb. 20, Mar. 20, April 5; J. Rcid, Mar. 28; J. Hutchins, April 4; T. F. Abbott, Jan. 30, Mar. 14; J. Kingdon, March 28; Mrs. Coultart, Feb. 23, April 1; W. Whitehorne, April 7; W. Dendy, Feb. 7, May 5; T. Burchell, Feb. 20, 21, April 24, 25, May 2; Mrs. Clark, May 8; S. Oughton, Feb. 21; J. Clark, Feb. 21;

J. Burton, Jan. 12, Feb. 11, Mar. 8, 15, April 29, May 3; E. Quant, Feb. 19, April 6.

SOUTH AFRICA.—Rev. W. Davis, Dec. 14.

Contributions received on account of the Baptist Missionary Society from May 20, to June 20, 1837, not including individual subscriptions.

Liverpool, Auxiliary Society by Wm. Rushton, Esq.	130	0	0
Chipston, Collection, &c. by Rev. T. Gough.....	23	0	0
Hemel Hempsted, Collections, &c. by Rev. T. Hopley	22	3	0
Kenninghall, Friends, by Mr. Roper.....	5	2	6
Northamptonshire, Sundries, by Rev. W. Gray	7	0	1
Gravensend, Friends, by Mr. Mills	0	12	8
Leicester, Charles Street, by Mr. Garryer	18	18	6
East Kent, Auxiliary, by Rev. J. M. Cramp	37	12	0
Canterbury, Collection, by Rev. J. Dyer	5	12	9
Eythorne, ditto, ditto	3	12	9
Lutterworth, Friends, by Rev. J. G. Hewlett.....	4	0	0
Broughton and Wallop, by Rev. H. Russell	21	1	11
Baptist Free School, Took's Court, by Mr. Kendrick	4	7	1
Bessel's Green, Subscriptions, by Mr. Knott.....	2	1	0
Rye, Friends, by Rev. A. Smith	2	0	0
Bucks Association, by Rev. P. Tyler	24	3	0
Trowbridge, Subscriptions, by Mr. Wearing	19	14	0
Westbury Leigh, Collected at Mr. Applegate's designation	14	16	0
Bath, Subscriptions, by Rev. O. Clarke	6	0	0
Watford, Auxiliary Society, by Mr. Young	7	5	9
Hackney, Auxiliary Society, by Mr. Luntley	34	9	10

DONATIONS.

Gurney, Thomas, Esq.....	50	0	0
Alliquis, for a Missionary to Ceylon.....	5	0	0
Southwark, Negroes' Friend Sec. by Mrs. Kitson, For Falmouth	5	0	0
Montego Bay	5	0	0

Mr. Ward, <i>Greenon</i> , for a Missionary to Ceylon 2nd. don.	10	0	0
Friend, by Mrs. Kitson	0	5	0
Paxton, Mr. John, <i>Berwick</i>	3	0	0
A. Z.	2	10	0
Rev. Richard Knill, for Ceylon	1	0	0
Proceeds of various articles of Jewellery	7	1	0
Cason, Mr. W., <i>Eye</i> , for <i>Piedmont</i> Chapel	1	0	0
<i>Turks' Island</i> ditto	1	0	0
Risdon, Benjamin, Esq. <i>Bislingham</i>	10	0	0
Watkins, Mr.	0	10	0

LEGACY.

Harris, Mrs. Jane, late of <i>Ware</i>	45	0	0
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(Executors Messrs. John Radmall, and Wm. Meeres.)

The kind friend who forwarded the contributions from Kenninghall, (a village in Norfolk), acknowledged in the above list, send with them the following letter. We publish it, in the hope that others may "go, and do likewise."

"Being, a short time since, presented with 5s. by a female friend, to forward to you to aid the foreign mission. I thought it good to detain it in my own possession for a time. At a convenient season I named it in public (though I was forbidden to mention the name) and I continued to speak of it, in season and out of season, till the 5s. increased to £5, which you will receive with this note. I am, at this moment of writing, interrupted by a friend coming in (knowing I was going to write you), with half a crown to add to the above-named sum; we are a poor people, and our prayers are upon it, and following it."

TO CORRESPONDENTS.

It is earnestly requested that the Treasurers of our Auxiliary Societies, and other friends who may have received money for the mission, will forward the same to Fen Court without delay.

We have much reason to be thankful for the many valuable contributions of useful and ornamental articles, for various foreign stations, from our female friends, since our last announcement; viz.

Two boxes from Mrs. Edwards, and friends, Nottingham, for Mrs. Burchell; one box from Camberwell, for Mrs. Knibb; one ditto from Mrs. and Miss Grey, Jersey, for Mr. Phillippo; one ditto from Mrs. Clements, and Miss Sarjeant, Leytonstone, for Mr. Burton; one ditto, from ditto for Mr. Henderson; a parcel, for Mr. Henderson, from M. K. W., Camberwell; a box from Mr. Middleditch and friends, Ipswich, for Mr. Hutchins; a parcel from Mrs. Pritchard, of Deal, for Mr. Knibb; a box, for ditto, from the Ladies of Mr. Innes's Congregation, Edinburgh; two boxes from Mr. Adey and friends, Leighton Buzzard, for Mr. Burchell and Mr. Knibb; a box from Mrs. Williams and friends, Reading, for Mr. Phillippo; another from the same friends, for Mr. Dendy; and a box from friends at Dunstable, by Mr. Gould, for Mr. Burchell.

Parcels of Magazines, Reports, &c., have been received from Samuel Jackson, Esq. Dorking; Mrs. M. Thomas; and Miss Huntley. A parcel of elementary books for Canada has also been received from Mr. J. F. Winks, of Leicester.

"Please acknowledge for me, in the Herald, the receipt of a box of fancy articles from Mrs. Batten, Mrs. Weymouth, and friends at Plymouth, and two boxes from Watford; (will write them early.) Please also express my sincere thanks to the friends at Birmingham, for their pecuniary aid. I was not aware who were the donors till about ten days ago; would write them immediately, but I hope to see Mr. Sturge before long; they will, I trust, excuse the delay. Be kind enough also to correct a very false impression that has been made and circulated by some, 'That we are overstocked with the articles, and are not in need of more.' The wreck of the Etheldred was a great loss to us last year; and my annual responsibilities, on account of day schools, exceed £500 currency, for which I receive no assistance from the Society. My application to friends at home, has been for help by presents of fancy and useful articles, (which have been very productive) so as not to divert the pecuniary means from the funds of the Society. I feel sincerely thankful to any friend who has so kindly assisted us; nor could I continue my present operations, much less extend them, were such aid withdrawn." *From Mr. Burchell.*

Our kind friends at Swansea are referred to the letter of Mrs. Clark, inserted in our present number.

Mr. Dyer begs to state to his ministering brethren through the country, that he has no share in the management of the Aged Ministers' Society. He merely, for the sake of convenience, receives and transmits the subscriptions of the members. Those, therefore, who have questions to ask, or suggestions to offer, will be pleased to communicate directly with the secretary, Mr. Edward Thomas, St. James's Parade, Bath.

To the Committee and Friends of the Baptist Missionary Society.

HONOURED FATHERS AND BRETHREN,

Spared by a gracious Providence to reach the land of my fathers, after a residence of nineteen years in India, my first duty is to call your attention to the present state and prospects of the vast British possessions in Hindustan, and to the necessity of making, without delay, such extended efforts for the conversion of its inhabitants as their present new and interesting circumstances urgently demand.

It may appear scarcely necessary to remind you, that the population of India, subject to British influence, is at least *one hundred and thirty-four millions*—a number more than five times the total amount of inhabitants in England, Wales, Scotland, Ireland, and all the neighbouring islands;—that this vast mass of human beings has been for many ages immersed in the grossest intellectual darkness and the deepest moral depravity;—that while all are in some sense dependent upon our Government, by far the greater part are our fellow subjects, and have therefore a peculiar claim on our benevolent regard;—that the missionary may travel among them with perfect safety, making known in any way he thinks proper the glorious news of redemption by Christ;—and that, in proportion as prayerful and persevering efforts have been made for their salvation, God has granted his effectual blessing. These facts you all know, and it may therefore appear superfluous to allude to them particularly; I will therefore only dwell a little on the last remark, that in proportion to the amount of persevering and prayerful effort already made, has *positive success* been realized in India.

It is true that India has not been so productive as some other parts of the heathen world. This, however, is easily accounted for. If you advert to the system of idolatry which there prevails; if you recollect that it is

supported by an educated and numerous priesthood—is rendered attractive by elegant temples and gaudy festivals—is made venerable by sacred books, and by a faith too ancient for its introduction to be calculated—is fortified by prejudices so powerful, by the common belief of multitudes so countless, and by excommunication from social intercourse so dreadful,—you need not have wondered if to the present day scarcely any extensive and decided effects had been discernible. The gospel was preached for fifteen years to the inhabitants of Tahiti by many Missionaries, ere one person professed himself a disciple of Christ; but since then how great has been the progress! In a country like India, where the obstacles are so much more formidable, it would have been no matter of surprise, had the diligent exertions of those who have yet laboured in the field been useful only in the preparatory work,—that of communicating a general knowledge respecting the Gospel among its inhabitants. Had no converts yet been furnished, the delay would only call for more fervent prayer and more strenuous endeavour.

But the result of missionary labour in India, though it has confessedly been trying to the faith of the church, has *by no means been so discouraging as is frequently supposed*. The apparent as well as the real success has been increasing every year. Not to travel out of your own operations, and instance Tinnevely, Travancore, and Ceylon, encouraging stations of other denominations, I may refer in illustration of this remark, to the experience of my missionary associates in Calcutta. In the year 1817, you will recollect that five European brethren, (whom I joined in 1818,) formed a union for the more effectual prosecution of their important duties in that city and neighbourhood. From that time to the present, other associates have joined us; but never more than sufficient to make up our previous

losses by death or other causes. The number of European Missionaries has been equal ; but has their success during the same period been always the same ? Far from it. If we divide the years which elapsed from December, 1817, to December, 1836, into three equal periods, we find the following result :—Up to the middle of the year 1824, when our beloved fellow-labourer, Mr. E. Carey, was compelled through ill-health to leave India, we were privileged to baptize only *four* natives, and including their families, and enquirers, the total number of professing Christians in connexion with us, was but *ten*. During the next period, the number baptized was increased to *thirty-six*, and of professing Christians to *one hundred and eighty* ; while from 1831 to December, 1836, when I left India, the number baptized was *one hundred and twenty*, and of those who had renounced idolatry, and regularly attended Christian worship, nearly *five hundred* : several of whom stood proposed for baptism. Adding all together, you will find that the “little one” has almost literally become “a thousand.” The apparently unsuccessful labours of the first period produced fruit in the second, while they also continued to increase the amount of usefulness in the third. The increase each year is now equal to what it was during the first ten or twelve, and through the ripening influence of past labours, as well as of present efforts, and above all, the increasing number and higher qualifications of the native preachers who are rising around us, there is every reason to hope that the progress of the Mission, with the same number of European labourers, will very soon be equal in one year to what it now is in ten or twelve. Let not then the Christian church allow itself for one moment to despair of the conversion of India. In so large a country, extensive and lengthened labour will of course be necessary in laying the foundation of the Christian temple ; but in due time it certainly will arise, and then the grandeur of its dimensions, and the number of its worshippers, will amply repay every sacrifice which it may have required.

I am constrained to mention two other con-

siderations, which urge the necessity of acting *without delay*. These are, first, the present circumstances of the brethren now labouring in India, especially in Calcutta and its neighbourhood ; and secondly, the interesting yet critical state in which, at the present moment, the people you wish to benefit are placed.

I mention, first, the peculiar circumstances of your Indian Missionaries, especially the “Calcutta Brethren.” The brethren designated by the latter term, you are well aware, do not all reside in Calcutta, nor are their exertions at all confined to that vast metropolis and its immediate neighbourhood. Messrs. Yates, Penney, and myself resided to the South East of the city ; Mr. Carapiet one mile, and Mr. Ellis four miles distant to the North, all on the same side of the river Hughli ; while Mr. G. Pearce occupied a station at Sibpur, two miles to the West of us, and Mr. Thomas another* at Salkiya, further distant from us to the North West. Besides this, the exertions of the brethren have been long extended to the stations of Lakhyantipur and Khari, thirty-five and fifty miles to the South of the city, where one of them would gladly reside, did not experience and medical advice lead to the conclusion that such a step would soon be fatal to European health. Now if I mention the various duties devolving on the brethren I have left, you will readily perceive that they are far too numerous and important for their limited strength, even when that is increased by the valuable aid of Mr. De Monte and several native assistants.

Not to dwell on the pastoral duties of the English Church in the Circular Road—the daily superintendence of the numerous pupils in the Benevolent Institution—and other engagements which bear indirectly, though very sensibly, on the conversion of the natives, and require all the strength of two brethren ; even

* Other changes, in addition to the removal of Mr. Thomas to Calcutta, to superintend the Press during my absence, have probably taken place ere now ; but as they were not completed when Mrs. P. and myself left, I prefer describing the state of things before our departure.

the direct Missionary labours to which they are called are far beyond their ability.

At the end of last year they had under their pastoral care distinct *churches of native brethren* in Calcutta, Chitpur, and Haurah, as well as at Lakhyantipur and Khari.

They were occupied in *daily services to the heathen* in the native languages, in Calcutta and its vicinity, as well as at fairs, markets, and other assemblies, held at numerous villages near our distant country stations.

They had under their care two most promising *boarding schools*, on the plan of the American brethren at Ceylon, containing respectively nearly fifty boys and forty girls, all the children of native Christians, who are boarded and clothed, as well as educated, at the Institution.

They superintended a very flourishing *seminary for Hindu youth*, in which there were no less than two hundred and fifty boys and young men, receiving an excellent education in English, as well as Bengali.

They had also under instruction two distinct classes of catechists, *as students for the native ministry*: some, converted in middle life, who are diligently instructed in their own language; and others, pious youths who have been educated at the Boarding School in English, and are afterwards supplied with additional instruction on theological subjects. The first class are designed for usefulness in villages, and among the great mass of the population; while the latter will be prepared to labour, and defend the truth, if necessary, in the city, among the better educated part of their countrymen. Both classes, of course, are instructed to preach fluently in Bengali.

The efforts of the brethren in the *translation of the Scriptures* are important and responsible. Missionaries of all denominations have adopted their version of the Bengali Testament, and have affectionately urged them to further exertions in this department; and they have now to carry through the press a new version of the Old Testament, just translated, and are pledged to the publication, as soon as possible, of the whole Scriptures, with marginal refer-

ences, in the same language. They are also preparing a version of the New Testament in Sanskrit, the learned language of the Hindus, and in Hindustani, the dialect most extensively spoken by the Mohammedans, throughout Hindustan.

Anxious to aid the usefulness of the Religious Tract Society, and the American Sunday School Union, they are engaged in *translating and carrying through the press various Tracts and larger religious works*, to be printed at the expense of those excellent institutions.

In addition to the above, the brethren have the management of a large *Printing Office*, in which upwards of a hundred persons are employed in casting types, and in printing and binding useful and religious works, in various languages. At this establishment thousands of Gospels, and above two hundred thousand Tracts and School Books, have been lately printed every year; and by means of its labours considerable pecuniary aid is afforded to the benevolent operations of the Mission.

No one but those who have nursed all these undertakings from their infancy, and have seen their happy influence on the progress of the Gospel in India, can conceive the bitter regret with which the brethren contemplate the possibility of any of them being interrupted or discontinued. I am sure, however, that all of you would be deeply grieved to see efforts the most promising relinquished, and the anxious endeavours of many years abandoned just at the moment when they are attaining evident usefulness. Yet it is my duty to inform you, that *each engagement hangs merely on the life and health of a single individual*; so that, should it please God to remove any one of the brethren from his post by sickness or death, that department of labour for which he is chiefly responsible must, in all cases, be lamentably crippled in its efficiency, and in most cases entirely abandoned. To carry on the present exertions of your Calcutta Missionaries, several of whom you are aware, have passed the meridian of life, or are considerably debilitated by the influence of the climate, additional labourers must be sent *without delay*.

But the support of present engagements only will not satisfy my brethren or myself. We earnestly long to have the scale of our exertions greatly enlarged. More preaching to the heathen is required, and should be supplied. Intelligent native youth flock to receive Christian instruction, and ought to be educated. The preparation, constant revision, and gradual improvement of biblical translations, demand redoubled assiduity. Existing native churches and professing Christians require constant care, to secure their moral and spiritual improvement, and should receive more unremitting attention. Branch stations in other villages must be established, and further exertions for the scriptural and general education of native preachers are of paramount importance. For all these purposes additional Missionaries from Europe are urgently required, and cannot surely be denied us!

Nor do the Calcutta brethren alone require assistance. Mr. Leslie, your devoted Missionary at Monghyr, is very anxious for the conversion of the people inhabiting the Bbagalpur Hills, and is desirous to have an associate at Monghyr, who, during his visits to these people, may pay attention to his native church. This would allow Mr. Leslie to spend the cold season among the Hill people, whom he considers, like the Karens of Burmah, "a people prepared for the Lord;" and furnish the means of instructing at Monghyr some of their youth, who might as school masters (and native preachers if converted) be diffusing a knowledge of the Gospel among their countrymen during the other parts of the year, when their climate would be fatal to a European.

It is also highly important for the Society to establish a well-supported station in the *upper provinces of India*. It has, throughout this vast district, only three Missionaries, each occupying a distinct station, and having, therefore, little or no support from his brethren. Each one has also the care of an English church and congregation, which however contributive to general usefulness, must necessarily divert much time and attention from native work. The light diffused among the heathen by a sin-

gle Missionary in such circumstances is almost lost in the surrounding darkness, and on his death or removal by sickness is often entirely extinguished. It is surely time that after so many years the Society should have one station at least in Upper India, in which preaching to the heathen, efficient day schools for their youth, boarding schools for the children of native Christians, and systematic exertions to prepare for future usefulness a body of native preachers and catechists, should all be attended to and from whence, as is the case at Calcutta in the *lower provinces*, branch stations at convenient distances might be established and efficiently superintended. You will not wonder that for this purpose we ask three or four Missionaries. Our blessed Lord always sent *two* of his disciples together, even into Judea, where the inhabitants spoke the same language, believed in the same scriptures, and were expecting everlasting life through a promised Saviour. Surely where a language is to be acquired, the divine authority of our scriptures to be proved, and the very idea of *eternal* life to be first introduced to the attention of a people, three or four Missionaries cannot be deemed too many. I may mention too, that the *success* of such a combination of effort in different parts of India; as well as reason and scripture, show its expediency, and call upon you without delay to avail yourselves of it.

I must add, secondly, that the *peculiar circumstances in which the native population are at this moment placed*, demand prompt and extended efforts for their salvation.

It is evident to all acquainted with the state of Native Society in Calcutta, that a great and interesting change in the Hindu mind has been long going on; but it has been lately far more clearly and rapidly developed than before, and now requires corresponding exertions on the part of Christians to give it a right direction. A new era, it is evident, is now bursting on India. The labours of former years are producing an extensive and beneficial influence; and an impetus has been communicated to the native mind which can never be repressed. In some places, the institutions

of caste are generally, though not openly violated; and in others, they have already fallen into contempt. A taste for European science and literature has been excited, which in its influence promises to be most important. Such ridiculous statements with regard to geographical and astronomical facts are given in the sacred books of the Hindus, that every youth who acquires only elementary scientific knowledge, soon suspects them to be false; his religious opinions being derived from the *same works*, doubt is gradually excited, which the increasing knowledge of every day tends to strengthen, till before his education is completed, Hinduism is discovered to be utterly an imposture. Hence the pupils who receive an English education are all becoming, or have already become, complete unbelievers in the popular religion, and must either settle down as Atheists and Deists on the one side, or as Christians on the other. Many thousands of youth are taught at the expense of different Missionary institutions: these are all instructed in the great principles of Christianity, and some almost every month acknowledge the Saviour. But many young people are in very different circumstances. Four colleges in Calcutta, and twenty-three colleges and superior schools in other large cities, have been established at the expense of government, in twenty-three of which, at least *five thousand* native youths are now receiving an English education of a superior order. No instruction in the principles of Christianity, however, is afforded in these institutions; so that, as they begin to see the folly of Hinduism, they become acquainted with no better system of religion, and are thus exposed to the influence of infidelity and vice. Among the youth of this class, the writings of Paine and Voltaire have been diligently circulated by sceptical Europeans, and works of the most licentious character have been sold by unprincipled natives. Rejecting, with its puerile mythology, the moral precepts of Hinduism; uninfluenced by the truths of Christianity, and led to deny even those of natural religion, these young men are in a most dangerous state; and on the efforts

of the Christian church at the present moment must depend, under God, whether they shall pass from the darkness of heathenism into the light of Christian truth and holiness, or be precipitated into the gloomier depths of infidelity, sensuality, and eternal death.

I may add, that their salvation or destruction will not take place *alone*—it must involve that of many others. The late Governor General, Lord William Bentinck, and his successor Lord Auckland, having very judiciously encouraged the English language, in preference to the Persian, in public business, the desire for education in this language throughout India is greater than was ever known before. As an illustration, I may mention, that at the latter end of last year, when a new college was opened at Hughly, a few miles above Calcutta, *fourteen hundred* native youths enrolled their names as English students within a few days. Several native princes, with their chief officers, are already learning our language, and are frequently applying to Calcutta for instructors. To supply the demand from all quarters, numerous teachers are required; and the pupils who are now under instruction in Calcutta, in the government, as well as the Mission schools, being the most advanced, will without doubt be engaged, and in a few years be scattered over all the country as instructors of their countrymen. Even now, almost every boy who receives instruction in English in the day time, communicates it to a class of his relations, or acquaintance, at night; and several advanced pupils, who are still pursuing their studies, unite in superintending a large free school for the benefit of their countrymen. How lamentable will it be, if these young men, becoming infidels, should proselyte their pupils, as they emerge from heathenism, into the same destructive sentiments! How delightful will it be, if through the active exertions of your Missionaries many of them should now be brought to God, and in various situations of influence, which from their superior information they must occupy, should widely diffuse among their countrymen a saving knowledge of the blessed Redeemer! To se-

cure the latter object, no expense, or labour should be spared. A commodious chapel, conveniently situated for their attendance, should be immediately erected, and lectures and sermons in English and Bengali should be delivered by one or more Missionaries, with express reference to their feelings and circumstances. Efforts of this kind have before been tried by some Missionaries with encouraging success; and now that the number acquainted with English is vastly increased and daily increases, far more abundant success may, under the divine blessing, be confidently anticipated from such exertions.

To supply the immediate wants of Calcutta and the Upper Provinces, you see, respected brethren, that we require eight Missionaries, independent of two others, greatly needed to aid our valuable brother, Mr. Daniel, of Colombo, in his multiplied labours. We beg, therefore, a reinforcement of TEN for India. You surely will not wonder at this request. Since the formation of our Calcutta Union, in 1817, you have sent *twenty-eight* brethren to the West Indies, while only *ten* have proceeded to India, making, with four brethren engaged in the country, a total increase of *fourteen*. During this period *sixteen* who laboured in India have died, or been otherwise removed; so that there are now in India *two less* than there were at the commencement of that period, while in Jamaica there is an increase of *seventeen*. India was the first scene of your Missionary labour—it is immeasurably the largest field of action, and its circumstances are peculiarly critical. I feel persuaded, therefore, that you will now give it the strength it has so long needed and so anxiously implored.

I trust, my dear Sirs, you will not consider the representations I have made with regard to the present interesting state of India, as merely my own views. They are far from being mine alone—they are entertained by the great body of Missionary labourers in India—they are openly declared by intelligent Hindus. All acknowledge with the esteemed Missionaries of the London Society, that “the present is the infancy of India’s thoughtfulness, and

that whatever cast is now given to that thought will be stamped on its maturer years;” and all may be considered as adopting the language of an excellent General Baptist brother, in a letter to myself lately received:—“O what are Christians doing, that they hear not the voice of God, saying, Take India, and convert it now to Christ!” Listen, therefore, respected friends, to our earnest appeal, strengthened as it is by the united testimony of so many competent judges, and grant us for India the assistance which we supplicate.

But I am met by the assertion, that the funds of the Society are more than exhausted, and that unless necessary and promised aid be denied to the West India Missions, no important reinforcement can be sent to the East. The difficulty is embarrassing, but not insuperable. I cannot for a moment recommend, that the important and already successful labours of our beloved brethren in the West should be curtailed; but the aid solicited for India, and there so urgently required, must not be any longer withheld. Suitable men as Missionaries, I am assured by competent judges, are not wanting, and if the necessary funds were available, might very soon be on their way to Bengal and Ceylon. Your respected Secretary is best able to state what amount will be requisite for the outfit, passage money, and other expenses of the proposed number of Missionaries, with their families. If we add to this amount £1000, the probable cost of premises, and the expense of erecting a suitable chapel, ‘with a large school-room underneath,’ for the benefit of the more intelligent and respectable Hindus, it will give the total amount needed as *extra donations*. To this should be added as *additional annual contributions*, what will be necessary for the regular support of the Missionaries sent out, after their arrival. The whole will form, it is true, a considerable sum, but surely not too much to expect where an object so important is at stake. Many individuals, and even some churches, I am aware, are too much oppressed by poverty to do more than they do at present. From such I would only entreat their more

frequent and fervent supplications, that the saving influences of the Holy Spirit may accompany Missionary efforts, especially among the millions of Hindustan. This is all they can bestow, and therefore all that God expects; and from prayers, in such circumstances, we may reap a benefit far greater than gold can purchase. But oh, my brethren, how few there are who cannot, by the exercise of economy, readily give a much larger sum than they have hitherto contributed! Are not many adding house to house, and field to field, or annually transferring considerable sums to the public funds, whose duty it is rather to consecrate their property to the promotion of efforts connected with the glory of God, and the salvation of mankind? Many in their dying moments have bitterly regretted that during their lives they had done so little for the honour of their Lord: but never have I heard of an individual who, when eternity was opening on his view, conceived he had done *too much* for the glory of his Saviour, or the happiness of his fellow-men. Take then, my dear friends, into your prayerful consideration the awful, yet not hopeless case of the perishing millions of India. Endeavour to place yourselves in their situation, and act to them as you would wish, were they in your circumstances and you in theirs, that they should act towards you. Recollect that all you have is the Lord's, and that it best subserves your own true interest when it is employed for His glory. Covet the privilege of doing all the good you can while on earth, and the blessedness of him to whom the Saviour shall say on the great day of final account, "Well done, good and faithful servant! *Thou hast been faithful* in a few things: I will make thee ruler over many. Enter thou into the joy of thy Lord." Think of these things, my friends, and then give as your consciences dictate to be your duty.

In my present state of health I am quite

unable to urge the subject by any public addresses. I trust, however, should the Committee give their sanction to this appeal, that every minister of Christ among us, in his zeal for God and compassion for souls, will give effect to its statements by his personal exertions. Since my arrival in England I have found the present interesting state of affairs in India to be but little understood, even by many contributors to our mission; but when fully brought before their minds, it has generally elicited their sympathy and aid. If, therefore, every minister would kindly read this appeal, with any observations from the Secretary, to his people, and would add such additional remarks as might appear necessary, I cannot but hope that it might tend to excite their lively interest, and secure their liberal aid.

Nor need any of our brethren confine his applications for aid to persons of our own denomination. In a contest with heathenism and infidelity, the progress of one body of Christians is in reality the success of all. Labourers on the spot feel this particularly, and hence in Calcutta, Missionaries of the churches of England and of Scotland, and of the Independent and Baptist denominations, regularly meet together, affectionately to discuss topics regarding their common interests, and earnestly to seek each other's usefulness. To our Christian brethren in other denominations, therefore, an appeal in behalf of India may properly be presented, and their liberal aid solicited. I feel well persuaded that it will be cheerfully afforded.

With earnest prayers that the Lord may abundantly bless all the operations of the Society, whether in the East or West,

I remain,

Respected Fathers and Brethren,
Your faithful and affectionate Servant,
W. H. PEARCE.

POSTSCRIPT.

THE COMMITTEE of the BAPTIST MISSIONARY SOCIETY feel that no recommendation of theirs can add to the force of the truly affecting statement contained in the foregoing pages. It has long been, to them, a subject of deep concern, that the very limited resources of the Society, and the continued, and most urgent demands from other quarters, have rendered it impossible to strengthen their valuable and important missions in the East. Even at present, the ordinary expenses of the Society are far in advance of its income, so as to render some new effort necessary, in order to meet the exigency of the case.

The *character* of this new effort has been decided by a kind proposal from their much esteemed friends, the Rev. W. H. Pearce, and the Rev. Dr. Hoby, of Birmingham. These brethren have expressed their willingness personally to wait on that class of Christian friends, in different parts of the kingdom, to whom Providence has granted the ability of making occasional donations to the cause of the Redeemer, without interrupting, or diverting, the usual course of their beneficence. This generous offer the Committee have gratefully accepted; and, at a quarterly meeting held this day, it was resolved, that as soon as £500 had been realized on this plan, they would send out a missionary to Ceylon; and so afterwards, an additional missionary to the continent of India, as often as the like sum of £500 is paid in, till the whole number required shall have been forwarded.

It is scarcely necessary to add, that it is indispensable that these contributions should in no case entrench upon the usual resources of the Society—which, indeed, most urgently require to be greatly enlarged. The future support of the missionaries whom it is proposed to send out, will also form a large additional item of expenditure; but the Committee dare not suffer this consideration to deter them from what they believe to be an obvious duty. It will be for the churches afterwards to determine whether men sent out to labour with their concurrence, and by their agency, shall or shall not be supplied with the means of frugal support.

The writer will be pardoned for adding, that the health of our beloved friend, Mr. Pearce, is so very delicate, as to render his undertaking this proposed service, an act of unusual self-denial. Friends, therefore, will kindly remember that *public* engagements, either from the pulpit or the platform, are altogether beyond his power; and that, even in social and individual intercourse, his physical weakness must not be overlooked.

JOHN DYER.

Fen Court, July 19, 1837.

Donations for this express object will be thankfully received at the
Mission House.

BAPTIST MAGAZINE.

AUGUST, 1837.

MEMOIR OF THE LATE REV. JAMES HARRIS.

THE subject of this brief account was a native of the village of Guilsbro' in Northamptonshire. His parents were of humble, but respectable circumstances. His mother was distinguished for her genuine and ardent piety; and it is probable that Mr. H. received his earliest religious impressions from the maternal instructions with which he was favoured. When a youth he lived in the family of a respectable banker at Northampton; and his character then was much distinguished for sobriety and moral rectitude, the only thing affording any ground of complaint being that of his reading his Bible too much. The peculiar circumstances and period of his conversion to God are not known: evidence, however, was not wanting to show that the great and needful change *had been* effected in his soul, that he *had* passed from death unto life.

When about the age of twenty-three, Mr. H. became a member of the Baptist church at Guilsbro' then under the pastoral care of the Rev. J. Edmonds. Not long after this event he was called out, under the sanction of his pastor and the church, to the work of the ministry. Not having had the advantage of any thing like an early liberal education, the church and

its pastor generously exerted themselves for the purpose of placing Mr. H. under the tuition of the late excellent and judicious Mr. Sutcliffe of Olney. On the death of Mr. Sutcliffe he was removed to Mr. Blundell's, of Northampton. On leaving the latter place he became connected with the Baptist church at Cranfield in Bedfordshire. After labouring in this sphere, with acceptance and some instances of success, for upwards of four years, ill health compelled him to quit his post. This was a source of great distress to Mr. Harris's mind; for it was the first and indeed the happiest ministerial connexion he ever formed. On the recovery of his health Mr. H.'s next connexion was with the Baptist church at Oadby, near Leicester. Here he continued not more than a year and a half. The cause in this place was low, and some of the members pretty much tinged at that time with high Calvinistic sentiments; a circumstance which rendered the practical and searching preaching of Mr. H. any thing but acceptable, and was a source of deep regret to his mind, a mind thoroughly embued alike with the doctrines and spirit of the gospel of Christ. From Oadby our departed friend removed to

Churchover, a village about three miles from Lutterworth. The church here was of a mixed character, composed partly of Independents and partly of Baptists, though chiefly of the former. And here again this good man had his trials. No one was more fully convinced than he was of the necessity and importance of a strict discipline and of equality of power in a Christian church; but, alas! he soon found that his views on these points could not be carried into effect: he therefore, at the end of about three years and a half, resigned his charge. These remarks are intended to apply to the state of things exclusively as they existed at the period to which they allude. On leaving Churchover Mr. H., about September, 1829, accepted an invitation to become the pastor of the Baptist church at Husbands Bosworth, in Leicestershire; and it is truly painful to remark that here again this excellent and devout man met with little either success or encouragement in his work. The interest of Christ had, in this large village, long been in a lamentably low condition. The excellent Mr. Craps of Lincoln (Mr. H.'s immediate predecessor) had laboured hard to improve it, but apparently in vain. It must however suffice to remark at present, that in this barren field of labour, the heart of our departed brother completely failed him; and therefore, after remaining here for upwards of six years, he again resigned his charge, though without any other in view, in the hope that some one might succeed him, who under the blessing of God, might be more efficient and useful than himself. And thus gloomily terminated the *pastoral* labours

and engagements of this truly good man!

In the spring of last year Mr. H. retired to Leamington for the purpose of residing with a much beloved sister. Here he was mostly engaged on the Lord's-day in supplying the pulpits of neighbouring ministers. A fortnight before his death he was preaching at Henley-in-Arden, where he had been engaged for the few last sabbaths previous to his death. On the morning following he walked home with a friend: the day was exceedingly cold and damp; and it is supposed that he then took a violent cold which settled on his lungs. In the course of a few days an inflammation commenced, which bid defiance to all attempts to check it; and on Lord's day, January 29, 1837, he calmly fell asleep in Jesus.

It is highly gratifying to reflect, that, although the trials through which the departed passed were both numerous and severe, on no occasion was the brightness of his moral character tarnished by anything mean, dishonourable, vindictive, or antichristian. Of no one could it be said with greater propriety than of him that he kept himself "unspotted from the world." His piety was of an ardent and generous character, and greatly distinguished by a spirit of devotion,—prayer, and reading the word of God, being his supreme and constant delight. If any thing faulty attached itself to his character, it was an excess of gravity and prudence, the former sometimes abridging his social intercourse with his Christian brethren, and the latter occasionally causing him to hesitate where he should have acted with promptitude and decision. But these

extremes were partly constitutional, and partly the result of the grief with which he had but, alas! too frequently beheld the opposite excesses.

His talents as a public speaker were neither original nor popular. His discourses, however, were always distinguished by the most important qualities, great simplicity, accurate arrangement, chastity of diction, sound sense, discrimination of character, evangelical sentiment, and evident but unaffected sincerity of heart. And had his hearers generally been satisfied with these, rather than the more superficial and less valuable qualities, Mr. H. would undoubtedly have been a much more acceptable and useful preacher than he was. The great, and perhaps the only defect of his pulpit performances was, the want of energy; and this originated, not in the absence of feeling,—of a deep concern for the salvation of souls,—but in physical debility.

The closing scene of this good man's life was of that mental character as might have been anticipated by those who knew him best, gloomy and perturbed at

first, but serenely bright and triumphant at the last. During the first few days of his affliction his extreme jealousy over his own heart deprived him, in a great measure, of the richer consolations of his faith and hope in Christ; but as the final hour drew on, he recovered his confidence and peace. The blessed Redeemer, whom he had faithfully served in the gospel for nearly thirty years, lifted up upon him the gracious light of his countenance; his darkness and doubts were entirely scattered; and through the exceeding mercy of God, he closed his mortal career with a joy that was unspeakable and full of glory; repeatedly exclaiming to the last, "Mine eyes have seen thy salvation, O Lord! yes, mine eyes *have* seen thy salvation, O Lord!" He was buried in the Baptist burying ground at his native village on Thursday, February 2, 1837, by the Rev. J. Clarke; and his death was improved on the following Sabbath by his intimate friend J. Jones, of Monks-Kirby, from Rev. xxi. 4; "*and there shall be no more death.*"

J. J.

HYPER-CALVINISM DEROGATORY TO THE DIVINE CHARACTER.

To the Editor of the Baptist Magazine.

THE writer of the following article having, a short time ago, met with an individual professing and exulting in ultra-calvinistic sentiments, was peculiarly struck with what he conceived to be the tendency of such notions. In the hope of affording to some of your readers an opportunity of

appreciating the value of such opinions, when measured by the unerring standard of divine truth, he has transmitted to you the substance of what was advanced by this rather singular polemic. It should be premised, however, that your correspondent makes no pretensions to novelty of argu-

ment, or illustration, in the subsequent expression of his own views; at the same time, he does consider himself entitled to the credit of originality, so far as that term is applicable to him, whose reasoning and imaginative powers are assisted by no other books than those which constitute the sacred Volume.

In the course of the conversation to which allusion has already been made, the advocate of hyper-calvinism expressed his opinions to the following effect: "Where is the use of Bible societies, and missionary societies? For what power have the agents of such bodies to melt the heart of stone, or to curb the depraved and sensual appetites? Such schemes have proved a failure, though many have run without being sent; and, speaking comparatively, heaven and earth have been moved to make a few proselytes. If the heathen world in the present day comprise none of the elect, the heathen nations must perish, as did their ancestors of old—whom God would assuredly have called, had they been included in the divine decree concerning election. To tell unregenerate persons to pray is useless; their prayer is an abomination. Any efforts of which they are capable to extricate themselves from the bondage of sin and death, are no more than a solemn mockery. And why should the Lord's people pray for such persons? Can the children of God, by their cries and supplications, divert him from his purpose? Are they wiser or better than he who formed them, and, from all eternity, elected them? Petitions for themselves seem to be of doubtful advantage, and are to be offered

as expressions of adoration and gratitude, rather than as the means of obtaining any sort of favour, since God has predetermined their character and condition; and 'his counsel shall stand fast—he will do all his pleasure.' It is folly for men to attempt to escape from their destiny; for, whether they be responsible for their actions or otherwise (a point which does not appear to be very clearly decided), it is evident that God derives satisfaction from the reprobation of the ungodly. For this cause will he visit all such with strong delusion, that they should believe a lie, and may all everlastingly perish."

Who is not shocked at such a mode of stating, or of perverting the truths revealed in the Scriptures? Who that hears a bare recital of such opinions would not at once exclaim, with a feeling of horror, "Let me fall into the hands of God, and let me not fall into the hands of man?"

To analyse such sentiments thoroughly, distinguishing the truth on which they are based from the error and misrepresentation which are their prominent features, would require a discussion which must extend to an inconvenient length. A brief illustration of the inconsistency of such opinions with the revealed character of God, and with those enlightened principles by which Christians are exhorted to try the spirits, is all that can be attempted here. The disciple for whom the Lord Jesus Christ appears to have felt a peculiar affection, declares, in one of his epistles, that "God is love." How cheering, how delightful is this statement! Another of the apostles affirms, that "God is no respecter of persons," while it is

elsewhere declared, on the same authority, that the Lord is "long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Will these encouraging declarations coincide with the gloomy and heartless tenets of the ultra-calvinist? Again; the Scriptures of the Old Testament represent the Supreme Being as dealing with fallen man in a manner adapted to his character, as possessed of intellectual endowments. He there remonstrates with his disobedient people, reminds them of his desire for their welfare, of the agency which he had employed to reclaim them, "rising up early, and sending" such as should minister to their spiritual benefit. How different are such representations from the maxims and colloquial phrases of those who can see little besides predestination in any part of Scripture! To what purpose, it may be asked, are all the warnings, remonstrances, and invitations contained in the inspired Volume, if a stern and inexorable decree, irrespective of circumstances, unlimited by conditions, and unconnected with means, be the virtual arbiter of every man's destiny? Can it be justifiable to indulge in such speculations, respecting the system of divine government, as may be frequently heard from the lips of indiscreet persons, while the Scriptures affirm that our Lord is a God delighting in mercy? It is declared, by the great apostle of the Gentiles, that God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty. But for what reason has God been pleased to do this?

The same inspired writer gives a direct answer to this question: "that no flesh should glory in his presence." Now, what are the legitimate fruits of hyper-calvinism upon those in whose minds it is cherished? Are not vain-glory and a disposition to judge unfavourably of all who differ from them on doctrinal points, too often the most prominent traits in their character? "In my Father's house," says the blessed Saviour, "are many mansions;" a plain intimation, to an unprejudiced mind, that many will be saved; and that those who are lost, will not be lost because there is no disposition to admit them into the heavenly state, nor sufficient room to accommodate them there. The ultra-calvinist, on the other hand, intimates, by his manner of conversing on this subject, that the number of the saved will be a very small remnant, but that this view of the subject is not a ground of serious regret, since it is consistent with God's purpose in election, and is a somewhat pleasing adjunct to the feeling of security enjoyed by those who conceive that they have already ascertained that they are of the chosen number.

To explain, in consistency with the notions of the hyper-calvinist, in what manner the kingdom of heaven could be said to suffer violence, so that the violent took it by force, appears to be a very difficult, if not an impossible, task. The language, though modified by a figurative acceptance, seems utterly inconsistent with those extreme opinions which would reduce the free agency of human beings to an airy nothing, but is easily reconcilable with a scriptural and rational view of

the doctrine of election, and with the character of God as an all-wise and most merciful Sovereign. It is incredible, that the Saviour of the world would have employed such language, if the views of the hyper-calvinist, which have been detailed above, were consistent with truth, as far as it relates to the recovery of fallen man. He appears rather to magnify the value of what are denominated the means of grace, and to refer to the success which had accompanied those exhortations and services, by which the ministry of John the Baptist, the preacher of repentance, was so eminently distinguished.

The perusal of these remarks may suggest to some a recollection of the terms applied to the traitor Judas, who, "by transgression fell, that he might go to his own place." A satisfactory elucidation of this solemn and striking language, may perhaps afford assistance in the consideration of some other passages in which similar terms are employed. It is to be remarked, that the apostle Peter is referring, in the case of the traitor, to one who had committed a most atrocious crime in relation to his Lord and Master, succeeded by an act of self-murder. There was no indication of true penitence. The circumstances were altogether so extraordinary, the crime was so palpable, the guilt so enormous, that the words of the apostle Peter are both appropriate and natural. A softened statement might have induced doubt in the minds of his hearers, with regard to the magnitude of the crime of betraying their common Lord; or, rather an uncertainty respecting the equity of the divine government, if the doom of such

an offender were regarded as, in the least degree, problematical. But the hyper-calvinist, who speaks of the eternal destinies of his fellow-men with a degree of levity and indifference by which Christian charity is grossly violated, can derive but little countenance from this passage. He is not, like St. Peter, favoured with inspiration; nor does he, like the apostle, limit his denunciations to the vilest of sinners. A mote in the eye of his brother is not less likely to elicit a sweeping declaration respecting a certain class of individuals, than is a spectacle of gross immorality, or flagrant iniquity. In the ardour of his zeal to magnify the electing love of God, he is in danger of attributing to divine grace discordant principles, and marks of contrariety, more suited to the human than to the divine character.

A discussion like that which has now been attempted, may appear to some to partake too much of the character of a strife about words—a controversy which, even if successful, will add but little lustre to the cause of truth and sound reasoning. Let it be remembered, however, that the human mind is greatly influenced by words, and that modes of expression are frequently the origin as well as the vehicles of sentiment. It appears unquestionable, that great injury has been occasioned, by indiscretion or ignorance, in relation to the topics which have now been made the subject of remark. The cause of truth merits all the exertion which human minds are capable of applying to the task of investigation. Controversy, when conducted in a Christian spirit, may become extremely

useful ; for such is the grovelling tendency of the depravity of man, and such the ignorance in which he is enveloped, notwithstanding the light which is derived from the Scriptures, that without the aid and stimulus of written controversy, another dark age, in defiance of the invention of printing, might be expected.

The spirit which has dictated the foregoing remarks does not proceed from a disposition to depreciate, but from a desire to exalt and magnify, the divine perfections as exhibited in the work

of election. With unqualified submission to the truths affirmed in the inspired Volume, the writer would say, "Let God be true, and every man a liar." He does not forget that if the gospel be hid, it is hid to them that are lost; and if he may be permitted to quote a passage which affords him peculiar pleasure, in relation to the topics before alluded to, he would again refer to the words of the apostle Paul: "The gift of God is eternal life, through Jesus Christ our Lord."

INVESTIGATOR.

LETTER FROM THE REV. S. PEARCE, OF BIRMINGHAM, TO A STUDENT AT BRISTOL.

I GREATLY rejoice in your prosperity, both in concerns divine and scientific. Go on, and may the Lord bless you as a Christian, and as a Christian minister. It is certainly very proper, that your public services should at present be curtailed as much as possible, as your continuance at the academy is uncertain. Probably you sometimes feel such a fervour of love to Christ and to souls, that you long to speak for one to the other: but let me advise you, when Providence opens no way for your pouring out your soul *for* the Lord, to pour it out *before* the Lord. Private prayer will not retard your studies, but greatly assist them. Be much, very much, in this sweet, this profitable exercise. Guard against an undue levity of disposition: I have suffered much for want of more habitual restraint on myself in this particular. Pray and labour for seriousness. You know that I hate an affected gravity: but ministers ought to

have no occasion to affect it; it should be habitual and natural. I cannot but think, if I had laboured more for this at Bristol, that I should not have so much lamented its opposite at Birmingham. We do well to regulate the future by the experience of the past.

Do not lose a moment in gossiping, sleeping, or in trifling conversation. Your time is truly precious: you cannot form a judgment of half the work you will make for repentance by present dissipation. I do not mean to say, use no exercise: but therein I exceeded. I wish you to gain by my loss.

I almost envy you your situation. Were I not satisfied of being in that place, about that business, and with those connexions which Providence has directed me to, and still directs my continuance in, I should gladly embrace an opportunity of becoming an humble student again, even though my place

were the lowest in the lowest bench.

I am glad you love your tutors. Do not venture too much familiarity with them: it would eventually excite in them disrespect for your person, and in you disrespect to their instructions. Strive to mingle the highest respect with the warmest affection. Yield to them in all things, except where conscience may be concerned. Pay a manly

deference to their judgment; never contradict, though you may not approve. Pray much for them, and for yourself.

Excuse me, if I have assumed the monitor too much. Had I not loved you much, I should not have been so free. You know who has said, "*Charitas omnia tolerat.*"

Yours very affectionately,
S. PEARCE.

Birmingham, 1791.

HUMILITY.

HUMILITY is peculiarly a Christian virtue. The disposition which we denote by the term was not commended as an excellency, but stigmatized as a degradation, in the religion and manners of the ancients. The language of the ancient Romans, though it contains the term from which ours is derived, has none by which the same idea is conveyed. But while this temper has found no place in the catalogue of heathen virtues, it holds a very essential and prominent one among Christian excellencies. Every serious reader of the New Testament must have observed the especial and distinguished manner in which it is there recommended and enforced. As soon as the Divine Redeemer "opened his mouth" publicly to teach mankind, he said, "Blessed are the poor in spirit." He exhibited humility as the beginning and consummation of Christian attainment, when he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," and "whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven." His example illustrated

and confirmed what his teaching inculcated and enforced, for, he was "meek and lowly in heart." His apostles too, have not failed to represent it as the all-pervading genius of his religion. That these representations show its true relation to Christian piety, a slight consideration of the nature of this disposition would be sufficient to prove. Like other dispositions of the human mind, its nature will be best understood by considering it in its sources and developments. All pride, which is the opposite of humility, is the offspring of ignorance, and especially of self-ignorance. Before a man can be proud of any thing that *he is*, or that *he has*, he must forget that his life, with all that is excellent or good in his character or in his condition, is derived and dependent;—that all of which he is prone to boast is contingently and precariously held. And surely there is in fact but *little* of those things of which men are prone to be vainly conceited, entering into the very best condition of mankind. How small is the highest measure of *knowledge, goodness, or felicity*, on which men can flatter and congratulate them-

selves. Take into the account, the amount of our knowledge on the most important of all subjects, which has been furnished by revelation; and how far are we yet from any thing that could make the pride of wisdom plausible. Not withdrawing the operation of God's gracious Spirit from the production of what is good or holy in man, what satisfaction can we justly take in the degree of goodness that belongs to us. And let a just balance be struck between the felicities and miseries of our life, and what of happiness in any form remains to justify our pride? We all, if the testimony of God's word, confirmed by the witness of conscience and universal experience, may be taken, are, at the best, ignorant, guilty, depraved, and miserable. And just views of ourselves in these respects presented to the mind and impressed upon the heart by the Spirit of God, will produce that lowliness and prostration of spirit, which constitute the Christian grace of humility. This humbled feeling must unquestionably discover itself in the state of our heart and conduct towards God. Let the pride of intellect, of righteousness, or of station,—the grand impediments to saving faith, be but subdued in the soul, and then made willing to admit mysterious truth on the simple testimony of God, and to receive pardon and life as the gratuitous bestowment of his mercy, and on the same conditions with the lowest and meanest of our race, the salvation of the Lord will be promptly and thankfully accepted. Nor is it difficult to perceive what the influence of true humility would be on the state of the heart of a true believer, under the various dispensations of God's providence

towards him. If in the alternating allotments of prosperity and adversity, with which life is filled, the former be enjoyed by him, how would gratitude be heightened, and the expressions of it acquire fervour, by the deep consciousness of undeserving, that would fill his soul! And into what stillness of submission and patience would the mind be argued, by the same persuasion of unworthiness, in the hour of affliction and trouble! Thus would the good man "humble himself under the mighty hand of God," whether that hand were stretched forth to bless or to afflict him. Nor is a humble man more uniformly characterized by these sentiments of piety, than by a graceful subjection to superiors among men, in obedience to legitimate authority, or in the reception of needful instruction: and a ready condescension, in all the offices of kindness, to those of "low estate." A grace so essential and important in the religion of Christ, cannot be too frequently or forcibly inculcated on believers. If the present state of the Christian church presents any signs of decay in this spirit, it is, as a painful indication of declension in the power of vital godliness, to be deeply lamented and bewailed. And if the abatement of religious fervour and consistency, of which we hear too frequent and too just complaint, be resolvable into the feebleness of this principle, any considerations, the application of which may tend to its revival, will not be unseasonably offered. Bearing in mind the important fact, that if the mind and actions of men be not influenced by one set of principles, they are governed by their opposites, and therefore conclu-

ding, that as humility declines, pride prevails in the heart, it may not be useless to consider in what light that vice of the mind is regarded by the Searcher of hearts. That word is of fearful import which saith that "God resisteth the proud." To every principle of evil God is opposed; but against this, as his grand antagonist in created nature, he sets himself, as the term is, in battle array. What a position does that man hold, who is acting under a principle that challenges omnipotence to hinder his success! It were well that the instances which the divine records supply of calamitous defeat in this unequal contest, were seriously considered by us. The aspirings of pride cost angels the loss of heaven, and man the forfeiture of paradise. If a principle which God has so fearfully marked with his hatred and displeasure, be in any degree but latent among his people, how can they expect his blessing?

Let it be also considered how, as in contrast with his peculiar antipathy to pride, God is pleased in his word to record his exceeding complacency in humility. That word scarcely ever mentions this grace, whether in the way of description or of injunction, without some gracious promise annexed.—"Blessed are the poor in spirit, for theirs is the kingdom of heaven." "He that humbleth himself shall be exalted." These, which are a selection from a multitude of similar passages, show how desirable it is, that, to make it the especial object of God's graciousness, the church should be "clothed with humility." Let us again, too, reflect what a proof and illustration we have in the exercise of this tem-

per; of that gracious constitution by which holiness and happiness—*well-doing* and *well-being*, are inseparably joined. Comfort, peace, and joy, visitants elsewhere, take up their dwelling in the humble heart. An impressive sense of unworthiness sweetens the relish of mercies, induces contentment under the privations, and patience in the afflictions of life; and thus supplies the chief elements of happiness to a dependent and imperfect being. Nor ought it to escape notice, in our inculcation of this temper, that while none is more pleasant, there is none more favourable to the *improvement* of every Christian principle and grace. A sense of ignorance and moral imperfection is the best preparation for "instruction in righteousness," and most invites the sanctifying agency of God's Spirit to renew the soul. Let it be seriously inquired, whether the want of deeper humility among the followers of Christ has not been grievous to that blessed Spirit, and restrictive of his illuminating and cleansing influences.

Next to our own spiritual comfort and improvement, it may be supposed, the peace and harmony of the churches with which we have fellowship is desired by us. When the apostle inculcates on the Ephesians, as an instance of their walking worthily of their vocation, that they should endeavour "to keep the unity of the Spirit in the bond of peace," as the first step towards attaining this object, he enjoins "all lowliness" of mind. (Eph. iv. 1, 2.) How much, by *its own attractive amiableness*, would this disposition in the members of a church promote its union and concord; and while it were next to impossi-

ble but that "offences would come," if they should occur, nothing could so paralyze their power of mischief, or tend to their healing, as the forbearance and forgiveness which humility would induce.

A person who did not "think of himself more highly than he ought to think," would not easily conceive offence among his brethren, and he whose own imperfections were constantly before him would very readily excuse those of others. Again, it is one of the high excellencies of our religion, that the life of its divine Founder was a perfect exemplification of all its virtues. Among the constellated beauties of his character, none shines brighter than humility. When in any instance he exhibited himself a pattern to his disciples, he showed himself under this aspect of his holiness. He reproved the proud ambition of James and John, who sought earthly distinction in his kingdom, by citing his own example, saying, "The Son of man came not to be ministered unto, but to minister." And when he wished, before leaving the world, to give to his followers a lasting portraiture of his temper for them to copy, "he washed his disciples' feet," teaching, "that they also should wash one another's feet." Thus, as he would be remembered by them as he last appeared among them, they would always think of him as "meek and lowly in heart." Very fitly, therefore, has the apostle inculcated this grace, by saying, "Let the same mind be in you which was also in Christ Jesus." And we would last suggest, that his Spirit who came from heaven is native and universal there. Since the expulsion of the aspirant angels,

humility, blended with holy gratitude, has breathed itself forth at the foot of the throne, in all the adorations of "an innumerable company of angels," and the multitude of "the spirits of just men made perfect," — "the general assembly and church of the first-born." It were well for us, as expectants of a fellowship in such employment, to remember that our advancing fitness for it, is marked by the degree of our attainment in humility. The last remains of pride must be subdued in us before we shall join in the self-renouncing song, "Unto him that loved us, and washed us from our sins in his own blood," "be glory and dominion for ever and ever." Might not such thoughts as these, if duly impressed upon our hearts, excite in us a strong desire of greater, much greater, attainments, in humility, than any we have yet reached? And *should* not this desire prompt the individual inquiry, *How* may I be adorned and very much excel, in this beauty of holiness? It is almost too evident to need mention, that a serious habit of self-reflection, is a primary and important step towards it. Let us think of ourselves in relation with the perfection towards which we should aspire, but which we are so far from having reached. Let us connect the thought of our advantages and opportunities for attaining to it, with the humbling fact, that we fall so immeasurably short of it. If we think of our excellencies at all, let them be considered as entirely derived and dependent, but let us more frequently view our defects. If we compare ourselves with others, let not the comparison be of our virtues with their vices, of our attainments with their fail-

ings; but rather, of our imperfections with their graces, of our deficiencies with their obedience. And let us, especially, with great and growing fervour, seek, in prayer, "the Spirit of all grace," to work in us "all that is well-

pleasing" in the sight of God, but especially, by the application of all humbling truth, and the subduing of all corrupt affection, to fill us with "lowliness of mind."

R. R.

Swansca.

ORIGINAL LETTER OF THE LATE REV. JOHN THOMAS.*

DEAR SIR,

Your letter of the 7th of June came to hand in due time, and afforded me much pleasure, partly because I shall now have the pleasure of your correspondence, and more especially the candour and seriousness with which you touch upon your own case and experience, gave me very considerable hope, that future communications will be mutually desirable and useful.

What a mercy it is, that we have had a religious education! Let us be thankful for this. Had you been without it, perhaps the stream of depravity that runs through this country would have carried away every serious thought for ever; and it might have been impossible to have assisted you out of the labyrinths of deism and profligacy: but a pious education prevented, and you count it a blessing. You

* The writer of the following letter—well known to many of our senior readers—was the first person who, in late ages, introduced the gospel to the Hindoos. Mr. Thomas was brought up to the medical profession, and went out to Bengal, as surgeon, in one of the Honourable Company's ships, in 1783. In 1785, he returned to London, was received into church-fellowship by Dr. Stennett, and soon after began to exercise his talent as a preacher. In 1786, he again proceeded to India; where, having attempted to qualify himself for the work, he laboured hard to translate the New Testament into the Bengali language. In the course of two or three years, he re-visited England; designing, should he meet with sufficient encouragement from the religious public, to return to Bengal, and spend the residue of his life as a missionary. "His attempt (says Mr. Carey, in his life of his uncle) to compass this object, and the formation of the Baptist Missionary Society, in Northamptonshire, were contemporaneous events; which, becoming known to the respective parties, Mr. T. relinquished his purpose of forming any distinct agency on his own account, and became the society's missionary." The interview between him and the society took place at Kettering,

Jan. 10, 1793; and, in company with Mr. (afterwards Dr.) Carey, he sailed for India on the 13th of June following. Mr. Thomas died. October 13, 1801; and was buried by the side of Mr. Fountain, at Dinagapore

Mr. Ward, thus writes concerning his departed brother, "No more shall we see him standing in a circle of Hindoos, exhorting them to repent and believe the Gospel. He panted and prayed for their salvation, but their stupidity grieved his heart. No labourer could be more fatigued with the toils of the day, than he has been with addressing them on the great concerns of their souls, from morning to evening. He generally enjoyed an assured persuasion of his interest in Christ; and this remained with him to the last. No man (could be farther from depending upon his own righteousness than he; he would often lament his own vileness before God, and exclaim, "None but Christ! None but Christ!"

For further particulars of this devoted servant of Christ, the reader is referred to the Periodical Accounts, vol. i. and ii., Dr. Rippon's Baptist Annual Register, and Memoir of William Carey, D.D., by Eustace Carey; sources to which we are indebted for this brief outline.

Ed.

acknowledge, however, "an entire neglect of whatever your conscience and knowledge dictated." Still, bless God, that conscience is not silent, knowledge still remains, and you are not insensible and hardened. I beseech you to thank the Lord for these things, while I tell you also some of my own experience.

I also was educated as you were, by worthy and good parents. I also had many serious convictions from my childhood, which were stifled by various cares, pleasures, scenes of dissipation, and wickedness, too horrid to remember without deep abasement of soul, and detestation of myself. I was quite sensible all the while of the truth and reality of the word of God, the certainty of future judgment, and the danger of my utterly perishing, which I was sure of in case of death; still I went on, in paths of sin and forgetfulness of God. Sometimes, after a sharp sermon, I would set up stated prayer, and continue it a little while, with reading the Scriptures and other good books, determining never to leave it off; but the first temptation proved, that the change was only founded on brittle resolutions, and not the work of the blessed Spirit, who only can change the heart. We may move out of our common course, when shook, like the needle of a compass; but when the violence is over, we turn to our own track again: but when we are thoroughly convinced of the evil propensity of our own hearts, and our utter inability to change them, or escape wrath, and brought by the Spirit of God to see an able Saviour calling us to look to him and be saved, and grounded and

settled in love of him and his ways, then we are still like the compass, effectually and chiefly inclined, not to that which is evil, but that which is good: yet, notwithstanding this good bias of the mind and will, we are moved to evil by the shock of temptation, but return, bent in the main, to that which is holy, just, and good.

But to go on. I sometimes was brought low, through oppression, affliction, and sorrow. Poverty and other difficulties, drove me at last out to sea. And, being in a man of war, I learnt to swear and curse; but not without this aggravation, my conscience continually smote me. Being in pursuit of Paul Jones, the American, we were overtaken with a terrible storm, which damaged our squadron of six ships, and separated them all far out of sight of each other. The ship I was in sprung a leak, and, the chain pumps going night and day, we were just able to keep above water. But, at last, the water got ground apace; and I shall never forget what happened to me; all given over for lost: I heard the boatswain say we were like men under sentence of death. My terror was exceedingly great within, though outwardly I calmly begged the captain's clerk to lend me his cabin. There I went; and, kneeling down, I protested to God to live a new life, if he would spare me this once; and if the ship was to be lost, to save me. I cried out, and feared exceedingly; being well enough acquainted with the truth to know assuredly, that if I died, I should die in my sins, and so perish for ever and ever. I knew I should die unconverted, and

accursed. I believe it was the same day, the wind changed, the storm abated, we set sail for England. But behold, just as our hopes were risen, the main-mast went. However, we got safe into port; and there I was too base at heart to think much of the tender mercy of God to my poor perishing soul: Psalm cvii. 23. I hardened in harbour into my old sins, and forgot the God of my mercies. I soon felt the truth of the observation, "If they hear not Moses and the prophets, neither would they hear though one rose from the dead." So, soon after, I was visited with a fever, and carried to Haslar hospital insensible; there brought down to the gate of death, but once more *spared*. I now began to pray and read again, very regularly, so that I thought myself quite converted; but, falling into the company and conversation of a deist, I was carried away by him, and fell into all my old sins with more eagerness than ever. About a year after this, I married; and my religious education had still influence enough over me to command my attendance on public worship;—nay, I rather liked to hear Dr. Stennett. But, in 1781, I think, I heard him effectually, from those words, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man *shall* give unto you, for him hath God the Father sealed."—John vi. 27. The word *shall* struck me to the soul; "and if," said I, "this be the word of a true God, I, labouring, shall receive all the things necessary for my

everlasting life." My two days following were entirely spent in such lively reflections on what I had heard; and on the Tuesday after this Lord's day, about noon, I was so clearly, satisfactorily, wonderfully, and delightfully taught that the blood of Jesus Christ was sufficient for my sins, that I wept tears of transport and joy for several days: and God, who thus delivered a most flagrant sinner from his sins, has, till this very day, never forsaken me. And, having obtained help of God, I continue still, hoping and looking for his kingdom and glory. My daily offences are still my grief and burden; but I hope, and my hope is in his good word.

I have given you, my dear Sir, this sketch of my life, that you may know what a Saviour I have found to save me! and be encouraged to call upon him, and look to him, to ripen the effects of a pious education in you also, and more abundantly than in me; and also I write thus, that you may know that the sinner you write to ought to sympathize with you, in the mention of your feelings, and ought, with alacrity of mind, to set his soul to your case, hoping for the sufficiency of God, who is able to bless the smallest means, and the weakest instruments. Be more explicit, then, my dear Sir; and be assured of my very hearty acquiescence in any request that shall require me, in as much as in me lies, to direct you to your blessed Friend and able Redeemer.

Yours sincerely,
J. THOMAS.

July 26, 1790.

POETRY.

ON SEEING A PICTURE OF THE RESURRECTION OF A PIOUS FAMILY FROM THEIR TOMB AT THE LAST DAY.

TREMENDOUS scene! the almighty thunders roll
In rapid peals along the ethereal blue,
While vivid lightnings blaze from pole to pole,
And scatter desolation through the globe.
Creation stands convulsed; and lo! amidst
The general wreck, the ancient fabrics move.

Most awful sight! how solemn to behold!
This stately and invulnerable tomb,
By irresistible and unknown power,
To dust and atoms in an instant crushed!
Mysterious change! what hand invisible,
Or force divine breaks through this weight im-
mense?—
Rends off the adamantine doors?—shatters
The stony walls in wild confusion round?
And hurls the firm foundations from their base?

Jehovah speaks; heav'n, earth, and sea obey;
And at the last great trumpet's solemn sound,
All nature trembles, and the dead awake.
Behold th' illustrious train burst from their tomb,
And in the twinkling of an eye, spring from
Their dark domains to endless life and bliss.

Most awful sight! lo, from the gloomy cave,
Arrayed in radiant robes, the angelic forms
Perfect and pure in beauteous order rise,
Victorious over ev'ry foe, and all
The dire effects of sin and guilt; the pow'rs
Of darkness foil'd, hell and the grave unite
Their force in vain, to hold the captives now.
Honor and glory crown the grand release,
While the triumphant train enraptur'd shout—
"Remorseless DEATH, where is thy venom'd
sting,

Plung'd with inveterate rage in human breasts?
Where the tyrannic sway, the vaunted might
Thy potent arm display'd on mortal frames
In direful scenes through every age and clime?
From the first great offence at thy dread stroke,
The mean and mighty all promiscuous fell;
Alike the blooming youth, thoughtless and gay,
Amid the mad career and prime of life,
And the grave sage, burdened with years and
toil,

Arrested by thy summons, stood appall'd!
And with a struggling gasp gave up the ghost.
Rapacious tyrant, now exult no more;
In vain thy brandish'd scythe swept o'er the
plain

Of life, and smote its myriads down, if bliss
And beauty so divine elude thy rage,
And rise triumphant o'er thy base control,
Inglorious and insatiate GRAVE, where is
Thy boasted victory and mighty power?
Thy once resistless and rapacious grasp?

Why that voracious and incessant cry
To men of ev'ry age and rank, Give, give?
If at the Almighty and Supreme command
Thy vast dominions must be all destroy'd
And these long-boarded treasures thus restored
Improved in beauty and confirm'd in bliss?
Thy dreary dungeons shed new vigor on
The mien, thy loathsome damps serve but to
give

Fresh and immortal bloom to every face!
Thus rapturous sing the rising retinue,
And quit with joyful haste death's dark abode.

See the loved *father* thrusting from the tomb,
Greet the first dawn of everlasting day,
And with seraphic zeal spring from the dust,
Impatient to attain complete release
From his imprison'd cell of earth and worms,
With what intense desire his sparkling eyes
Fix on the distant realms of pure delight,
Longing to breathe the element of heaven.
Lo, the dear *mother* of the pious train
Rises in ecstasy and sweet surprise,
With conscious dignity and look divine
Quits the cold grave in haste, eager to gain
Priority in rank, and lead the way
Through the celestial track, to joys on high;
And hail her lovely progeny in heav'n,
No more to sin, to separate, or die.
View the *twin babes* wake up, and, smiling, rush,
With fond delight and spotless innocence
To the maternal breast, joyful she clasps
Her infant pair, and bears them to the skies,
Where love, and peace, and joy, for ever reign.

The elder offspring, starting, as from sleep,
Rise from their graves in strange astonishment,
Gaze on the splendours of the new-born day,
Salute their kindred, and enraptured soar
To the bless'd world where friendships ne'er
dissolve.

Lo! the most venerable sire, deep sunk
Beneath the clouds, struggling to free himself,
As from the interior of the dismal den,
Where for long centuries past, the heavy turfs
Had thickened fast around his hoary head,
Wild conternations seize his aged brow,
While joy and wonder agitate his soul;
With anxious looks he pants and longs to breathe,
In purer air, freed from disease and death,
And in the bright abodes of bliss, rehearse
To all his ancestry (a numerous tribe)
The lengthened tale of life's mysterious maze;
Through various checker'd scenes, all wisely
drawn,
And mark'd with matchless mercy, love, and skill:

Bless'd resurrection of the pious dead!
Redeem'd from sin, corruption, death, and hell,
Risen to life and immortality,
Mansions of glory in their Father's house
Stand ready to receive the ransom'd race
The heavens dispart, and from the distant clouds
Meridian splendour shines in rays too strong
For mortal sight. Hark! the celestial strains
Strike all their sacred strings in sweetest strains!
"All hail! ye ransom'd of the Lord, welcome
To this divine and bless'd inheritance
Free, incorruptible, and undefiled,
Reserved in heaven for you—Enter with songs
Of victory to your Redeemer's praise—
Swell every note in high seraphic strains
And spread the triumphs of Almighty love."
Hackney. G. B.

REVIEWS.

Sermons. By the late Rev. SAMUEL SUMMERS, pastor of the Baptist church, in Broadmead, Bristol. pp. 561. London: William Ball, Aldine Chambers, Paternoster Row.

IN the brief preface which introduces these sermons to our notice, we are informed that they have been published at the request of the deceased author's charge. By the publication of them it is hoped that not only the influence of his ministry may be continued among those over whom it was exercised, but extended through a wider circle than his living voice could fill, that while the preacher is again brought as in reality before those who constituted his immediate flock, a means will be supplied to others of forming an estimate of the piety and talents which marked his ministrations. In this judgment of the propriety of publication we fully concur; and cannot doubt that the estimate thus formed will be most honourable to the lamented author's memory. The circumstances under which Mr. Summers succeeded to his late important sphere of pastoral agency, were such as naturally to create a more than usually favourable opinion of the nature of his pulpit qualifications; but whatever might be the reputation which he thus enjoyed, we feel assured it will rather be promoted than suffer by the perusal of the volume before us.

The sermons, it will be inferred from the title page, are all of them *posthumous* sermons; and, as such, must be allowed to possess an extraordinary degree of excellence. The slovenliness of style, poverty of amplification, and the frequent hiatus of thought and expression, which usually blemish compositions of this class, do not annoy us here. With the exception of an occasional slight inaccuracy of expression, the nicety of finish is such as might suggest the idea that they had been actually composed for the

press. The explanation of this finish is to be found, we believe, in the fact, that the deceased preacher invariably prepared his discourses for reading verbatim from the pulpit, and was in the habit of so reading them. Whether he adopted this practice from a presumption of its general preferableness to that of extemporaneous preaching, or from considerations solely of personal comfort, we are unable to say; a few remarks, tending to set this question in a proper light, both before our congregations, and those who officiate among them, and especially before the rising portion of our ministry, may not be misplaced.

The distinction between extemporary preaching, and the plan of reading sermons from a prepared manuscript, is not a distinction affecting religious character. We apprehend there are some in whose minds it assumes, or has occasionally assumed, this form. Without meaning exactly to impugn the sincerity of the preacher who reads his discourses, they are yet accustomed to associate the habit with a supposed deficiency of religious fervour. They find it difficult to give such a preacher credit for the same amount of zeal and earnestness in pursuing the great objects of his vocation as another. The feeling has probably arisen out of an observation of the ministerial characters of the majority of the established clergy, particularly as they existed in the time of Whitfield and Wesley. Now, with every disposition to make allowance for the growth of the feeling under such circumstances, we must yet be permitted to call the feeling a prejudice. However frequent the connexion between the practice of delivering sermons from a paper, and indifference to the interests of an auditory may be, the connexion is not a necessary one. Against an imputation of such indifference, the

names of Doddridge, Chalmers, Simeon, and others, ought to protect any individual who, in other respects, makes proof of his ministry. Not only have some of the most devoted and exemplary, we might add, some of the most successful servants of Christ have belonged to the class of sermon-readers. We believe that at this present moment the great body of American ministers, of all denominations, must be thus classified. To prescribe indeed the practice of reading altogether, would be, in the nature of things, to exclude from the service of the church an order of gifts the most valuable. The ability to teach which the apostle requires of ministerial candidates (2 Tim. ii. 2), may be considered as including an experimental interest in scriptural truth, an aptitude to comprehend its various bearings and aspects, as also to explain and exhibit it impressively to others, and these gratifications all should possess; but besides these, to the power of extemporary preaching there are farther requisites: a ready flow of language, a facility of recollection, together with such a self-possession as may prevent the sudden dissipation of ideas already arranged. Talents such as these, are undoubtedly most valuable accomplishments of the ministerial character, wherever found; but it would be difficult to prove them essential elements of it. They may be wanting to many who shall still be men mighty in the Scriptures. They may be wanting, we are well assured, especially the mental composure last noticed, to many whose rich and varied exhibitions of gospel truth, whose force of reasoning, whose weight of sentiment, whose pungency of appeal, whose tenderness of spirit, whose deep seriousness and solemnity of manner shall nevertheless indicate them to be pastors after God's own heart, qualified to feed his church with knowledge and understanding.

The above remarks do not originate in any partiality to the custom of reading sermons. On the contrary, where the plea of necessity

cannot be sustained, we most strenuously deprecate its adoption. We deprecate it as alike hostile to the full expansion of the preacher's mind, and to the full effectiveness of his ministry. There is some force, we think, in the inquiry urged by an old author on candidates for the sacred office, "How can you expect your hearers to remember much of what you bring to them, when you remember nothing of it yourself?" With similar propriety, we might ask, How can you expect that address to inspire vivid emotions in other minds, which is no evidence of present feeling in your own? Read a sermon with the utmost energy and pathos the truest elocution can give it, the undesirable image will still be present to those hearing it, of an artificial composure. Such a maxim as that of our Saviour, "out of the abundance of the heart, &c.," will still recur to their memories to impair its just effect. We are aware that this divine apophthegm is to be understood as characterizing rather the *topics* than the *manner* and *form* of the discourse which a rightly disposed mind will originate: still, speaking generally, it will be regarded as a *sign of spiritual poverty*—as evincing a want of due familiarity with evangelical sentiments and ideas, if a preacher cannot even deliver a gospel warning, address a gospel invitation, or rehearse a gospel promise, without recourse to a written document. Not the least condemnation of this species of voluntary bondage, we may remark too in passing, is its pernicious influence on a minister's *general* usefulness. It will inevitably *cramp and stunt all his ability for speaking*; a grievous evil at *any time*, but particularly so in the present day, when pulpit exercises form so prominent a part of ministerial duty.

The same objections do not apply to the case in which notes are used, simply as a prompter, so to speak, to the memory; in which the leading thoughts only are noted down on paper, and the business of expaud-

ing and dilating on them is left to the resources of the moment. The beautiful fac-simile of a manuscript of the late Dr. Ryland's, recently presented to the readers of this magazine, will exactly illustrate what we refer to. We are not quite sure that self-distrust, which calls in the aid of such an outline as this, may not be preferable to the freedom which can afford to dispense with notes altogether. When we say preferable, we mean as securing a greater coherency and continuity of thought. Admirably as extemporaneous preaching is suited to powerful impression, there is yet a tendency in it, we think we have sometimes observed, to degenerate into harangue. A difficulty is found by many in carrying the complex train of ideas, into which a subject, if methodically treated, would branch, without confusion in their minds. Hence, a temptation to treat it superficially. A few of the more prominent thoughts it would suggest are selected, and on these (though often we admit with much force of expression) the attention is detained. Now, it appears to us, that the use of such an outline as we have indicated, would obviate these evils, and without impairing the freedom of delivery, secure a more ample and satisfactory discussion of the topic in hand. Such a plan strikes us as especially suited to exposition, which we could earnestly wish to see rising into more general esteem in our churches. In our Lord's commission to his disciples (Matt. xviii. 20), there seem two distinct departments of ministerial duty laid out, though this distinction is obscured to an English reader, by the unfortunate repetition of the word "teach" in each clause of the verse. There is the *μαθητευειν*—the *disciple-making*, the converting or Christianizing all people; and there is the *διδασκειν*—the teaching (properly so called), the instructing such as have become disciples in the minutiae of Christian doctrine and duty. Now, it is not, it appears to us, the same style of address which is required for these distinct offices. The one should be *hortatory*, the other *didactic*. In

the one, the aim should be to move and mould the feelings; in the other, to inform and guide the judgment. The impassioned energy of the orator is suited to the one; the calm sobriety of the reasoner to the other. Let the mode of delivery, accordingly, which the preacher may assume be adapted to this distinction. We see no reason why it should be invariably uniform. Where the discourse consists mainly of appeals to the conscience, animated warnings or invitations, the purely extemporaneous style is indisputably the true one; where, on the other hand, the object is to discuss a point of Christian theology or ethics, such notes as may prevent the vague and perfunctory treatment of it, will be not only unobjectionable, but befitting.

There is still a further kind of preaching which we have not yet adverted to, and which may be considered as intermediate in its character between the other two. It is that which is usually designated 'memoriter preaching.' The feeling of many minds against this is even stronger than against the practice of reading sermons; but we know not on what grounds. If a preacher be endued with facility and strength of memory, but be not gifted at the same time with readiness of invention and expression; it seems exactly the kind of preaching to which he is directed. It possesses the two-fold advantage which read sermons may claim, of ensuring a certain degree of attention to style, and of precluding harassing anxiety at the moment of delivery, while it is exempt from the inconvenience which attaches to them, as read. The supposition that the adoption of this method argues a mind devoid of interest in the subject, and intent mainly on self-display, is wholly gratuitous. The very contrary of such feeling may be among the motives to the preference. It may be a wish to make the appeals of the sermon more pointed, to render the sentences more like those nails and goads described by Solomon, which pierce the hearts of the thoughtless and impenitent. In defence of the practice, it is sufficient to mention the name of Hall. Dr. Gregory, we know, in the first sentence

of his preface to the sermon on Infidelity, informs us that nothing can be more erroneous than the idea that Mr. Hall recited his sermons 'memoriter, from the study of a previously written composition;' but unless it be designed to lay emphasis on the last clause in this sentence, or indeed on the single word 'written' in it; we must demur altogether to the correctness of the statement. We must demur to it, first on the strength of the evidence with which Dr. G. himself furnishes us in this very preface. Unless Mr. Hall had been in the habit of delivering at least paragraphs of his sermons memoriter, it is in the highest degree improbable that such a conversation could have occurred, as that narrated, pp. 11, 12, respecting the substitution of the word 'pierce for penetrate.' It is however on more direct grounds than these, that we dispute the accuracy of Dr. G's opinion. We state it on the authority of one who had it from Mr. Hall's own lips, that his most celebrated sermons, though not *written*, were all constructed before-hand, and the diction and order of every sentence fixed in his mind. Such efforts of memory are however, to use his own words on another subject, *prodigies, not precedents*. In the majority of preachers they would be burdensome, and unless they can be executed with facility, should not be attempted at all. Nor perhaps is the minute care of phraseology and rhetorical effect implied in them, to be recommended. There is a danger in applying to the pulpit the rules of ordinary oratory. Of the orator as of the poet the aim is commonly to please (*prodesse delectando*); of the preacher as often to pain as please—to pain by rebuking, condemning, and alarming. He must (as Mr. Foster so impressively shows in his critique on Hall) present a *mirror* rather than a *picture*; and while human nature continues what it is, it cannot be otherwise than that the view which this mirror, if faithful, will furnish, should be painful and unwelcome.

But we must not close without giving our readers an opportunity to appreciate for themselves the character and merits of Mr. Summers, as a minister of the word. The number of sermons in the volume is twenty-five.

The subjects are the following:—

I. The Christian life a race. II. The spirituality of God. III. Joy amidst earthly sorrow. IV. Justification by faith. V. Christian mysteries. VI. Comparative estimate of life and death. VII. The Gospel Invitation. VIII. Jesus Christ the fountain of grace. IX. The salvation of man the joy of the Redeemer. X. Sorrow succeeded by joy. XI. The natural influence of religious peace. XII. The character and blessedness of the upright. XIII. Nature of the heavenly inheritance. XIV. Love to an unseen Saviour. XV. The omnipresence of God. XVI. The nature and folly of religious indecision. XVII. Numbering our days. XVIII. Presumptuous sins. XIX. Religious decision. XX. Christian humility. XXI. God no respecter of persons. XXII. The prospects of the church. XXIII. The greatness of the works of God. XXIV. The progressive nature of personal religion. XXV. God looketh on the heart.

The following is a paragraph from Sermon XVIII. on Presumptuous Sins.

"*All perseverance in sin* deserves this dreadful character. And here let it be observed that it is not only great and flagrant crimes which are presumptuous. These are not always so, but habits of sin are invariably so. They may not be great sins in the ordinary acceptation of the word; they are only little sins, but they are habitually indulged; the man lives in a daily course of sinning, unobserved by others, but known to himself. Dispositions of mind constantly cherished, or habitual neglect of duty will come under the denomination of presumptuous sin; and though, individually considered, this sin may appear trivial, the aggregate guilt of its habitual commission may far outweigh the guilt of any one sin, however flagrant its enormity or aggravations. Is it no presumption in a man to cherish an unforgiving temper, when he is taught to pray for the forgiveness of his own sins as he forgives the sins of others? Or is it no presumption in a man to live in the neglect of prayer, when God has declared that he will be inquired of by the house of Israel to do them good? Is it no presumption for a man to use no circumspection in his Christian walk, freely to mingle in the company of the ungodly, constantly to occupy himself with engagements at variance with the duties of the Christian vocation, and yet frequently

entreat God not to lead him into temptation? Is it no presumption to be an idle Christian, to be diligent in the world, but slothful in religion; to be attentive to the shop, but negligent to the soul, when we are exhorted to give all diligence to make our calling and election sure? These are the mighty evils which eat up the core of religion in the soul, which leave to God but the outward rind of a profession, and men presume that this shell of Christianity is acceptable to him who searcheth the heart and trieth the reins." pp. 374, 375.

Primitive Christianity Illustrated; in Thirty Sermons, on various Doctrines, Ordinances, and Duties, taught and enjoined by our Lord Jesus Christ and his Apostles; by WILLIAM JONES, Elder of a Christian church, and Author of the "History of the Waldenses," &c. pp. 503. Wightman.

IN the conclusion of his Preface, Mr. Jones says, "Having long passed the age of threescore years and ten, and feeling that his departure cannot be far distant, he leaves this volume as a legacy to those believers, his connexion with whom has given it existence; with a fervent prayer to the God of all grace, that it may still benefit them when he is no more; that it may furnish some assistance to those who seek to preach apostolical doctrines with primitive simplicity; that it may tend to correct many prevalent errors in various sects; and, above all, that, under the divine influence of the Holy Spirit, the Scriptures it contains may be the means of making many a stout-hearted and rebellious sinner 'wise unto salvation, through faith which is in Christ Jesus; to whom be glory and majesty, dominion, and power, both now and for ever, Amen.'" Such an expression of sentiment and feeling is highly commendable, and well calculated to induce close and serious attention to the pages which it precedes.

We have seldom met with a volume of sermons so thoroughly pervaded with Scripture sentiment and phraseology. And to us this is a powerful recommendation; would that it might be so to all our readers. If in such a work they require ele-

gantly constructed sentences, strikingly imaginative representations, and elaborated metaphysical disquisition, then we feel it to be our duty at once to tell them that in "Primitive Christianity illustrated," they will find them not. But if the more substantial attributes of evangelical doctrine, practically enforced, perspicuity of statement, and earnestness of appeal, have secured their preference, then in the perusal of these thirty discourses they will not be disappointed. And "what is the chaff to the wheat?" "If," said an apostle, "I should yet please men, I should not be a servant of God." Perhaps it will be suggested that truth and ornament are not so unfriendly as to make it requisite that they should be divorced; yet it is well known, that in certain connexions, but for the latter the former would not be tolerated; and in much the greater number of instances where they are united, truth suffers by the alliance.

Some of the subjects are as follows; "The Apostolic Gospel and Method of publishing it; the Death of Christ; the Attractive Influence of the Death of Christ; the Truth as it is in Jesus; the Vision on the Holy Mount; the Invitations of the Gospel; the Christian Name and Character; the Constraining Influence of the Love of Christ; Jesus Christ the Foundation of his Church; the Believer's Perfection in Christ; Christ All and in All," &c. &c. From the last in this enumeration we make the following extract.

"VII. 'Christ is all in all' in the union and communion of the members of his mystical body the church. The divine and human natures are wonderfully united in the person of our Immanuel, who is God manifest in the flesh. By means of the Holy Spirit Christ unites his disciples unto himself, as the members of the body are united to the head, or as the branches are united to the vine, so that they are all connected with him as the medium of their union to God. All our discoveries of the glory of God, as the just God and the Saviour, is in the face or person of Jesus Christ, who is the image of the invisible God. All our access to and correspondence

with him, in the way of worship, is founded on His mediation, who is at the head of the general assembly and church of the first-born, as their atoning priest, and powerful intercessor, with the Father. All the communication and enjoyment of divine love is by the Spirit, the Comforter, which Christ hath received, and which he communicates unto the members of his mystical body, that his own joy in his Father's love may be fulfilled in them, and that their joy may be full—John xvii. In a word, Christ is the centre of union among all the members of his mystical body, the church, which is his spiritual building. The blessed God is said to have reconciled all things unto himself by Jesus Christ, whether they be things on earth or things in heaven, having, by the blood of his Son's cross, opened an honourable communication for his own love and grace to the guilty, Col. i. 20, and constituted HIM the centre of union among all parts of this grand society, both in heaven and on earth; this is 'the mystery of his will, which Jehovah purposed in himself, and which is now made known by the gospel;—that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and on earth, even in him,' Eph. i. 9, 10. In heaven, the angels and spirits of just men made perfect, who are incorporated as one worshipping assembly around the throne of God and the Lamb, Rev. v. on earth, Jews and Gentiles, of whatever nation, condition, or sex; barbarian, Scythian, bond or free—for they are all one in Christ Jesus; united to him by faith, partakers of the same Spirit, and loving one another for the truth's sake. Here all distinctions are merged, and *all*, both in heaven and on earth, are united into one society, are gathered together into one body, of which Christ is the head—so that in the whole of this grand incorporation, CHRIST IS ALL AND IN ALL."—pp. 180, 181.

Perhaps the reader of this volume will think, that in some parts of it, Mr. Jones has been too severe and indiscriminate in his censure. We think so too; but in justice to him and to the truth, we are bound to state it as our conviction, that the instances in which reproof is applicable are not few, and that to administer it in very courtly phrase, would scarcely meet the necessity of the case. In short, we hope that

these discourses will obtain very general attention.

A Narrative of Missionary Enterprises in the South Sea Islands; with Remarks upon the Natural History of the Islands, Origin, Languages, Traditions, and Usages, of the Inhabitants. By JOHN WILLIAMS, of the London Missionary Society. pp. 589. Snow.

IN these islands for many years, "the word of the Lord" appears to have had free course and to have been glorified. The labours of Mr. Williams and his valuable associates have been widely-extended, and remarkably successful. The advantages, contemplated in a civil and social point of view, have been very considerable; but, when regarded in their bearing on the spiritual and eternal interests of the population of those numerous islands which stud the Southern ocean the amount of benefit is incalculable.

This volume comprehends an extended survey of facts and incidents collected with exemplary industry, and recorded with great simplicity. The work before us cannot fail to be highly appreciated, and to excite very general attention; to which, indeed, it possesses various and powerful claims. The subject is one of absorbing interest, the details are lengthened and minute, and the illustrations are instructive and entertaining. We much regret that it is not in our power to do justice to the merits of this valuable publication on account of the numerous claims upon our very confined limits. We must not, however, be prevented from presenting our readers with the following extract. The respected author, speaking of the influence of religious instruction on the native intellect, remarks,

"Perhaps no ministers, even the most gifted, could select their illustrations, or make their quotations, with greater judgment and force. In the latter point, I have often been struck with their holy ingenuity; and perhaps I may be pardoned for giving the following instance of this excellence. A few weeks after I had taken leave of Raiatea for

England, I had occasion to return to that island; and a short time subsequent to my arrival, I found that a meeting had been convened which I was requested to attend. I knew not its object until the king's speaker arose, and told me that they had met to request me to abandon my intention of visiting England. After many interesting addresses, a chief arose, and with great gravity said, 'Mr. Williams, I have been reading to-day what Paul wrote to the Philippians, 'I am in a strait between two, having a desire to depart and be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for you.' Now, we all know that you must wish to see your friends and visit your native country, after so long an absence; this is very reasonable, but don't you think if Paul was willing to stay even out of heaven to do good to Christians on earth, that you ought to forego the pleasure of visiting England to do good to us?' This was a touching appeal; and, feeling it deeply, I replied by expressing my pleasure at receiving this proof of their affection, and promised, on revisiting Tahiti, to consult Mrs. W. and if we could not remain ourselves, to persuade one of our brother missionaries to reside with them until our return. I had no sooner made this declaration, than another arose, and, after thanking me for promising to endeavour to find a substitute, exclaimed, 'But, although we have ten thousand instructors in Christ, we have not many fathers, for, in Christ Jesus, you have begotten us through the gospel.'—pp. 520.

The Eternal King; a Sermon on the Death of his late Majesty, King William the Fourth; preached at Denmark Place Chapel, Cumberwell, July 2, 1837. pp. 34. By EDWARD STEANE. London: Thomas Ward and Co., 27, Paternoster Row.

A well-designed and well-executed tribute to the memory of our late beloved monarch. The title of the sermon will suggest to our readers the text on which it is founded; it is a part of the sublime doxology into which the fervent gratitude of the great apostle of the Gentiles breaks out, after having adverted (when writing to Timothy) to his own wonderful experience (1 Tim. i. 17.) The preacher himself explains his mo-

tive to the selection of this passage.

"I confess to you, my dear brethren, that almost the first reflection presenting itself to my mind, when I heard of the decease of our revered Sovereign, was one which contrasted the evanescence of earthly power with the everlasting majesty of the enthroned Redeemer. I thought, as Christians, we might exclaim, Our King lives for ever. The immortal Son of God never vacates his throne. His arm shall never be paralysed by the stroke of death. He is the Living One. Earthly sceptres pass rapidly from hand to hand. The brow which yesterday was encircled with a kingly crown, to-day lies low in the dust. But His reign is eternal. He alone hath immortality. His dominion supersedes every other dominion, but shall itself be superseded by none."—pp. 25, 26.

In accordance with this line of reflection, the preacher is led to notice, first, the nature of the royalty of Christ; and, secondly, the perpetuity of its duration. The discussion of the former of these topics, naturally involves the distinction between the providential administration of the Redeemer, the celestial kingdom of glory over which he presides, and his mediatorial rule and dominion. It is to the consideration of the latter of these sovereignties the first head is mainly devoted; and in illustrating its characteristics, as also in contrasting (under the second division of the subject) its assured stability with the crumbling nature alike of earthly princes and principedoms, our author has exemplified his usual felicitous terseness of thought and expression. The whole sermon amply merits an attentive perusal. We have been particularly pleased with (what some may possibly term) the political reflections which the occasion has properly induced the preacher to embody in the discourse. The dignified, yet calm and temperate firmness with which he advocates his opinions, appears to us the just medium between the ill-judged precipitancy of one class amongst us, and the equally unnatural delicacy and scrupulosity

of another. We cannot refrain from quoting the whole of the following admirable paragraph.

"Though this large* and increasingly influential class of Her Majesty's subjects have ever been distinguished by their loyal attachment to the House of Brunswick, and by their steady adherence to the principles of the British Constitution, it is a novel position in which they are now placed. Under former administrations they have been tolerated, but the progress of liberal opinions bids fair to place them on an equality with the members of the Established Church. More than this they do not ask; with less they will never be satisfied. Why should they? their pastors are as much the ministers of Jesus Christ as the parochial clergy. Apostolic succession is a mere figment; and episcopal ordination can intrinsically confer nothing which they do not at present possess. Their churches are "congregations of faithful men;" and in them the ordinances are dispensed in their scriptural purity. They are good citizens, and both dutiful and peaceful subjects. In the worst of times, they stood by the liberties of the nation; and, true to their principles, they have mainly contributed to those reforms which have been recently effected. They are the supporters of Her Majesty's government, and not a faction opposing its measures. They hold no opinions, and they lend their countenance to no practices inimical to the public good. They have a deep stake in the well-being of the commonwealth, for it is well known that the commerce and manufactures of this country are, to a great extent, in their hands. They have nothing to gain by anarchy, but their dearest interests are involved in the extension of truth and justice. In all respects, they deem themselves qualified to enjoy complete liberty, and claim, as a right, to be put on terms of perfect equality with their fellow-subjects."—Preface, pp. 3, 4.

The Biblical Companion; or an Introduction to the reading and study of the Holy Scriptures, &c., By WILLIAM CARPENTER. London, Thos. Tegg and Son. 1836.

The Author of this work has previously laboured in the same field. His former efforts were well appreciated, and they certainly qualified him to enter more at large upon subjects connected with the elucidation of the inspired volume. Portions of his former works will indeed be found incorporated with the present. As they are not now at hand we are unable to compare them, and cannot consequently state what is now for the first time compiled by Mr. Carpenter. But we can safely represent this volume as much more comprehensive and complete. It treats successively of the progress of Biblical Literature, Biblical Criticism, Biblical Interpretation, the Biblical Books, the Media, the Object, the Evidences of Divine Revelation, Sacred Institutions, Historical Memoirs, Notations of Time, Historical Memoranda, Historical and Physical Geography, Astrography and Meteorology, Geology, Botany, Zoography, Arts, Philosophy and Practical Science, Social Customs, and Customs foreign to the Hebrews; and in their appendices are given a vocabulary of Scripture Symbols, Solutions of Scripture Difficulties, and a select list of books on Sacred Literature with characteristic notes. From this condensed exhibition of its contents it will be seen how multifarious are the topics of which it treats; and we ought to add that the arrangement is methodical—the style perspicuous—and the information brought together, most valuable and instructive.

BRIEF NOTICES OF RECENT PUBLICATIONS.

The Monk of Cimiés: by Mrs. Sherwood, author of "The Nun," p. 428. Darton.—We fear there is rather a numerous class of readers to whom works of this description are gratifying. We sincerely wish it were otherwise. In our judg-

ment the moral tendency of this volume is very unsatisfactory; and in other respects what it aims to teach is more effectually taught elsewhere.

1. *The Third Pastoral Letter, addressed to the Members of the several Independent Churches united in the Worcestershire Association, agreed to at the half-yearly Meet-*

* Dissenters.

ing held at Dudley, April 18, 1837. pp. 26.

2. *The Christian Professor addressed in a Series of Counsels and Cautions to the Members of Dissenting Churches*: by John Angell James. pp. 384. Hamilton and Co.—Though the first of these articles is anonymous, we presume it to have been written by the respectable and acknowledged author of the second. Both are worthy of his pen, and we have no doubt will be highly acceptable, and extensively circulated.

Contemplations and Devotional Reflections on the Prayers of the Church of England: by Thomas Carpenter, pp. 282. Hurst.

A Pious Paraphrase of the English Liturgy.

First Thoughts on the Soul, Part I. The Gospel. pp. 115. Burns.—This work is very benevolently intended, and very piously executed. We sincerely hope it may be made exceedingly useful.

What is Truth? The Question answered in Eight Discourses, delivered at St. James's Chapel, Marylebone; by Rev. T. White, M.A. to which is added, by request, a *Sermon on the Preparation of the Stones for Solomon's Temple*. pp. 142. Burns.—In these discourses the reader will meet with much that is calculated to humble, edify, and animate the Christian.

Britain's Glory in the Evangelization of her Seamen; by Thomas Timpson, pp. 233. Wightman.—Mr. Timpson's labours on behalf of seamen are indefatigable; and, we trust, will ultimately prove very successful. The good cause in which he has embarked demands patient perseverance as well as active benevolence, and there is reason to hope that neither will, in this instance, be unapplied.

Popular Education; or the Normal School Manual; containing *Practical Suggestions for Daily and Sunday School Teachers in a Series of Letters*; by Henry Dunn, Secretary to the British and Foreign School Society. pp. 248. Sunday School Union.—A very valuable production: replete with instructions to teachers; who will do well to make themselves thoroughly familiar with its contents, and conform their method of tuition as much as possible to its salutary principles, and details of operation.

The Seven Vials. By the author of "The Church of England identified." pp. 54. Hamilton and Co.—Let the members, and especially the clergy of the Church of England, read this pamphlet very attentively; for whatever may become of the author's hypothesis, in his remarks gene-

rally will be found much to interest their most grave and deliberate consideration.

The Obligation of the Church to prosecute the Missionary Enterprise to which it is Committed. A sermon preached before the London Missionary Society, at Surrey Chapel, on Wednesday, May 10, 1837. By John Ely, minister of Salem Chapel, Leeds. pp. 40. Fisher and Co.—This elaborate discourse, founded on Luke xiv. 26—33, is justly entitled to the practical regard of all the friends of missions and missionaries. The cause is unquestionably one of deep and solemn responsibility; and, on this occasion, it has not been entrusted to the hands of an unimpassioned or incompetent pleader.

1. *The Duty of God's People in their greatest Difficulties. A Sermon preached in the New Connexion General Baptist Chapel Stuybridge.* By T. Smith. pp. 32. Cunningham.

2. *Party Spirit in Religion and Politics, Considered on Christian Principles. A Sermon by the Rev. Charles N. Wodehouse, Prebendary of Norwich.* pp. 35. Stacy.—In the first of these discourses the pious reader will meet with many suggestions to assist his faith and strengthen his patience; and in the second, every candid and impartial mind will perceive much to admire in statement, and even more to emulate in spirit.

Plain Words for those who can Read but little. Printed for the blind. Religious Tract Society. No. I.—This attempt to supply, at least in one important respect, the loss of sight, by the sense of touch, is above all praise.

The Teeth, a Test of Age, Considered with Reference to the Factory Children. Addressed to the Members of both Houses of Parliament. By Edwin Saunders. pp. 76. Renshaw.—Mr. Saunders is already favourably known to the public as the author of "Five minutes' advice on the care of the teeth," and this more enlarged and scientific publication will introduce him more fully to his numerous readers, and bring them under increasing obligation to his industry and benevolence.

Humble Benevolence; or, the Life of William Shawcroft: by the Rev. C. Stovel, Jackson and Walford.—This interesting story of one in humble life, raised by the grace of God to a high degree of moral elevation, well deserves the encouragement it has received. This, as appears in the title-page, is the third thousand.

OBITUARY.

MRS. CLARKE.

Mrs. C. died, in her seventy-fifth year, on April 6, 1837. She was descended from a respectable family at Stourbridge, in Worcestershire, where she was born August 12, 1762. The morning of her life was overshadowed with clouds; but towards evening time, it became light. She was, for a long period, united in marriage, to Mr. Edward Clarke, son-in-law of Mr. William Smith, pastor of the church at Oakham, and afterwards of Eagle-street, London. Her maternal excellencies were developed in the training of a numerous family; most of whom, however, died in their youth. Three only survive, to lament her loss; but it was to her a source of grateful pleasure, that her two eldest sons were honoured with the ministry of the gospel of Christ. The last twenty-one years of her life, though spent in the desolation of widowhood, were relieved, for the most part, by patient waiting for the kingdom of God.

Her religious impressions were of very gradual formation, and were long concealed by the natural reserve of her character; but she had ever shown a regard to public worship, and the cause of religion. At length, however, she was emboldened to follow the Saviour in his ordinances; and on June 28, 1829, was baptized, at Bath, by her eldest son, and united with the church under his care, the younger one having preached the preparatory sermon on the occasion. Shortly after this, she returned to London, and united with the church in Spencer-place, Goswell-road, under the pastoral care of Mr. Peacock. Here she greatly enjoyed the ministry of the word, and the communion of saints, and continued to adorn her profession to the time of her decease.

In a letter, recently addressed to the writer, by her worthy pastor, he remarks: "Her Christian character always appeared to me to be so uniform and consistent, that it is difficult to say in what she excelled. She had always very humbling views of herself, and thought she was 'less than the least of all saints'—always esteeming others better than herself. She made but few acquaintances among our people; but she treated all, and spoke of all, with kindness and respect. Her

regular attendance on the means of grace, the constancy of her friendship, and her sterling piety, obtained the highest esteem of the wise and good, and the sincere respect of all who knew her. She well understood the way of salvation—and I may truly say, that religion was not with her a matter of mere theory, but it was *experimental* and *practical*. In her last affliction, she had no rapturous joys, but a firm and stable hope fixed on the Lord Jesus Christ: often saying, 'I have no other hope—I want no other Saviour.' I saw her the day before she died; when she expressed a firm confidence in Christ, without any distressing fear. As she lived, so she died—quietly, yet firmly, resting on that atoning sacrifice, where none ever rest in vain."

This testimony is true, and supplies an outline of character, which, if it were generally possessed, would greatly conduce to the comfort of individual members, and the honour and prosperity of the collective body of Christ.

The last illness of Mrs. C. was very protracted and severe; but it was endured with remarkable patience. In her most acute sufferings, she never gave utterance to a murmuring word. Prayer was her delight; and her lips were often observed, at the earliest dawn, and throughout the day, to be moving as if engaged in communion with God. When asked, on one occasion, if she felt Christ precious, she replied, "Yes, I have no other hope. He is my rock, but I regret I have not loved him more. I have not loved him half enough." For three successive nights, she obtained no sleep. Her daughter remarked, "You have not slept again to-night." "No," she replied, "the Lord saw fit I should not; but he has been with me all night. He is very precious." At another time, when faint and exhausted, she exclaimed with much emphasis, after repeating the whole hymn,

"I long to put on my attire,
Washed white in the blood of the Lamb."

A short time before her departure, she desired to be left alone; but she was overheard, praying that every sigh and groan might be sanctified, and that she might soon be permitted to behold her Saviour, clothed in his spotless

righteousness. She then most fervently commended each of her children to Him who careth for them, adverting to every peculiarity in their circumstances, with much minuteness and affection. She was afterwards asked, "Do you feel happy?" "Yes," was her answer; "my mind is fixed on the Rock. Peace—peace—peace!" And, indeed, so tranquilly did her breathing cease, that, for half an hour afterwards, some of her attendants could hardly be convinced that the vital spark had actually fled.

She was interred in the vault of Elim chapel, Fetter-lane, by the side of her dear husband, and some of her children. An appropriate address was delivered by Mr. Peacock, who, afterwards at his own chapel, more fully improved the event, to a numerous auditory, by an

impressive discourse from Phil. i. 21—
"To die is gain."

Dr. Owen has beautifully remarked, "God hath a house and family for his children, of whom some he maintains on the riches of his grace, and some he entertains with the fulness of his glory." Blessed are those who partake of the riches of grace on earth; but far, far happier are those who are admitted to the fulness of glory in heaven!

Oh, my reader! will death be gain to thee? It is easy to exclaim, "Let me die the death of the righteous;" but thou canst not be admitted to the temple of glory, without passing through the portals of grace. "Ye must be born again." "Believe in the Lord Jesus Christ, and thou shalt be saved."

Truro, May 23, 1837. E. C.

RELIGIOUS INTELLIGENCE.

FOREIGN.

CANADA.

Extracts from a letter addressed to the Committee of the Baptist Canadian Missionary Society.

Montreal, April 4th 1837.

"My Dear Sir.—It is my pleasing duty to inform the committee of the Baptist Canadian Missionary Society, through you, as one of its Secretaries, that, at the General Meeting of the Ottawa Baptist Association held on the 30th ult. at St. Andrews, in Lower Canada, it was resolved that a Society be formed in the Colony to co-operate with the Society in Britain for the promotion of the Gospel in both its provinces; and that, in consequence of this resolution, the Society was immediately formed, a Provisional Committee appointed to prepare for a General Meeting, to be held here in June, and in the mean time a deputation to visit the churches in Upper and Lower Canada, to engage their co-operation and assistance.

"The generous efforts of British Christians to aid us in supplying the spiritual wants of the destitute inhabitants of these provinces, greatly delight and encourage us; and the kind and liberal manner in which our esteemed delegate has been

received, has made a lasting impression upon those who deputed him. It will be the business, however, of our united body to testify more completely and officially how fully these benefits are appreciated here.

"Hoping to hear from you soon, as to what steps have been taken since our dear friend and brother left England, I am, with our kindest regards to the Committee,

My Dear Sir,
Yours in Christian affection,
N. BOSWORTH. *Sec. pro. tem.*

At a General Meeting of the Ottawa Baptist Association, held at St. Andrews, on Wednesday, March 29th, 1837, it was resolved unanimously,

That the cordial thanks of this Meeting be given to our kind friends in Great Britain, for the very liberal manner in which our appeal, through our Brother Gilmore, was responded to, and that a letter to this effect be written and sent forthwith.

N. BOSWORTH, *Sec.*

The following donations to the Canadian Mission are gratefully acknowledged.

Miss Davy, Norwich, per Rev. W. Brock.	£5 0 0
Mr. J. N. Coffen, Plymouth, per Rev. S. Nicholson.	0 10 0

DOMESTIC.

DEMISE OF HIS MAJESTY KING WILLIAM THE FOURTH.

The inspired compendium of Christianity is, "Esteem all men, love the brotherhood, fear God, honour the king." It is an epitome of all the decencies, the charities, and the dignities of human existence. The monarch of any country whose reign has been characterised by genuine patriotism is entitled to honour from all his subjects. Such it will be universally admitted was the comparatively short reign of our lamented sovereign William the fourth, who on the 20th day of June last was deprived by the hand of death of his earthly empire. This is one of those providential events which we never allow ourselves to pass over in silence, and we select this period that our respectful reference may partake both of condolence and congratulation. Without attempting a panegyric, it may be permitted to us to advert to certain facts in relation to the late reign, which the pen of faithful history will not fail to record, that impart to it a favourable prominence, and on account of which it appears to us the inhabitants of this distinguished country are now called upon, in respect to their departed prince, to act as did "all Judah and the inhabitants of Jerusalem," in the case of one of the Jewish sovereigns, "do him honour at his death."

During the late reign the country has continued to inherit the blessings of tranquillity. Some few of us can recollect the sanguinary and calamitous conflict between this country and America, which though more than half a century since its termination, as to some of its distressing consequences can scarcely be said to have subsided up to this day; and by a much greater number the disasters and triumphant conclusion of the protracted war with a country much nearer to our own shores must be impressively remembered. The late monarch of these realms—though trained to the art of war, and having spent many years of his early life in its perils—yet was eminently distinguished by his pacific virtues, and his efforts to maintain and perpetuate the peace of the country.

The enlarged prosperity attendant upon the late reign demands distinct notice. Obstructions to commercial intercourse have been diminished and increased facilities afforded. Salutary attempts have been made to check and restrain unprincipled adventurers and ruinous speculations. Honourable enterprise and fair competition have been encouraged, and enlarged channels supplied for a healthy, progressive, and expanding commerce. The arts and sciences have been stimulated to more vigorous exertion, talent and genius have been excited and rewarded. But in nothing has the prosperity of the late reign more strikingly appeared than in the wide diffusion of general education. It is true that by the circulation of ephemeral tracts and penny publications among the young and superficial, some impetus may be given to the arrogance of conceit, and the presumption of imperfect knowledge; yet schools and means of instruction for all, are inestimable privileges, and there always will be some more deeply taught to supervise and correct the less informed.

We reflect too with pleasure on the distinguished humanity of the late reign. This is obvious in the amelioration of the penal code. While William the fourth occupied the throne of England few of our fellow-creatures suffered the final penalty of the law. Upon very many, however, the sentence of death was passed, though subsequently it was commuted. But during his reign the law itself has become less sanguinary though not less just in its demand, and the punishment of death is coming much nearer to the scriptural limitation, "Whoso sheddeth man's blood by man shall his blood be shed." During the reign of our lamented monarch also, there has been a reduction of the public burden. Taxation to a considerable amount has been lessened; some taxes being entirely removed and many others greatly diminished, and the public credit at the same time inviolably maintained. The most glorious triumph of humanity remains to be specified—the ABOLITION OF SLAVERY on the ever to be remembered 1st August 1834. The British nation cheerfully concurring in the decision that twenty millions should be expended in removing this plague spot of colonial oppression, cruelty, and injustice. Who is not earnestly anticipating the year 1840, when, it has been resolved that in the British dependencies, slavery shall be no more.

To the preceding advantages as connected with the late reign, may be added the state of improved legislation to which the country has arrived. Passing over many minor improvements—which in a more minute and elaborate record, would be included—the justly celebrated reform bill is entitled to honourable mention. By all liberal minds, while it is considered as highly important in itself, it is contemplated as the germ of a tree under whose expanded foliage future generations shall repose in the full and secure possession of every civil and religious right. As an effect of its beneficial operation it has already, by securing the municipal and corporation act, exposed the recesses of corruption, and broken the chain of monopoly. Nor must the new acts relating to registration and marriage be overlooked. Property may now be secured without compromise of principle. If any Baptist should have been under a temptation to sacrifice his conscience and profane a Christian ordinance by delivering up his unconscious babe to be sprinkled at the parochial font, (charity would hope none has fallen into the snare,) the seductive argument for the transgression no longer exists. Those, if any there be, who have thus denied the faith, would do well to consider what illustrious martyrs they would have made in primitive times, and how they would have added to the celebrity of the nonconformists of more recent date? Such is the relief, too, now afforded to tender consciences, that marriage may be legally effected without a religious service, or even the presence of a minister of religion.*

These being some of the acknowledged blessings of the late illustrious reign, to whom is the expression of gratitude principally due? Our departed king sanctioned them by his high official influence and authority, but he has descended from the throne, and is now entombed among his royal ancestors. Our liberal government contributed towards those improved enactments, and we honour them; but our thanks are preeminently due to Him by whom kings reign, and princes decree justice. It is to his sovereign and gracious providence we owe every public and private benediction, and to him let the loftiest praise unceasingly ascend.

How deeply should every inhabitant of this mourning nation sympathize with that royal personage, the throbbing anguish of whose heart, on account of her afflicting bereavement, will not speedily subside; whose unaffected conjugal attentions to the royal sufferer, notwithstanding the peculiar critical state of her own health, were continued to the last, and whose affection after the demise of him, during whose mortal affliction her watchings had been incessant, demanded an expression almost at variance with the conventional laws of etiquette, and from a secluded spot witnessed the mournful obsequies of her departed consort. May she be effectually supported and consoled by that special favour which is infinite in its source, gracious in its communication, and everlasting in its continuance!

Still, these remarks must not terminate until we have acknowledged the divine goodness in raising up another sovereign to occupy the throne of this great empire, and who, it is earnestly hoped, will long remain an inestimable blessing to its teeming and ever multiplying population. Called almost at the hour when she arrived at the legal age to sustain the burden and endure the toils inseparable from efficiently wearing an earthly diadem; at a period too, when great political difficulties remain to be encountered; may she emulate the virtues of the most virtuous of her royal predecessors, be continually surrounded by those in whose wisdom and integrity she may safely confide, and above all, may her reign, to the latest moment of its continuance, be distinguished by earnest solicitude for the moral improvement of her people, that thus finally, through the infinite merits of our adorable Redeemer, she may be elevated to an "everlasting kingdom," and be adorned with an imperishable crown!

His Majesty's Funeral.

At four o'clock on Saturday morning, July 8th, a detachment of artillery arrived at Windsor, under the command of Colonel Cleveland, and having stationed themselves on the Long-walk, about four hundred yards down on the left-hand side of it, immediately commenced firing funeral guns, which were repeated at intervals

* On this subject, see p. 192 in our number for May.

of five minutes throughout the day, until nine o'clock in the evening, when they fired half-minute time. To those who reflected at all on the subject, these sounds conveyed a more than usually melancholy import—noting the last numbered minutes of the repose above earth of the dead, and warning, at the same time, the surviving relatives of their departure from the house of former grandeur and present woe.

At six o'clock in the evening the visitors, by invitation of the Earl Marshal, attend the funeral procession, began to arrive pretty rapidly. His Royal Highness the Duke of Sussex, who officiated as chief mourner, was amongst the first.

At five minutes to nine o'clock precisely, a bright rocket was seen to rush up into the air, carrying with it a long train of light, and then bursting over the multitude. Instantly the arms of the soldiers were reversed, the firing of the guns was changed to minute time, the bells of St. George's Chapel commenced their heavy tolling, and a deep exclamation from the people told that, like the brief but vivid career of the rocket which announced the fact, the mortal glories of the monarch were about to sink into darkness. For a long time, or what was apparently a long time, no sign or stir within the Castle, gave any intimation that the procession had moved; the only notice of it was occasionally a marshalman running forward along the platform, and then hastily returning. A dead pause ensued; not a word, not even a whisper, was heard, when the solemn tolling of the bell, and the heavy firing of the artillery in the Long-walk, was broken in upon by the startling sounds of the trumpets, which, in long-drawn notes, filled the ear like the sad cries of wailing women. To these succeeded the heavy, dull rumbling beats of the muffled drums. Both were alternately raised, and both then appeared to die away, and seemed at last to have ceased altogether, when suddenly, from beneath the Tower gate of the Castle, both burst forth again, and the head of the procession became visible. The moment that it did so every head was uncovered, and thus each remained until it had passed in the order laid down by the heralds.

(For a report of the procession, we must refer our readers to the more ample columns of the daily press.)

After the coffin reached the platform, by which it was to be lowered into the tomb, and after it had been placed under the canopy of purple velvet, previously prepared for it, the pall was removed, two cushions were placed on it, and on these cushions were deposited the Royal Crown of Hanover, and the Imperial Crown of the United Kingdom. His Royal Highness the Duke of Sussex walked to the edge of the platform, and then took his seat at the head of the corpse, upon a chair provided for his use. His supporters stood on each side of him. His Royal Highness Prince George of Cambridge was also seated near his Royal uncle. They both wore mourning robes, richly embroidered. The Marquis Conyngham, as Lord Chamberlain of his Majesty's household, took his place at the foot of the corpse, the supporters and assistant-supporters of the pall and of the canopy, arranged themselves on each side of the Royal body. The Earl Marshal stood near the Duke of Sussex, as did also the Duke of Wellington. The peers who acted as assistants to the chief mourner, and the other noblemen and gentlemen who immediately followed, arranged themselves in the best order they could behind the Royal body.

After the procession had taken up its position quietly, Mr. French, one of the choir, gave out the proper psalms, the 29th, and the 90th. They were chanted to Purcell's celebrated single chant, which is always used on these melancholy occasions. The Dean of Windsor then read in the most impressive manner the Lesson from the First Epistle to the Corinthians, ch. xv. The remainder of the choir service was then performed; after which followed the anthem, "When the ear heard him, then it blessed him." (Handel.)

The Dean of Windsor then read the usual passages prescribed by the ritual; and in the mean time the body was let down into the vault. At the words "Dust to dust, ashes to ashes, &c." Sir W. Woods according to the established mode, threw some earth into the tomb upon the coffin. The ceremony being at length completed Sir W. Woods, as Deputy Garter Principal King at Arms, pronounced the style and titles of his late most sacred Majesty, of blessed memory, and those of his successor; after which the Lord Chamberlain, and the Lord Steward, broke their staves of office, and kneeling near the grave deposited the same in the Royal Vault, and the Deputy Garter having done the like with his, the ceremony was at an end, at about 20 minutes past 11 o'clock.

ADDRESS TO QUEEN VICTORIA FROM THE METROPOLITAN DISSENTERS.

At the Court held on Friday, July 21, the general body of Dissenting Ministers in and about the cities of London and Westminster consisting of the (Trinitarian) Presbyterians, the Congregational and Baptist boards, had the honour of presenting their congratulatory address to Her Majesty on her accession to the throne. The Deputation was headed by the venerable Father of the body—the Rev. John Clayton—who was introduced to the Queen by his Son, the Rev. Geo. Clayton, Secretary to the General Body, as having been permitted by Divine Providence to live in the four successive reigns of George II., George III., George IV., and William IV., and now to witness her Majesty's happy accession to the Imperial Throne. The venerable gentleman then advanced and read the address, to which her Majesty returned a gracious reply; after which every member of the Deputation had the honour, according to the privilege enjoyed in former reigns, to kiss her Majesty's hand. The dignity, self-possession, and grace with which the Queen departed herself, on this and similar occasions, her clear and harmonious voice, singularly correct enunciation, and whole aspect and manner, are the theme of universal admiration.

The body consists of upwards of an hundred and sixty members, of whom it will be seen that more than a hundred were present. They were presented according to the order of membership, as follows:—Revs. J. Clayton, J. B. Shenston, Dr. P. Smith, J. Clayton, jun., Dr. Collyer, J. Kingsford, T. Russell, Dr. Burder, Dr. Cox, J. Leifeild, T. Wood, J. Yockney, C. Hyatt, T. James, Dr. Reed, J. Edwards, G. Pritchard, J. Vautin, I. Cobbin, W. Williams, J. Elvey, J. Arundel, S. Mummery, H. Jeula, J. Blackburn, Dr. Fletcher, H. Pawling, E. Steane, Dr. Vaughan, A. Stewart, J. Peacock, J. Campbell, J. P. Dobson, T. Timpson, Dr. Henderson, W. S. Palmer, C. Morris, A. Tidman, W. H. Murch, S. Brawn, J. T. Rowland, B. Lewis, C. Woollacott, Dr. Hoppus, Dr. Bennett, S. A. Davies, T. Binney, J. Young, J. Robinson, J. Burnet, C. Gilbert, W. Spencer, W. Hope, J. Drummond, J. Belcher, C. Stovel, N. M. Harry, R. Redpath, J. Hunt, W. Kelly, C. Hyatt, jun., J. Mason, J. Stevenson, J. O. Squires, J. Pulling, J. Hopwood, R. Ainslie, S. A. Dubourg, J. Davies, J. Gundry, C. Riggs, J. Bunter, W. F. Meadows, R. W. Overbury,

S. Green, C. Room, E. Davies, J. P. Edgcombe, D. Denham, W. H. Dorman, C. R. Hewlings, T. Cumming, R. T. Hunt, E. Mannerling, H. Richard, W. Owen, T. Archer, H. P. Martin, R. Simpson, J. Mc Whirlar, J. Woodwark, J. Castleden, G. Comb, J. A. Jones, B. Bowes, W. Norton, C. Carpenter, J. Burnis, J. Fernieough, and T. Jackson.

"To the Queen's most Excellent Majesty,
"Most Gracious Sovereign,

"We, your Majesty's dutiful and loyal subjects, the Protestant Dissenting Ministers in and about the cities of London and Westminster, humbly approach your royal presence to assure your Majesty, that we, in common with all our fellow-subjects, largely share in those emotions of sorrow which have filled the heart of your Majesty on the death of your illustrious relative, our late gracious and patriotic King.

"The numerous blessings which the adorable author of all good has designed to bestow upon this nation during the beneficent reign of our departed Monarch, excite in our minds the deepest sentiments of gratitude and joy.

"We highly appreciate that great improvement in the representation of the people, which his late Majesty so decidedly encouraged, and which is so admirably adapted to promote the welfare of the United Kingdom.

"With lively satisfaction we record the just and liberal enactments of the Imperial parliament since the date of that great constitutional measure; enactments that have diminished the number of legal oaths, abated the severity of the criminal code, opened the seats of municipal authority to all, encouraged the diffusion of education, of science, and the useful arts, unlocked the ports of the world to the commerce of our country and which, we trust, will remove the enormous evil of slavery from the British Colonies.

"Nor can we fail gratefully to acknowledge the pacific temper of our lamented sovereign, who, though trained to the art of war, valued and preserved the blessings of peace, and sought, by a righteous policy, to secure the tranquillity and friendship of every nation.

"While, as British Christians, we celebrate these attributes to the late happy reign, it becomes us as Protestant Dissenters gratefully to acknowledge that our venerated King respected the rights of conscience, and desired the amendment of those laws which we deeply feel as unequal and oppressive.

"In ordinary circumstances the loss

of such a monarch might have been thought irreparable, but your happy accession, most gracious Sovereign, to the throne of your forefathers, supplies that loss; for you venerate his illustrious example, and wish to perpetuate and extend the blessings which our country enjoyed under his paternal sway.

"We entreat then, your Majesty to accept our heart-felt congratulations on this most auspicious event, and the assurance of our entire allegiance to your royal person and government.

"As the Protestant Dissenting Ministers of this Metropolis, the successors of those godly and patriotic men who assisted to establish your Majesty's family on the British throne, permit us, most gracious Sovereign, to declare that we inherit their firm attachment to the protestant faith, and their loyal devotedness to the house of Brunswick.

"With the most illustrious princes of that house, the name of your majesty's royal father must ever be associated. We remember his powerful advocacy of the unrestricted circulation of the Bible, and of the universal education of the people in its holy truths, and feel grateful to Almighty God for the salutary influence of those exertions on the welfare of the present generation.

"As your majesty was deprived of his instructions when unconscious of your loss, we rejoice that one who sympathized with his noble sentiments, was spared to watch over your majesty's earliest years. Nor can we fail to acknowledge and adore that gracious providence which has crowned the exertions of your illustrious parents, by seating your majesty upon the throne of this great empire amidst the acclamations of an intelligent and loyal people. Our prayers, most gracious sovereign, shall continually ascend to the blessed and only Potentate, the King of kings and Lord of lords, entreating him to be your helper in all the arduous duties of the state, long, very long, to preserve your majesty's invaluable life, and so to guide and strengthen you by his Holy Spirit, that your majesty may continue to sway the sceptre of these realms over a free and loyal people, until you shall, through the infinite merits of our Divine Redeemer, exchange these earthly dominions for that kingdom which cannot pass away."

To which her majesty returned the following gracious reply.

"I receive with satisfaction this Loyal Address. I thank you for the Justice which you render to the Character of

His late Majesty, and to the Measures of His Reign. I am sensibly touched by your allusion to the Memory of My Father. I shall always respect the Rights of Conscience, and to the utmost of My Power extend to all Equal and impartial Justice."

A BRIEF MEMORIAL OF THE BAPTIST ACADEMY, LATE OF ABERGAVENNY, MONMOUTHSHIRE.

THE rise of this institution, similar to that of many others, proceeded from somewhat like an incidental circumstance. The writer, upon his quitting the Bristol Academy, then under the Presidency of the Rev. J. Ryland, D.D. first settled as minister at Ryeford, near Ross, in the county of Hereford. During his residence there, he occasionally visited Abergavenny; and, on one occasion, he happened, in company with an eminently pious friend in that town, the late Mrs. John Harris, to mention and deplore the very destitute state of the Baptist denomination in Wales on the score of education in the ministerial department; at the same time remarking, that if an academy could be raised and established, to instruct young men designed for the Christian ministry, even in the English language only, it would be a desideratum, and would prove an essential benefit. Not long after, the above excellent lady set her energies and influence to work. She conversed with ministers and others upon the subject, urged them on to active exertion, and began herself to collect donations and subscriptions towards the object—an object which at the first suggestion of its vast expediency and moment, vehemently kindled her zeal, and which, in its progress, till she was summoned from her labours to her reward, lay near her heart. The Baptists in the Principality were moved, a feeling of interest was generated and excited, a plan was proposed, a committee was formed, this place was fixed upon as an eligible locality for the projected seminary, and the humble individual that supplies these mere hints, was chosen to undertake its tuition and superintendence; and on the 1st day of January, 1807, he entered upon his new station and sphere of operation, as Tutor of the Abergavenny Baptist Academy.

At this period there was no English Baptist church in the town; consequently, no pecuniary support was anticipated, except from the institution itself, which was opened with only three pupils, the state of the funds at that

time not allowing of a greater complement. Neither then could means be procured, either to purchase or erect premises for the accommodation of this infant cause; and difficulties and discouragements in daily succession crowded around it on every side. Dependent for its sustentation, and very existence, not on permanent funds, but voluntary contributions, the faithfulness of the few, and the caprice of the many, were brought into constant view and play, in connexion with its march and history. The former, sensible of its importance, clung to its interests: the latter, "unstable as water," treated it just as predilection or prejudice happened to preponderate. Thus, forced to struggle with severe trials during the long term of twenty-nine years and a half, dragged on the Abergavenny Institution, when the narrator, in consequence of declining health and physical strength, and solely of his own accord, tendered his resignation, and discontinued his academical employments. About eighty young men received the advantages of the Academy during its residence in Abergavenny, and the beneficial change produced on the surface of society, so far as the Baptist denomination in Wales is concerned, has been considerable and cheering. Instead of only two or three ministers connected with this body, in the breadth and length of the Principality, being capable of delivering an English discourse with ease and propriety, as was the case in 1807, there are numbers now that are competent to do so with facility and accuracy: and instead of that stringent and exclusive system, which, to guarantee the orthodoxy of the preacher, was then, and long after, judged requisite to hold a prominent situation in every sermon, both the teachers and the taught begin freely to breathe the universally benign atmosphere of that blessed economy, which is alike and without difference, "good tidings of great joy to all people; on earth peace, good-will toward men."

So the Abergavenny Academy prosecuted its career of nearly thirty years in this town, commencing its operations with only three students, and gradually advancing to the number of eight; and at one time to that of ten or eleven. Since its removal to Pontypool, on the 1st of July, 1836, very signal changes have transpired in its finances and accommodations, in almost every thing except the complement of its students, which hitherto has not exceeded seven. The present very respectable and worthy

tutor, the Rev. Thomas Thomas, late of Henrietta Street, London, has entered upon his official engagements under comparatively flattering and encouraging auspices, very widely differing from those of his predecessor. May the great Source of every good gift, and of every perfect gift, prosper his endeavours: and may the extraordinary zeal now so laudably put forth by the friends of the Institution, continue, like an ardent flame, unquenchably to burn!

This brief outline shall terminate with a concise statement of money transactions betwixt the Society and the writer, during the period of their connexion from 1st of January 1807, to 1st of July, 1836: and he feels particularly solicitous that such a statement should be exhibited and preserved, because, from the very confused manner in which the accounts have been stated, most of the supporters of the Institution are quite ignorant upon the subject; and others, not so kindly disposed, have not scrupled to aver, that he was too amply remunerated for the board and tuition of the students.

	£ s.
1807, Jan. 1. Expenses of Removal from Ross to Abergavenny, viz. of Furniture	4 0
Salary for Tuition, whatever the number of Students might be . . . per year	40 0
Allowance for Board of each Pupil, per yr.	20 0
1813. Allowance for Board was advanced to . . . per year	24 0
1817. A new Library being fitted up, allowance for coals . . . per year	2 2
1832. To furnish Afternoon Tea for the Students, not previously supplied, including every article of consumption, and regardless of numbers . . . per year	8 8
N.B. There was no furniture; except a Desk, a Fender, and Shelves for the books supplied; nor one farthing allowed towards Rent and Taxes, till 1826; and from this time till he closed his engagements with the Society last year, the writer invariably paid £20 a year towards the Rent of the House in which he lived, and in which the Academy was conducted. The excess of this sum the Society discharged for, and subsequent to, the year 1826. During the three first years from this period, that excess was £10 per annum. For the last five or six years, it averaged from £16 to £18 a year.	

The writer's last year's receipts for Tuition and Board of Students.

1835. To half a year's Salary for Tuition, from July 1 to Jan. 1, 1836	20 0
To allowance for Board of Six Students at £6 per quarter each	72 0
To Ditto for afternoon tea	4 4
1836. To half a year's Salary for Tuition, from Jan. 1 to July 1	20 0
To Board of Seven pupils the first quarter, and Six the last quarter	78 0
To allowance for tea, six months	4 4
To Ditto for Coals, one year	2 2
	£200 10

Subtracting £20 paid towards Rent out of this sum it will leave for Tuition, Board, Furniture, wear, tear, and wages to servants, &c. £180. 10s. for Six Students nine months, and Seven three months. In the Report of 1835, very recently printed, the writer's four quarters' allowance for Board and Tuition, are mixed up with his successor's two quarters. "By Board and Tuition, Six quarters to 1st April . . . 381 9 2
 What the writer received out of this, amounts, as above-stated, to . . . 200 10 0
 £180 19 2

The above demonstrates, at least, these two facts; first, that much good may be accomplished by limited means, when perseveringly employed: and next, that the writer was not overpaid for the Board and Tuition of the Students. But this having been insinuated, and probably widely circulated, to his grief and prejudice, he feels anxious that things should appear as they really are, and thus means be furnished those whom it may now or hereafter concern, to decide and pronounce upon the question.

MICAH THOMAS.
 Abergavenny, July 4, 1837.

AN APPEAL ON BEHALF OF THE BAPTIST CHURCH AT HEREFORD.

THE city of Hereford contains a population of 12,000 inhabitants, and is in many respects a station of considerable importance. It has long been a matter of lamentation to many who love our Lord Jesus Christ in sincerity, that the interests of his kingdom should languish in a spot which presents so many local advantages, and so extensive a field for the employment of Christian exertion. It cannot, however, excite any surprise that the cause of religion should be thus depressed, when it is remembered that the opportunities afforded to the inhabitants of this city for hearing the gospel are so few. The means of strictly evangelical instruction are not provided for a fourth of the population; prejudices in favour of old-established forms are very strong in some quarters; notwithstanding which it is a pleasing fact, that a spirit of inquiry and hearing is awakened in the city to a degree never previously known.

Nearly 200 years since a branch of the Baptist church at Leominster existed in Hereford, but its subsequent history cannot be traced. In 1829, a small church was again formed, consisting of the few Baptists then residing in Hereford, all of them in very humble circumstances. In 1831 they received as their pastor Mr. Francis, who had been

mainly instrumental in collecting them together, and who laboured gratuitously among them in a small inconvenient room. Within the last twelvemonth, in answer to earnest and patient prayer, light has broken in upon their prospects; new friends have been raised up, and accessions made to their numbers. Mr. Francis having been prevented, by domestic and personal affliction, from continuing his regular labours, the church has been supplied by various neighbouring ministers, and the congregation has assembled in an Infants' School-room, kindly lent as a temporary accommodation by a pious lady of the Established Church; it having been found impossible to hire a suitable room at any cost within the city. All the ministers who have visited this station, regard its prospects as truly encouraging, and promising great and permanent success, if a minister of enlightened and energetic mind were obtained, and a chapel erected in which he might labour. Towards securing the first object, the Home Missionary Society kindly grant assistance until the rising cause shall gather strength to support itself; and for effecting the second, those who in this city are striving and praying for the advancement of the Redeemer's kingdom, must rely on the sympathy and co-operation of their brethren in different parts of the country. After much difficulty and delay, a piece of ground has been secured, and the foundation-stone of a new chapel laid. The land cost £200; it is sufficiently large to afford a convenient burial-ground after the erection of the chapel, which is to be 34 feet by 48, plain and substantial, without a gallery at present. The estimated cost of the chapel is £715; so that the whole amount required cannot be calculated under £1000. Towards this, at the period of laying the foundation-stone, the friends who have formed a committee for providing accommodation for the Baptist church, had in possession and promise nearly £300, chiefly from the liberality of three or four friends who are deeply interested in the success of their exertions. They are now using their utmost endeavours in the city of Hereford, and are fully prepared to make sacrifices, both of their time and substance, if their friends, more prosperously circumstanced, will assist them, that their efforts to do good may not be checked by the influence of a heavy and protracted debt.

They beg, therefore, with all affectionate earnestness, to appeal to the friends of Christ in general, and especially to

those who belong to their own denomination, imploring them, by their love to the Redeemer, and their concern for the salvation of souls, to come forward without delay in lending their assistance to so truly necessary and important a work.

The following ministers having visited Hereford, are able to speak to the facts of the case, and will kindly receive and transmit any contributions towards it:—Rev. Messrs. S. Blackmore, Kington; M. Jones, Leominster; E. Claypole, Ross; T. Waters, A.M. Worcester;—Davies, Eresham; J. Smith, Cheltenham; J. Francis, Pontesbury; J. M. Chapman, Yeovil; T. Price, Montacute; G. Gole, Leamington; D. Rees, late of Burton Latimer; J. Jenkins, Dolan; John Edwards, Clapham; C. H. Roe, Ditto; S. J. Davis, Salters' Hall, London; Eustace Carey, Camberwell; F. A. Cox, D.D. Hackney.

Subscriptions will also be thankfully received by the Rev. James Smith, of Shoreditch; Joseph Bagster, Esq. 3, Sise Lane; Mr. Wilmshurst, 10, Bidborough Street, Burton Crescent; and by Mr. James Smith, National Provincial Bank, Hereford.

STATE OF THE POOR AT CHALFORD.

To the Editor of the Baptist Magazine.

SIR,

No one, except an eye witness, would believe how great the privations of the poor, in this vicinity, have been for six or nine months. Hitherto, no certain prospect of amelioration in their condition appears. With gratitude we would state, that the generous contributions of benevolent individuals, acknowledged below and in a former magazine, have afforded unexpected relief to many in extreme want. While we feel grateful for the kindness of Christian friends, we venture to ask of them the greatest favour they can confer. Brethren, pray for us; pray that we may "consider the rod, and who hath ordained it;" that we may not "despise the chastening of the Lord, nor faint when we are rebuked of him;" that the poor may become poor in spirit, and scantiness of natural bread lead them to the fulness that is in Jesus—the "bread of life;" that they may crowd, hungering and thirsting, to the feast of sovereign mercy; become rich in faith, and heirs of the kingdom.

THOMAS OWEN.

Eastcomb, July 15, 1837.

The undermentioned sums have been sent to Mr. John Heskins, of Nailsworth.

	£.	s.	d.
Coleford, from a benevolent Gentleman who wishes to conceal his name.....	5	0	0
Lydney, by Mr. Thomas Nicholson, from Parkhead Coal Company.....	10	0	0
From Messrs. Trotter, Thomas and Co.....	5	0	0

P. S. Since writing the above, we have been gratified by the intelligence, that four manufacturers, in Chalford Vale, have received orders for cloth to a small extent, so that a few of the many poor weavers and others will, for a time, however, be employed, who have been long suffering for want of labour—nine cloth mills at Chalford and its vicinity, with very few exceptions, having been for many months entirely at a stand.

T. O.

ASSOCIATIONS.

SOUTH WEST ESSEX.

The Third Annual Meeting of the South West Essex Association, consisting at present of only six churches, was held at Harlow, May 24th, 1837. The ministers and messengers met in the vestry at half-past 9 o'clock, public service commenced at 11. M. Gipps began with reading and prayer; and Mr. Brawn, according to appointment, preached on the *Inconsistencies of professing Christians considered as a Hindrance to the Prosperity of the Church, and the Conversion of the World*. The letters from the churches were then read, from which there appeared to have been, during the year, an addition of 45 members, and a decrease of 24, leaving a clear increase of 21. Several resolutions were proposed and seconded by the brethren, and unanimously adopted. M. Chaplin, of Bishops Stortford, concluded with prayer. Most of the company dined, and drank tea together, in the British School Room, at a very moderate charge. During the interval, the committee proceeded with the business of the association, and several additional resolutions were proposed and agreed to. Service in the evening commenced at 6, when Mr. Hargreaves preached from 1 Cor. xiv. 40, *Let all things be done decently and in order*; and concluded the annual meeting.

The principal resolutions referred to were as follows:—

1. That the objects and constitution of the Baptist Union, as stated in their last circular, are cordially approved by this meeting: that the churches com-

prising this association be considered members of the Union; that an annual contribution be given from the associate fund in aid of its expenses, and that some copies of the annual letter be ordered by the Treasurer.

2. That if in consequence of the resolutions recently presented to government by the Baptist Union, and other dissenting bodies, the usual parliamentary grant for the relief of poor dissenting ministers should be discontinued, it will be desirable that all our churches which have the ability should contribute to the Baptist Fund, formed in 1717, for the assistance of poor ministers of our denomination.

3. That this meeting fully approves the plan recently proposed to Parliament by his Majesty's ministers for the abolition of church-rates, deeming it a most equitable, liberal, and enlightened measure, equally entitled to the support of all parties, as it would relieve dissenters from a vexatious impost, without charging any additional burden on the Established Church.

4. That this association sincerely rejoices in the measures now in progress for the entire and speedy abolition of slavery in the United States of America, and earnestly hopes that Christian ministers and churches of all denominations in that highly-favoured land, as well as at home, will give to such measures their most strenuous support, till the odium and guilt of the slave system are entirely removed.

5. That the thanks of this meeting be given to the Rev. Samuel Brawn for his excellent Sermon this morning, and that he be requested to publish the same in such form as he may deem most favourable for general circulation.

THOMAS FINCH,
Secretary.

BRISTOL.

The anniversary of the Bristol association, was held at Penknop, in the parish of Westbury, Wilts, on the 17th and 18th of May. The letters from the churches were not so encouraging as on some former occasions; yet there was a pleasing intimation of the divine favour in the peace and prosperity enjoyed by several of the associated churches; and an earnest and longing desire was expressed by all for the gracious, energetic, and enlarged communication of the Holy Spirit. All the services were numerously attended, a deep interest was excited, and brotherly love was exercised and promoted. Brethren Probert,

Owen, Jackson, and Thomas, were the preachers; and brother Russell read the circular letter written by him.

The churches at Dunkerton, Laverton, Pill, Tiverton, Wells, and Warminster, were received into the association.

THOMAS WINTER,
Secretary to the Association.

CHAPELS OPENED.

SHIPLEY, YORKSHIRE.

The Baptist chapel at Shipley, Yorkshire, having been rebuilt on an enlarged scale, was opened on the 3rd of May, 1837, on which day and on the following Sabbath sermons were preached and collections made for the liquidation of the debt incurred by the building. Messrs. Edwards, Hamilton, (Indep.) Anderson, (Wesleyan) Steadman, and Dawson, preached on the occasion. And although the friends there had nobly exerted themselves before, yet the collection at the opening amounted to the liberal sum of 204*l.* It is believed that not more than 100*l.* will remain as a debt on the place; and the prospects of the church and congregation are highly encouraging.

ROTHERHAM, YORKSHIRE.

A new Baptist chapel was opened on the 6th of April last, in Rotherham, Yorkshire; when the following services were held. On Wednesday the 6th, the Rev. M. Fisher, of Liverpool, preached in the morning. The Rev. — M'All, of Doncaster, (Indep.) in the afternoon; and the Rev. J. Aldis, of Manchester, in the evening. On sabbath day the 9th, the Rev. C. Larom, of Sheffield, preached in the morning; the Rev. J. Aldis, in the afternoon; and the Rev. W. H. Stowel, Theological Tutor of the Independent college in Masborough, Rotherham, in the evening. All the services were of a most interesting character, the congregation exceedingly good, and on the Sabbath, crowded and overflowing. The collections amounted to £70. The chapel is a very beautiful erection in stone, and has cost £1300. It has been erected through the exertions chiefly of Mr. Larom, of Sheffield, who for his efforts in this case, deserves the thanks of the denomination. Mr. Buck, late student in Bradford college, will occupy the pulpit, whose object is to raise a new interest in the town.

STAINES, MIDDLESEX.

The foundation-stone of the new Baptist chapel at Staines, Middlesex, was

laid on the 18th of July, by the Rev. G. Hawson, pastor of the church, and the Rev. J. H. Hinton, of Reading, delivered an appropriate address on the occasion, to a numerous and attentive audience. The building will be neat, substantial, and commodious; sixty-one feet by thirty, on an eligible freehold site. The estimated cost is £900: and as the church and congregation have been driven to this effort by the ruinous state of their old chapel, which they have rented for more than half a century, and have themselves (according to their means) raised a large sum towards it, it is hoped they will receive that assistance from the more opulent friends of the Redeemer, which shall prevent a heavy debt, and prove to all that the voluntary principle is an efficient one.

Contributions may be entrusted to the care of the Rev. J. H. Hinton, Reading; the Rev. J. Dyer, Fen-court, London; or to any of the neighbouring ministers, who are acquainted with the urgency of the case; or they may be sent direct to the Rev. J. Hawson, Staines—by whom they will be gratefully acknowledged.

WALTHAM ABBEY.

On Thursday, July 20th, three sermons were delivered in the new Baptist chapel, Waltham Abbey, by the Rev. John Leifchild in the morning, from James iv. 7.; in the afternoon by the Rev. Edward Steane, from Ruth i. 16; and in the evening by the Rev. Samuel Brawn, from Phil. ii. 9—11. The attendance was good and respectable, and much gratitude is due to those who attended, especially from a distance, who encouraged us with their presence and liberality. The collection amounted to £50. 16s. The present debt is about £265; and while the minister and deacons, the church and the friends of the place, feel the deep obligations they are under to a generous public, they pledge

themselves, as the Lord shall enable them, to persevere in their efforts, till the last shilling be liquidated.

NOTICE.

The eighteenth anniversary of the Baptist Church, Rye Lane, Peckham, will be held, by divine permission, on Wednesday, the 9th of August, when three sermons will be preached, that in the morning, at eleven o'clock, by Mr. James Smith of Shoreditch; that in the afternoon, by Mr. Henry Heap, of Brixton; and that in the evening, at half-past six o'clock, by Mr. W. G. Lewis, of Chatham. After each service collections will be made in aid of the funds.

RECENT DEATHS.

Died, on June 11, Mr. George Evill, in his eighty-first year. For many years he had been connected with the Baptist denomination, in Bath; was much respected as an upright man, and an humble follower of the Lord Jesus Christ. His end was peace. A funeral sermon was preached, on account of this event, on Sunday, June 19, by Mr. Cater; in whose church Mr. Evill had long sustained the deacon's office.

Died, on Monday, June 26, at his residence, Lower Edmonton, Middlesex, in the seventy-fifth year of his age, William Burls, Esq., formerly of Lothbury, London, several years treasurer of the Baptist Missionary Society, treasurer of the Baptist Irish Society, from its formation in 1814 till 1827, and for more than twenty years one of the deacons of the church then meeting in Carter-lane, Southwark, under the pastoral care of the late Dr. Rippon. We hope to be able shortly to present our readers with some account of the life and labours of this excellent man.

DISTRIBUTION OF PROFITS.

The following sums, from the profits of this work, were voted to the widows whose initials follow, at the half-yearly meeting of the proprietors.

NAME		RECOMMENDED BY
M. H.	£4	W. Reynolds.
M. C.	4	T. Winter.
J. M.	4	E. Davis.
J. F.	4	J. B. Cox.
H. H.	4	J. Meyrick.
A. E.	3	B. Price.
M. H.	4	J. Reynolds.
R. E.	3	W. Jenkins.
S. L.	3	J. Fry.
E. G.	4	W. S. Keall.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. IV. NEW SERIES.

AUGUST, 1837.

TO THE FRIENDS OF HOME MISSIONS.

THE Christian public, connected with the Baptist Home Mission, will learn with pleasure that the Secretary of the Society has now made an extensive tour of the whole kingdom, taking in the most important places in England, Wales, Scotland, and some of the adjacent Islands, and is now prepared to give a general report. Wales, from which he has just returned, presents, upon the whole, the most pleasing aspect. The Welch Methodists, the Independents, and the Baptists, have well and widely cultivated this field. Compared with Wales, as a whole, we should say England and Scotland, as a whole, in spiritual matters, is a *century* behind; this, we say, is the general impression that will be left on the mind of a zealous, warm-hearted Christian after a run through their Annual Associations, and a visit to their Churches.

That there are many drawbacks, many things you might wish otherwise, many customs capable of a change, that would be a real improvement, there can be no doubt. For instance, we could wish to see the members of the Churches more liberal, more generous in the support of their ministers, more willing to contribute to the aid of the cause of Christ; we could wish to find a higher tone of morality generally prevailing—we could wish to see some customs at the Associations laid aside, or materially altered. Still, after all this has been said, and more that might be, there is much to *rejoice over*. *much to admire*, *much to imitate*.

I. It is to every warrior in the great Christian army a cause of joy to see the division to which he belongs increasing in numbers, in activity, in zeal, in efficiency; and as Christians and Baptists we rejoice that this is the case with our Churches, Ministers, and Denomination in Wales.

II. We cannot but *admire* the internal arrangements of the chapels, the tact of the Ministers to suit their discourses to the capacities of their hearers, so that they may secure the ear and attendance of the poor; the hospitality of the people to travelling Ministers at all times, and to the multitudes at the Associations, where whole families sit up all night, and allow their beds to strangers from distant parts. The zeal of Ministers and members, rich and poor, who come from immense distances to the Associations, and lay aside their worldly affairs some for two, three, or four days, some one, two, or three weeks, and travel from one Association to another to attend upon these great carnivals of the Denomination; thus by combining much of the travelling preacher system of the Methodists, with the settled pastor system of the Congregationalists—by the intercourse of the Associations multitudes who roam through the country in May, June, and July, from one town to another, from one chapel to another, night after night, for months—by the opening of chapels, ordination of Ministers, baptisms in the open air, to which able Ministers from a distance are often invited—by their social meetings, on Sunday nights, and their Christian instruction Sabbath Schools, they thereby keep the waters continually troubled, and thus maintain them in a sanative state—keeping up the attention of the people, and a regular crowded congregation; like the Methodists in England, identifying themselves with the poor, they have the poor in crowds with them.

III. Perhaps we might safely and successfully *imitate* our brethren of the Princi-

pality in the following particulars:—1st. In their more popular mode of preaching and hearing—that their mode is more popular than ours their crowded popular congregations testify—the usual crowds at the Methodist chapels in England confirm this. On popular preaching I need not write, on hearing I refer not so much to the attention as the assent, the voice, the utterance of the approving ejaculation—brief, warm, cheering; by which the Minister finds that he is understood and felt, and which is so infectious among the hearers—good for the people, eminently good for the Minister. Something of what James Parsons has at the Tabernacle, which he understands so well, and which has so often lifted him above himself by its all-powerful inspiration. That this is as scriptural and ancient as it is reasonable, decorous, and proper, I am prepared to show.

2. In their denominational predilections—by which I mean their being so thoroughly and fixedly Baptists—I do not mean bigots—I do not mean sectarian, but that they mind their own affairs—build the wall over against their own house, and endeavour to advance the general cause by advancing their own, not impeding any others—contributing to the final victory of the day by fighting in the regiment to which they belong, not confusedly rushing into other fields or divisions, but honourably, openly, candidly, fairly pushing their colours into the ranks of the enemy straight ahead of them. We must regard as the small dust of the balance the candour and liberality of that Christian who can be satisfied to be outrun in the race of active exertion, who does not, heart and soul, desire that his section of the Christian church should be the first, the most active, the most honoured, the most efficient, and who does not strive to make it so by his own honourable personal exertion. If there be faults in his party, let him endeavour to mend them; if errors, to remove them. If any other denomination more sound, more scriptural, let him fly to it as a volunteer, and we shall respect him. But while he holds out the right hand of fellowship to all who love and serve Christ, he has no time to spare, no energy to cast away in any part of the field but that to which he belongs. Let him advance that, and so far the general cause prospers.

3. We may, perhaps, imitate them in their evangelist system; by this I mean the frequency of the visits from one church and society to another, not collecting, but preaching visits; all their young ministers thus first make themselves known and try their gifts—preaching through the length of the land—and most of their popular ministers. I wish this particular fully discussed, and introduce it here for that purpose. Might not these visits be made more beneficial still by making them directly and ostensibly revival occasions; taking the advantage given by novelty in producing religious impressions, and leading our hearers or the careless attracted by these visits, to early decision for Christ? Of this I am fully persuaded, that however some of our older, larger, and more wealthy churches may think of it or need it, there are hundreds of decaying, sleeping, sinking, poor, neglected little churches in England that would most certainly start into new life and vigour from the operation of some plan of this kind widely and wisely carried out. When will our denomination learn wisdom from the Bible's examples—from our Welch brethren's efforts and success—from the American churches' zeal—and from the plans and prosperity of the Methodists, which are daily before our eyes? I do not say, imitate or adopt all that is to be found in any earthly model; but I say, reject not the Bible examples, illustrated as they are, by things which we find in all those parties above named. Must we not be deficient in real consecration to God, in a creed and principles which can be made to work, or in sound practical wisdom? This latter is, I think, the fact. Religion and piety; we have a sound creed, and thoroughly scriptural church, form, and order; we yet seem at a loss for the most wise and practical methods of advancing our cause, and I pray God give us divine wisdom to direct us.

To the TREASURER.

MY DEAR SIR,

You will naturally look for some account of my recent visit to Wales, and the remarks and observations I have made during my hurried passage through that romantic and interesting part of our country.

I entered from Hereford, by way of Monmouth and Chepstow, down the valley of the Wye. I have seen most of the beautiful and sublime scenes of the United Kingdom, but any thing to equal the varied and exquisite beauties of this charming valley I have not seen. Tintern Abbey, and the Wind Cliff, at

Chepstow, are with the scenery between and around them, incomparable. I afterwards traversed the romantic valleys of the *Towy*, the *Iru*, the *Twey*, the *Ridol*, and the upper reaches of the *Severn*. I stood on the lofty summit of *Plimlimmon*, from which there is such a magnificent view of some of the most lovely spots in North and South Wales. From this point are seen to steal away in delicate and graceful meanderings the *Severn*, the *Wye*, and the *Rydol*. Though having all their origin in this father of mountains, they are widely separated in their after course, like the children of Noah; still in rolling onward they all again meet in the eternal ocean.

I have stood in deep delight and rapturous musings on the shores of the blue sea of Erin, my, my own beautiful land—my country—and embraced, and kissed, and talked to the waves as if they could convey to me some message of hope from my father's soil; there I gathered shells and pebbles; on the mountain tops, mosses and spars; from the print-shops, some views of those charming scenes which will long find a resting place and a home in a faithful memory.

But to you, Sir, and the committee, is due a statement of the generous—the hospitable—

the cordial welcome your agent met with among the primitive mannered churches, and lively, active, zealous, and energetic ministers of Wales. The names of *Heily*, of *Llanwinarth*; *Roberts*, of *Tredyar*; *Jones*, of *Blaenavon*; *Evans*, of *Penthydryn*; *Williams*, of *Pontypool*; and *Thomas*,* will long dwell in my heart. I saw much of all these as we journeyed from place to place, and were often engaged in the same services. I can revive my intercourse with them with unwearied satisfaction. Their child-like manner—their Christian deportment—their commanding eloquence—their humbleness of mind, have left behind a savour I shall carry with me for many days. Of others I might speak in glowing terms, did time permit; of these I saw much, and sincerely regretted my separation from brethren I had learned so soon and so deservedly to love.

* The tutor of the new, the beautiful, and most healthfully and romantically situated academy at *Pontypool*; the most compact and complete of all our academies. This erection and its appurtenances does our Welch brethren great credit.

LIST OF SUBSCRIPTIONS AND COLLECTIONS.

Cheltenham:—						
Collection at the Rev. W. Smith's Chapel	12	10	0			
George Bailey, Esq.	sub.	10	0			
From a Friend		5	0			
Wales—Newport, Monmouthshire:—						
Collection at Welch Chapel	2	10	0			
Rev. W. S. Miles	sub.	0	10	0		
Thomas Wall, Esq.	do.	1	0	0		
George Gething, Esq.	do.	1	0	0		
A. Crossfield, Esq.	do.	1	0	0		
Mr. Evan Morgan		0	10	0		
Mr. W. Evans		0	10	0		
A Female Friend		1	0	0		
Messrs. Wells and Wood		0	10	0		
Miss S. Evans		0	5	0		
Edward Evans		0	5	0		
Mr. John Morgan		0	5	0		
Miss Reunie		0	5	0		
Mr. Edward James		0	5	0		
Mr. Henry Perkins		0	3	6		
Mr. Charles Sims		0	2	6		
Mr. Clapperton		0	3	0		
Miss M. Morgan		0	3	0		
Mr. Henry Evans		0	2	6		
Mr. Samuel Phillips		0	2	6		
Mr. Hanaford		0	2	6		
Mr. Bryan		0	2	6		
A Friend		0	1	0		
Cardleon:—						
Collection in Baptist Chapel	3	0	0			
John Jenkins, Esq.	sub.	1	0	0		
W. Jenkins, Esq.	do.	1	0	0		
Cardiff, Glamorganshire:—						
Collection at Bethany Chapel	1	11	0			
Do., at Welch Chapel, Tabernacle	2	0	6			
Mrs. Adys, Missionary Boxes	3	7	2			
Do., sub.	1	12	9			
				5	0	0
Lewis Williams, Esq.	sub.	1	0	0		
Hopkins, Esq.	do.	1	0	0		
Mr. J. B. Hopkins		0	10	0		
Mr. J. James		0	10	0		
Mr. Evans		0	10	0		
Miss Biggs and Mrs. Guest		1	0	0		
Mr. Evans, jun.		0	5	0		
Mr. Thomas Rees		0	5	0		
Mr. J. Gower		0	2	6		
Mr. W. Harris		0	2	6		
Mr. Joseph Rees		0	2	6		
Mr. John Llewellyn		0	2	6		
Mr. James Marychurch		0	2	6		
Newbridge:—						
Mr. John Jenkins		0	2	6		
Mr. D. Jenkins		2	2	0		
Mr. J. Blacklock		0	2	6		
Mr. Irvine		0	2	6		
Tee-Total		0	2	6		
A Few Friends		0	13	6		
Merthyr:—						
Collection at Zion Chapel	5	0	0			
Do. at English Chapel	2	10	0			
Do. at Ebenezer	0	12	6			

Mrs. Richardson.....	0	2	3	Mr. Zozer.....	0	2	0
Mrs. Todd.....	0	2	0	Mr. Abraham Wyke.....	0	2	0
Mr. Henry Davis.....	0	3	8	Do.....sub.	0	2	6
Dowlais, Works :—				Mr. George Barlett.....	0	2	0
Collection in Welch Baptist Chapel..	3	10	4	The Misses Jones.....	0	2	6
Tredegar :—				Mr. Rollins.....	0	2	6
Collection at Rev. J. Roberts.....	2	1	7	Mr. Watkins.....	0	2	0
Mr. Thomas Griffith.....sub.	1	0	0	Mrs. Williams.....	0	2	0
Mr. W. James.....do.	0	10	0	Three Friends.....	0	3	0
Mr. W. Phillips.....do.	0	10	0	Brecon :—			
Mr. Parry.....do.	0	5	0	Collection at the Association.....	7	17	6
A Friend.....	0	0	6	Caermarthen :—			
Blaenavon, Monmouthshire :—				Collection at the Association, in the			
Collection at the Association.....	7	2	1	Tabernacle.....	13	4	10
Pontypool :—				Pembroke Dock :—			
Mr. W. Phillips, Esq., and Family..	1	0	0	Collection.....	2	0	0
A Friend.....	0	4	0	Molleston, Pembrokeshire :—			
Rev. Thomas Thomas, Tutor.....	0	5	0	Collection at Association.....	9	12	4
A Friend.....	0	2	0	D. Cannon, Esq.....	0	10	0
Mr. Williams, sen.....	0	5	0	Mr. Miles.....	0	2	6
Mr. Williams, Jun.....	0	5	0	Haverfordwest :—			
Mr. John Walker.....	0	2	6	Collection, Bethesda Chapel.....	10	11	6
Collection at Peny-Garn Tabernacle.	3	2	6	W. Rees, Esq.....sub.	10	0	0
Do. at Tronant (Welch).....	1	13	6	Llandisil, Cardiganshire :—			
Pontrtydryn :—				Collection at Association.....	5	0	0
W. and C. Conway, Esq.....	1	0	0	Aberystwyth :—			
Rev. D. D. Evans.....	0	5	0	Collection at Association.....	2	10	0
Mrs. Laurence.....	0	2	0	Newtown, Montgomeryshire :—			
Abercavenny :				Collection at the Baptist Chapel....	7	10	6
Mr. Daniels, and Family.....	0	10	0				
Baptist Church, Frogmore Street....	1	0	0	N.B. The Collections from the Glamorganshire			
Rev. Michael Thomas.....	0	5	0	Association; from Baptist Church, Cardigan; Fish-			
Mr. James James, Lanova.....	0	0	6	guard; Llanglofan. Llanidlois, Llanelly; New-			
Mr. Jacob Wyke.....	0	5	0	bridge, and Bethlehem, have not yet been for-			
Mr. Jones Morgan.....	0	5	0	warded, or they would have been acknowledged in			
Mr. Charles Davies.....	0	2	6	this Register.			

* * * Donations and Subscriptions will be gratefully received on behalf of this Society at No. 6, Fen Court, Fenchurch Street; by the Treasurers, MOSES POOLE, Esq., 4, Lincoln's Inn Square; or Rev. J. EDWARDS, Clapham; by the Rev. C. H. ROE (Secretary); or any Minister of the Denomination.

IRISH CHRONICLE.

AUGUST, 1837.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, Walworth; Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; Messrs. MILLARD, Bishopsgate Street; SANDERS, High Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; BURLS & Co., Lothbury; Rev. C. ANDERSON, Edinburgh; Rev. Mr. INNES, Frederick Street, Edinburgh; Rev. J. FORD, 1, Rathmines-road, Dublin; Mr. J. HOPKINS, Bull Street, Birmingham; Mr. J. H. ALLEN, Norwich; and any Baptist Minister, in any of our principal towns.

IN the month of June, as announced in the Chronicle then published, the several stations in Ireland were visited by a deputation from the Committee, consisting of the Secretary and the Rev. Joseph Davis. One question which the state of the funds of the Society compelled them reluctantly to keep in view, was, in what way its expenditure may be decreased, so as not to diminish its efficiency. Burdened with a debt of £500, the greater part of which has now remained for nine months without much effort to remove it, the Committee are beginning to feel that perhaps they must lessen their labours. Still the deputation are not prepared to recommend any considerable diminution of labour. Several alterations they may propose with the view of increasing the efficiency of the Society, but they dare not advise the relaxing of its efforts, or the lessening of the number of its useful labourers. A few of the Schools may be relinquished. In some cases the establishing of the Schools of the National Commission in their vicinity, will enable us to do this without injury; but our zealous and useful Scripture readers must be increased in number if we would have the Society fulfil its great purpose, and take any leading part in the approaching change as to the religious condition of Ireland. Many circumstances indicate that such a change is drawing on. The people, less agitated than formerly by political dispute, are turning their minds to religious inquiry. Let this country deal out, as we trust she speedily will, a full measure of 'justice to Ireland,' and the excited minds of the people will be so quieted, and their dislike of England so conciliated, that they will come to think favourably of the designs of those parties who are seeking to diffuse among them the elements of a better faith and practice. We are now open to the suspicion of being leagued with a policy which the Irish regard as oppressive; and as endeavouring, by substituting the Protestant for the Catholic faith, to uphold a system which they have had bitter cause for denouncing as the source of injuries and calamities, more numerous and fatal than almost any other country has endured. Remove this suspicion, and we shall be received in more kindly mood, and our efforts will excite more attention. The Irish, as to religion, are not the stupid, indifferent, and enslaved people now, that they once were. They will have the New Testament, and will read it too. In one cabin into which the deputation entered, though there was abundant evidence that the inmates would rank as Catholics, concerning whose fidelity no doubt could be entertained, the man readily produced both his Irish and English New Testament—the Protestant and the Douay versions, and showed from his conversation, that he was in the habit of referring to, and comparing them. In another place, on a lonely mountain, a Catholic near forty years of age, who could read, but who had never seen a New Testament, received one with warm expressions of satisfaction, and a promise to study it diligently. In another, one of the deputation had his appeals on reading the Scriptures, in the course of a sermon, interrupted with declarations from the simple-hearted Catholics around him,—“We will read for ourselves, Sir,—no one shall prevent us.”

From all that the deputation saw of several of the National Schools, they could not but regard them as a means of diffusing light more powerful than any other in existence. We are not of the number who would dissociate religion from national instruction, and this is not done in these institutions. Hundreds of thousands of Roman Catholic children, who would have grown up in entire ignorance of the word of God, are brought to know much important truth by the extracts they use; and the operations of mind in Ireland must be different from those in all other countries, if, by knowing a portion of what is found salutary, inquiry is not excited after what remains to be known. A part of the Bible read and understood, will lead to inquiry

after the other parts of it. So that a vast change in the moral circumstances of the country is, we think, at no great distance. As it has pleased God to make this Society somewhat instrumental in producing that change, our friends must say, whether we shall proceed and realize, in common with other Societies, its happy results; or whether, receding and retiring now, we shall leave to others to reap what we have been permitted to sow. The experience of former years will embolden the Committee to proceed, guarding on the one hand with jealous care the expenditure they shall incur, and on the other, infusing into all the labours of the Society, the vigour and zeal of mission efforts, like those which it has pleased God in all ages and countries to bless. *Save now, we beseech thee, O Lord! O Lord, we beseech thee, send now prosperity!*

From the correspondence of the last month, the following extracts are selected:

DENIS MULHERN, a daily reader, writes to MR. BATES,

Reverend Sir,

You will see by a glance at my journal, the various places which, by the kind providence of God, I have been enabled to visit during the last month: in many of those I have had very pleasing opportunities of explaining the Scriptures, and directing sinners to him, of whom Moses in the law and the prophets did write.

I returned a few days ago, after visiting the Schools; they are all, with little exception, going on well and increasingly attended. The teachers still lament very much that you cannot, in every case, as formerly, give premiums to such of the children as distinguish themselves in committing to memory the Scriptures. I know some of the teachers who, at their own expense are in the habit of giving a half or quarter quire of paper to each of as many of their pupils as commit five or more chapters during the quarter, which stimulates them wonderfully.

The few noticed meetings that I am, agreeable to your advice, endeavouring to keep up, are still well attended. The Coolany Thursday-evening meeting has for the last month been quite as well attended as usual. There were about *fifty*, some of whom came two miles, at brother C—rs, in Dramnagool, on last Lord's day evening. Five or six of the congregation remained for the purpose of reading and conversation; and I trust, that in this way we spent the remainder of the evening profitably. There were about forty present at the last meeting in Cloonacurry.

On Monday the 15th, read in three houses, on the side of the mountain near Longford. These people could tell me something of St. Peter, and of his getting the keys, and of the Virgin Mary; but, alas! they know nothing of Him, whom to know aright is life eternal. Visited also the house of J. D—n, where I had an attentive hearing from himself and his family,

while I read for them various portions of Scripture, and endeavoured to impress on them the great truths of the gospel of Christ. This man is more intelligent than many of his neighbours. He asked me many interesting questions, I believe solely for the sake of instruction. I gave him the loan of that well-known and useful tract, "Andrew Dunn."

Again, the same reader writes;

Reverend Sir,

Having reckoned my journal for this month, I find that the Lord has enabled me to travel two hundred and fifty three miles, and read the Scripture, and set forth the salvation of God to near six hundred persons, the majority of them, I think, being Roman Catholics.

On the 18th ulto. I met, while on my way to Annaughmore, a man named O'Brinc, whom I had never before seen. After some general converse, I introduced a religious conversation, in the which he warmly joined, and though a Roman Catholic, I found that he could quote and apply Scripture pretty freely, and also that he seemed to understand my observations. We sat down while he went on to relate the history of his life for the last three or four months. He had been employed in Erris, as schoolmaster under the National Board of Education, and placed under the notice of Priest L—. When the Record case took place, at last quarter sessions in Sligo, betwixt Bishop O'F. and his diocesan Priests, this man, being considered to have a knowledge of some local circumstances involving the credit and touching the character of Priest L, was called upon to give testimony; and having no other alternative than, either to give false testimony, or otherwise incur the displeasure of his patron, he found himself involved in a dilemma; he, however, preferred the latter, which he soon found as he anticipated, to bring on him the wrath of his former benefactor. This he said, together with other circumstances,

which came under his notice at the same time, made him begin to doubt whether or not he should trust such persons with the concerns of his immortal soul, whether they could be under the influence of divine truth, and guided by the Holy Spirit, as he had hitherto believed. He therefore determined, in future, to take nothing for granted of a religious nature, but to procure without delay, a copy of the Scriptures, and read and judge for himself. But as Satan never surrenders a garrison without a struggle, no sooner did his conduct in this way come under the Priests' notice, than he was forced either to abandon his intention of searching the Scriptures, or subject himself and his helpless family to apparent poverty and privation. However, through the grace of God, he was enabled to choose the latter, and the result was, that he was soon turned out of his situation, and cast upon the world without any employment. I spent three happy and, I trust, useful hours in explaining to him various passages of God's sacred word, chiefly such as are supposed to favour the doctrines of the church of Rome, while he marked in his own Testament the reference which I gave. On parting with me he took off his hat, and blessed God for the opportunity thus afforded him of receiving divine instruction, and requested that I would pray for him.

JOHN MONAGHAN writes to Mr. BATES,

REV. SIR,—I have, since my last, embraced every possible opportunity of reading the Scriptures to my neighbours and exhorting all with whom I conversed to lay hold on the hope set before them through a crucified Redeemer, and I am happy to say that although the priest of this parish and his curate are at present exerting their influence to suppress the progress of the Scriptures amongst their parishioners, there are many of them, and especially of those that have been taught at the Society's night-school, who will not allow either themselves or their children to be frightened or deluded from reading that sacred volume in which they are now beginning to see life and immortality brought to light. I am also happy to inform you that I enjoy frequent opportunities of reading to a family amongst whom are two individuals who are seriously inquiring after Christian baptism. I trust the Lord is opening their eyes to see it their duty to follow His example who declared this sacred ordinance becoming the fulfilment of all righteousness.

In consequence of the times being very eventful in this neighbourhood at present, much of my leisure hours during the past month has been devoted in reading to se-

veral sick persons. I trust I can say of one of them, whose destiny is now fixed in eternity,* that the Lord brought his own word home with such conviction to his mind, as to convince him of the truth as it is in Jesus. The remainder of my leisure hours have been, I trust, as usefully spent as my feeble abilities could allow in endeavouring to show fellow-sinners the cause of our Saviour's life, death, and resurrection, and his great object in coming into our world. Praying the father of mercies may grant that the bread thus cast upon the waters may in due time bring forth fruit to the praise and glory of his great name. I am, &c.

MR. BATES writes to the Committee under date, Templehouse, June 20, 1837.

DEAR FRIENDS—I have not sent an account of the number of children in our schools this time as Mr. Green has been here and received all the information respecting them which he possibly could, together with the average number in attendance. I have also been with him for some days past, and consequently could not send my journals quite so soon as I should, hence I wish to forward them now by the earliest post. The schools, some of them at least, are rather thinly attended at the present time, many of the children being at work out in the field.

Since my return from the north I have preached in Boyle, Coolaney, and to-night I am going to Dynode. The other preaching stations I hope to visit as early as I can; I had noticed several of them for last week, but on the arrival of the deputation I found it necessary to decline this arrangement and accompany them to such schools as they wished to visit. As this has been a broken quarter I have not sent a regular list, but all the stations have been visited, and even during my absence many of them were supplied by Mr. Mulhern.

In some of those preaching stations there are things of an encouraging nature. The people are not only willing to hear, but I have reason to believe that some have been converted to God, and at the present time others are anxiously enquiring after the knowledge of divine truth. Prejudices are weakened and wearing away; Divine light is shining with more brightness and gradually dispelling the darkness around us, and the word of God is bearing down all opposition in many of those stations where it is faithfully proclaimed. It is a mercy that we are permitted to go forth in this land of

* The person alluded to here is a Roman Catholic who had attended the Society's night-school at Ballinlough during the last winter. He had left his wife and three orphans to lament his loss.

popery in a quiet and peaceable manner proclaiming the salvation of our God. May we ever be seen in the field as good soldiers of Jesus Christ making known the

way of salvation, then we may expect that the most glorious results will arise from our labours, and sinners will be savingly converted to God.

CONTRIBUTIONS.

From June 19 to July 12.

A Friend, per Rev. C. Elven, Bury.....	100	0	0	Herbam :—			
J. H. L. L.....	2	0	0	Subscription at Baptist			
Mr. Studdart, Banbury.....	10	6		Church.....	2	12	0
Woolwich Auxiliary Society.....	8	17	10	Stradbroke :—			
Collected by Rev. W. BENSON.				S. Roper.....	0	2	0
John Cook, Esq., Good-				Collected after a sermon at			
man's Fields.....	1	0	0	Mr. Smith's house, Syle-			
Bury St. Edmonds, from				ham.....	5	5	0
the Bury Baptist Asso-				R. Garroll.....	0	2	6
ciations.....	5	3	0	S. Darby.....	0	2	6
Mr. Cook, Sen.....	0	10	0	Mrs. Darby.....	0	2	6
Jos. Becton.....	0	10	0	G. Scaman.....	0	5	0
Two Friends.....	0	5	0	F. Seaman.....	0	2	0
Thomas Ridly.....	0	5	0	Friends.....	0	3	0
John Sabine.....	0	5	0				1 5 0
Rev. C. Elven.....	0	5	0	Otly :—			
			9 3 0	Rev. J. Evers.....	0	3	0
Barton Mills :—				B. Ludbrook.....	0	3	0
Samuel Owers.....	0	10	0	John Peck.....	0	4	0
S. Ellington and Sons.....	0	10	0				0 10 0
W. Secker.....	0	5	0	Stowmarket :—			
J. B. Nichols.....	0	5	0	Thomas Prentice.....	1	0	0
Collection, Baptist Chapel	0	16	0	W. Prentice.....	0	5	0
Thomas Bell.....	0	5	0	W. Stephens.....	0	5	0
J. Tubbs.....	0	5	0	G. Stephens.....	0	5	0
J. Tubbs, Jun.....	0	2	6	W. Heweth.....	0	5	0
Mrs. Tubbs.....	0	2	6	Mrs. Webb, Jun.....	0	5	0
James Gitters.....	0	5	0	J. S. Lankester.....	0	5	0
Joseph Cook.....	0	5	0	Mrs. Elliot.....	0	5	0
Mr. Clark.....	0	2	6	J. A. Webb.....	0	10	0
			3 13 6	R. Squirrel, Jun.....	0	5	0
Westrow, Mildon hall :				W. G. Cornell.....	0	2	6
Rev. L. Ellington.....	0	5	0	Mr. Grimsby.....	0	2	6
Thomas Youngman.....	0	10	0	Collection at Finborough,			
Collection at Baptist Chap.	0	17	3	Independent Chapel.....	0	5	1
			1 12 3				5 0 1
Atleborough :				Joseph Vines, Esq., Stepney Green.....	5	0	0
Collected at a Prayer Meet-				T. W. Cobb, Esq., Margate, by Mr. Dyer	2	2	0
ing.....	0	7	10	Sandhurst, Rev. James Gates, and			
Mrs. Norton.....	0	5	0	Friends, by ditto.....	3	0	0
Rev. W. Brown.....	0	2	0	Old Friend, by ditto.....	5	0	0
R. Colman.....	0	4	0	By Rev. P. TYLER.			
L. Colman.....	0	2	0	Chesham :—			
Mrs. Turner.....	0	2	0	Rev. W. Tomlins's Sub....	1	1	0
Mr. Smith.....	0	2	0	Collect'd by Mr. J. Pope,			
Miss Palmer.....	0	2	0	and Friend.....	4	10	0
Collection at Euckingham	0	4	7				5 11 0
			1 11 11	Crendon :— Collected.....	0	5	11
Great Ellingham :—				Haddenham :— Collected by Miss Tyler..	1	3	4
Rev. M. Hatcher.....	0	2	0	Rouford :— Friends, by Mr. Forbes.....	1	3	2
Isaac Sparkall.....	0	4	0	Additional from Newbury :—			
W. Bowles.....	0	5	0	Mr. Vines, Brimpton.....	0	10	6
James Barnard.....	0	2	6	Mr. Henry Flint.....	0	5	0
			0 14 0	Mr. Hayden.....	0	5	0
Shelfanger :—							1 0 0
F. Taylor.....	0	7	6	Mrs. W. Fletcher, by Mr. W. Cozens..	1	1	0
F. G. O. Taylor.....	0	5	0	Mr. F. Roe, by the Secretary.....	2	0	0
Mrs. Wilson.....	0	2	6	By Rev. S. Davis :			
Mrs. Taylor, Sen.....	0	5	0	— In London.....	5	18	0
D. Doggett.....	0	3	0	— St. Ives.....	21	4	0
John Taylor.....	0	5	0	— Oundle, Mr. Baker.....	1	0	0
Mrs. E. Doggett.....	0	2	6	— Wellingborough.....	2	15	0
Mr. Hewlett.....	0	1	0	— Kettering.....	2	5	0
Rev. T. Winter's Children.	0	1	3	— Oxford, Mr. Goring.....	5	0	0
			1 12 9	— Abingdon.....	2	0	0
Eye :—				— Chipping Norton.....	0	9	4
Collection at Baptist Chap.	3	5	0	— Naunton.....	4	5	1
Sunday School, for schools.	1	10	0	— Bristol.....	20	18	6
			4 15 0	— Bath.....	5	14	0
Diis :—				B. Risdon, Esq., Burling-			
Collection at Independent				ham, Pershore, donation	10	0	0
Chapel.....	1	0	0				94 9 5
Collection, Baptist ditto...	1	1	7	Cork, a few Friends.....			0 13 0
			2 1 7				

MISSIONARY HERALD.

CCXXIV.

AUGUST, 1837.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

From the Fifteenth Report of the Female School Society, conducted by our friends in this city, we extract the following half-yearly report of part of that branch of the Society's operations, which consists of the Boarding School, at Sibpur, under the care of Mrs. G. Pearce.

"I have much pleasure in sending, for the information of the committee, my report of the girls' boarding school for the last six months. The number of girls now in the institution is thirty-two, two having been admitted since the last report. As the children have been blessed with continued health, their instruction has been conducted without interruption, and I trust their improvement in knowledge corresponds thereto. With the exception of five, the girls can read at sight, fluently, any common book, and the majority of them can read books that are difficult. As mentioned in former reports, their reading embraces the Scriptures, general history, geography, astronomy, natural history, &c.; and their ideas on all these subjects are generally expanding. Several of the elder girls have learned to write neatly; some have advanced in arithmetic, also, to multiplication; while most of the children are conversant with the tables of money, weights, and measures, in general use among the native population. The first and second classes can express them in writing also. I trust this kind of knowledge will be of great service to them in after-life. Twelve of the children are learning plain needle-work, and about as many learn to spin. One or two friends have given them needle-work to do, and on receiving it have expressed themselves much pleased with the manner in which it was done.

One of them says in a note, 'The cravats were hemmed very neatly, and did the dear children great credit.'

"I am very happy to report the general good behaviour of the children; indeed, among so many it is wonderful that we have so little to be displeased with and to correct. Of the three who are members of the church, and whose baptism I believe I mentioned in the last report, two have left the seminary to be married. They are comfortably settled, and continue to act consistently with the profession they then made. The one yet in the school has been, and still is, in delicate health, and has often, in times of bodily weakness, manifested a very pleasing state of mind and resignation to the will of God, in reference to an early departure from this world of sin and sorrow. A spirit of serious attention to divine things has been evinced by two or three of the elder girls, which encourages the pleasing hope that we may ere long regard them as lambs of the Redeemer's fold, whom he will nourish unto eternal life.

"The Adult School mentioned in former reports has been continued without interruption. At present there are six women in attendance, three of whom can read the Scriptures pretty well: these three are members of the church. It is very pleasing to add, that they read the Scriptures daily at home, and are growing in the knowledge of Christ.

"I have now to mention an event which will afford the friends of the school unfeigned satisfaction. The young man whom we engaged to take charge of the school when we came to Sibpur, has remained in charge to the present time; and it is due to him to add, that the prosperous state of the seminary is owing, in a great measure, to his prudent, diligent, and otherwise excellent conduct. He was originally a scholar in a school established in Calcutta by Mr. Ellis, and afterwards conducted by Mr. Pearce; and

it was on account of his intelligence and steady conduct while a scholar that he was appointed master of the boarding school. He has now been in this situation nearly two years, during which period he became a serious inquirer after salvation through the Lord Jesus Christ. Having a good knowledge of English, he not only studied the Scriptures, but other English books calculated to do him spiritual good, particularly *The Lollards*, and *Days of Queen Mary*, publications of the Tract Society. We have reason to think that he has been convinced of the truth of Christianity for some time past, and living in a great measure under its influence, yet secretly, for fear of his relatives and friends. However, the Lord has enabled him to rise above shame and fear, and to avow his resolution to be the Lord's: accordingly he requested Mr. Pearce a short time ago to baptize him, and receive him into Christian fellowship. This he had the happiness of doing on the 16th instant, and now the institution is blessed with a Christian instead of a heathen master, which we trust is another token of the Lord's favour towards it. The family of the young man, who are respectable people, have since become acquainted with the circumstance, and he has been to visit them. Although very much distressed on account of his becoming a Christian, they used no violence towards him, but permitted him to return to us unmolested."

In a previous report Mrs. Pearce states.

"Two or three months ago, when Mr. Pearce was at Lakyántipur, the father of a girl belonging to the school, about seven or eight years of age, mentioned that one day, during the vacation, he asked his daughter whether she would go again to school, or remain at home with him and her mother. The child made no reply, but ran into the house, and brought out her spelling-book; she opened it, and said, 'Father, hear this, Ja poetah maatah aupon balooktea nah pooran, çæ poetah maatah balookare shootru: (that is, Those parents who do not instruct their children, are their enemies.) The father added, 'To this we could not say another word.'

A considerable diminution has taken place in the amount subscribed for this object, so that our friends have been under the painful necessity of abridging their efforts. We trust they will be encouraged by persevering and renewed exer-

tions on the part of their sisters at home; who will read with attention and interest the closing remarks of the Report.

"A Society like this, if animated by purity of motive, and sustained by untiring zeal and perseverance, although provided with but scanty resources, may exert an influence that shall extend to the end of time. Our progress hitherto has been slow, but sure. A foundation has been already laid: many have received instruction; and the idea that it is unnecessary and disgraceful for females to drink at the fountain of knowledge, is fast giving way to sentiments more worthy of rational and immortal beings.

"Although our efforts have been necessarily confined to the poor and the lower order of society, this, instead of provoking the opposition of the higher circles, has, we believe, provoked them to jealousy, and has led many of them to change their views and practice with regard to the female members of their households; so that several of the latter, even in the higher ranks of Hindu society, are now receiving at home the blessings of education.

"While we can estimate the amount of immediate good, it is impossible to calculate distant results. When the education of the sex for whom we plead becomes more universal—when the day shall arrive, that the Hindu female shares the same advantages and becomes equally intelligent with the other sex—her influence will be felt corresponding with female influence in Christian countries, where it is acknowledged to be the nurse of virtue and the fosterer of piety. Will not the husband feel constrained to treat his wife more as an equal than as an inferior; and will not children look to the mother with reverence, while from her lips proceed not only the law of kindness, but lessons of wisdom and truth? Whatever is done towards elevating and improving the female sex, is done towards applying a powerful lever that will affect the whole fabric of society, will raise it from the depths of darkness and superstition to the vantage ground of intelligence and truth. We can assert, without fear of contradiction, that every country is happy and prosperous only in proportion to the moral and intellectual condition of its women. When woman sinks, like the foundation of a building, all sinks with her. It is in vain to attempt a radical improvement of a people, without commencing with woman. It is from our mothers and female relatives we receive our first impressions:

it is by them we are influenced in life: and to them we look for counsel in trouble, comfort in affliction, and support in death. How necessary that we should purify and strengthen the source from which we derive so much benefit, and which, if neglected, must be as injurious as it was designed to be beneficial! Considerations of this nature must surely awaken our anxiety and stimulate our exertions for the welfare of the daughters of India. And animated by difficulties overcome, advantages secured, and more extensive success anticipated; with experience of the past, and the promises of the word of God for the future; who will not determine, in reliance on his blessing, as it regards Native Female Education, as well as every other benevolent object, to be "steadfast, unmoveable, always abounding in *this* work of the Lord, knowing that their labour shall not be in vain in the Lord?"

MONTEGO BAY.

Our readers will be gratified to learn, that the two spacious chapels, which have been so long in progress at Montego Bay and Falmouth, have at length been opened for public worship. They would attach greater importance to such an event, if they were fully aware of all the difficulties, of various kinds, which our missionaries, Messrs. Burchell and Knibb, have had to encounter in their undertaking; and the pecuniary part of which is, even yet, far from being overcome. Mr. Burchell's opening was the first in point of date, of which the following particulars are given in a letter from him, dated

Montego Bay, June 24th, 1837.

"I had purposed, in this letter, to have forwarded you an account of the Country Stations for the last year, but the interesting services connected with the opening of our unfinished chapel at Montego Bay, on Sunday, the 26th of March, were such that I am anxious to send you some account of them. I believe that the scene was never equalled in Jamaica; and it was entirely unexpected. The people were so much discouraged, from the long delay in completing the chapel, that I greatly feared but very little interest would be felt in consequence of it, and the still unfinished state of the building.

"The gallery was but partly floored,

the front of the same was very incomplete, no pews, and the benches were all temporary. The ground-floor also was without pews; but we brought the benches from the old chapel, and borrowed as many more as we could. The scaffolding of the ceiling was taken down on Friday and Saturday; and, to be at all ready, the tradesmen worked during the week till ten and eleven o'clock at night, and some of them the whole night. When I inform you, that I paid wages, for that week only (including carpenters, masons, labourers, and cartmen), above £100 currency, you may conclude that all was activity.

"I was thoroughly fatigued before Sunday arrived; but at six o'clock in the morning I commenced our prayer-meeting; the chapel was thronged, and very many were outside of the spacious building; full 5000 persons were present at this service. The children of the various Sabbath schools, connected with the church, occupied the galleries, by previous arrangement; there were about 2000, besides many others, who could not obtain admittance. They presented a most interesting appearance, as they stood up to be addressed by Mr. Oughton. At the close a collection was made from the children alone.

"A little after eight o'clock, the people began again to assemble, though many did not leave the chapel after the early morning meeting, for fear of losing their place; and at nine o'clock, such was the throng assembled, and the multitude still collecting, that I was sent for to make some arrangement for those who were unable to get within the walls, so as to prevent their bitter disappointment, and the consequent confusion. After speaking to them for a few minutes, to convince them of the great impropriety of forcing another person within, I promised them, if they would leave, and go to the old chapel premises, that I, or some other missionary, would come and address them; and if they would take their children to the school premises, I would afterwards give them an address also. With many kindly expressions of their thanks, they at once retired, and the greatest order and decorum prevailed during the whole of the day. I have not heard of a single circumstance to occasion regret.

At ten o'clock, Mr. Abbott, of St. Ann's, preached. His sermon gave great satisfaction to all assembled; to strangers as well as friends. Having no missionary friend to afford assistance, but Mr. Oughton, I was obliged myself to conduct

the service at the Old Chapel, and had a congregation of at least 3000, notwithstanding there were 3630 persons counted within the walls of the new chapel, and about 2000 outside. In the midst of my sermon, a message was sent from the school, to request me to go up to the children at once. I therefore concluded the service in which I was engaged, with a request that the congregation would not disperse till the close of worship in the new chapel, as it would occasion confusion; and I believe that ten persons did not leave their places, though most of them were standing. On my arriving at the school premises, I found collected there full 2500 children, besides adults. The school house was thronged, by as many of the girls as were able to get in; the rest, and all the boys, assembled in the yard, and listened with pleasing attention and interest while I addressed them. Several of the children, who could not get into the chapel in the morning, now came forwards of their own accord, and brought the money they intended to give at the collection.

"At half-past two o'clock, the ordinance of the Lord's Supper was administered to above 2000 communicants; a few members from the churches at Salter's Hill and Gurney's Mount, united with us in this feast of love, on this most interesting occasion. During the service Mr. Knibb arrived from Falmouth, and Mr. Dendy from Bethsephil. In the evening, at half-past six o'clock, Mr. Knibb preached to a large congregation (the galleries at this service were appropriated for the accommodation of strangers) from Isaiah ix. 6: "The government shall be upon his shoulders;" and thus terminated the services of one of the most interesting days that has been known in this land. In the morning there must have been at least 11,000 persons present; and when it is recollected that this was the first of our stations formed in this part of the island, and commenced but thirteen years ago, we have cause indeed to exclaim, 'What has God wrought? Surely the Lord hath done great things for us, wherefore we have reason to be glad;' and I trust we are glad.

"The efforts of the people on the occasion were noble. In addition to their subscriptions towards liquidating the debt, the public collections were £130 currency. The children's public collection was £20 currency, besides £60, which they collected among themselves at home, by saving all their little means for some months previously, and that without my

knowledge. It was their own voluntary act."

CUTWA.

A letter from Mr. W. Carey, dated Cutwa, Feb. 14, contains the following particulars relative to the manner in which the work of God is conducted at that station, and the native agency employed to assist in it.

"On Lord's-day we have two services in Bengalee at home, at which the native Christians, servants, and others from other parts attend. On Mondays some of the Christians go to the villages, and in the afternoon we attend a place of worship in the town. On Tuesdays some of the Christians go out, and some attend a place of worship at another town about five miles off. On Wednesdays some go out and others attend a place of worship in the town. On Thursdays the Christians go out. On Fridays some go out to villages and others go to the Dewaungung market. On Saturdays some go out, and others attend at the town market. Every day is commenced by worship in Bengalee, at which many strangers often attend; in the rains we have worship every evening at the river side, if nothing hinders, at which times we have often large numbers of attentive hearers, mostly composed of strangers from boats. At all these opportunities two of us speak; we commence by singing, which generally brings the people together: the joy and pleasure that I have had at these times is not easily described. This is the general outline of our work, of course we have hinderances; besides this, we have three and sometimes more annual fairs to attend to, and at such times we are all pretty well employed for three or four days in preaching and distributing tracts, when thousands hear the word. I have no schools. Mrs. Carey has a female school which has lately been reduced from two hundred to about thirty girls for want of funds; she attends herself about three hours daily. Our want of funds for schools is distressing.

You ask how many members there are in the church? I think we have thirty-five at present. They are of the poorer order and mostly illiterate. Besides these, as I administer a little medicine to the sick after worship, we have a congregation sometimes amounting to twenty or thirty. The progress of our members in scriptural knowledge is gradual. On the whole they are much respected by their neighbours, indeed we have very little persecution of any kind.

The female children mostly are educated by Mrs. Carey, but I have no boys' school for want of funds, and the younger children are neglected. I had ten schools for boys with great numbers of scholars, but alas! they are all given up for want of funds.

As to my native teachers, the first is *Gooroochum*, who is a man of very slender abilities, but is a sincere preacher of the cross of Christ, and often speaks with much effect. The second is *Konto*, he is one of our late Kangalee's brothers, and is a zealous preacher of the gospel, he lives about forty miles from hence, and I trust has been the means of much good. The third is *Pouss*, our late brother Kangalee's son, he is an intelligent man, and a good preacher. The fourth is *Digoo*, he is young in years and also in the work, but has superior talents and preaches well, he bids fair to be a good and useful man. The fifth is *Haradhon*, his abilities are but few and poor, however he does to assist. The sixth is *Choiton*, he has but lately begun to try his abilities, and I trust will improve and be useful. These are all that I have, their failings and faults are many, but I trust they are the chosen of the Lord, and that they will through the goodness of the Lord grow in grace and in knowledge. Through the last year our work has gone on as usual; the fairs have all been attended, and great numbers of books and tracts have been given away, and crowds of people have heard the gospel. Many of the surrounding villages have been visited, and many have thus heard the word of life; also our places of worship have been as usual attended to, and the regular preaching. We have had two added to our number by baptism, which I think brings all that I have had the pleasure of baptising to about 110 persons. Amongst the native Christians I have much to rejoice in and much to mourn over, but I trust the Lord will purge away our dross and sanctify us as his people. Our encouragement in preaching the gospel is great, the people in general are very attentive, and I trust some are not without thought about these things; indeed we only wait and long for the outpouring of the blessed Spirit, and then we may expect a large ingathering: may the good Lord hasten it in his own good time."

CEYLON.

The following extract from the last letter of Mr. Daniel to the Secretary, dated January the 23rd, will show

that a continued blessing rests on our mission in that island. The anxious desires of the Committee, that natives may be raised up in our foreign churches, capable of breaking to their countrymen the bread of life, are, in this instance, receiving their fulfilment, and including Slave Island, where Mr. Siers has lately erected a chapel, we have now *five* stations in Ceylon. These circumstances render it still more urgently needful to send out an efficient colleague to Mr. Daniel without delay, and it is hoped that the Committee will very soon be furnished with the requisite means to accomplish this desirable purpose.

After presenting his financial account for the year 1836, drawn up with his usual clearness and accuracy, Mr. Daniel proceeds:—

"My expenditure this year has been some few pounds more than the sum fixed when in England, and I am apprehensive that in consequence of the new fields of exertion which are presenting themselves, and the additional agency I have lately been able to introduce, I shall have to draw something more largely on the funds of the society than before. But as no one can wish the exertions on this island should continue stationary, I hope the Committee will sanction a small annual demand on their resources, beyond what has hitherto been required. The occasion of a little farther pecuniary aid being requisite, I shall now proceed to state. I have in other letters referred to the rising church at Byamville, and have long felt the importance of a more constant series of services, and a more regular supervision over them, than a mere weekly journey on a sabbath-day, taken either by myself or any other person, could afford. As God has given to one of our members, of the name of John Meldor, respectable preaching talents, and as he for a length of time had been every sabbath day occupied in making known the way of salvation, I deemed it expedient that he should be wholly employed in the work of the Lord. Accordingly, after having repeatedly sought direction from the throne of grace, and consulting him on the subject, about four months ago he removed there, and took up his residence among the people, where he is actively employed not only in preaching the word three times a week there, but in many villages around, to several of which he has penetrated and preached the gospel, where it was

never before made known. He is abundantly active in his work, labouring in season, and out of season, as his journals sufficiently show. The congregation has much increased under him, and the fruits of his labours begin to appear in several persons being aroused to inquire after the way of salvation by Christ. This arrangement will of course render a small increase of money necessary for his support and family. Another of our members has been called by the providence of God to reside in the Kandian provinces, at a village called Matelle, far from any means of grace, and where till his arrival the word of God was never made known to the people. As he is a man of considerable influence, and good talents, and during the latter months of his residence in Colombo was employed almost every sabbath day in making known the gospel to his countrymen with great acceptance, I have encouraged him to devote his Sundays to the work of the ministry, while on other days he pursues his secular employment. From two letters I have received from him I find that he is able to collect the people around him, preaching in two or three villages every sabbath. The people seem to hear him with interest, and have given a piece of ground to the Baptist Mission, on which to build a place of worship, and raised five pounds towards its erection. Whether he will be able to complete it, I cannot say. It is true I do not give him any compensation for his labours, and have only promised him any support, in the event of his being unable to support himself and family without it. I hope he will not require any personal aid, but I have authorized him to establish two schools, which will cost about two pounds five shillings a month. He wishes me to give him leave, in consequence of the destitute state of the country, to found four schools, but my resources are not at present adequate to it. We have thus four distinct missionary stations now, Colombo, Hanwella, Byamville, and Matelle, which are centres around which the gospel radiates into the villages around. I hope we shall be aided by the prayers of our friends in England, that God will pour out his Spirit, and cause his word to have free course and be glorified. This is requisite every where, but a person must live and labour here to know how peculiarly it is requisite here. No one but those on the spot, and engaged in the work, can tell the labour, and patience, and prayer that are required to make known the gospel among the people here. At

times my spirits droop and my hands hang down, and it is only by relying on the faithful promises of God, that I can find any support. These I know must in due time be fulfilled, and as his servant I must wait for their accomplishment. When I see what he is doing by my brethren in the West Indies, while I glorify God on their behalf, I sigh over the discouragement I have to endure, and think how little you must think is effected among us. I was hoping that I should have been able to have fixed another of our schoolmasters, and truly valuable man, as a kind of itinerant, about five miles from this spot, and formed a fifth missionary establishment, but alas, his health is now so feeble, that he is quite unfit for it, and I often fear he will by death be soon taken from me. He has rendered me much valuable aid in many things, and I should severely feel his loss.

“ We have not been favoured during the year with so much prosperity as in the previous ones. Only nine members have joined us in it, and in three cases at Byamville, we have been under the necessity of exercising discipline; one member having been betrayed into immorality, and two who were led astray into some idolatrous ceremonies. One of the Portuguese men here in Mr. Sier's congregation in the Pettah has died: as he was seized with an apoplectic stroke, I could discover little of the state of his mind, but when any lucid interval occurred, it appeared peaceable and serene. An aged member of Byamville, has lately been removed from time, I believe, to heavenly glory. He was more than ninety years of age, and it was only a few years since that he was led to hear the gospel there. He has appeared to me a striking instance of the power of divine grace. About two years since, or something less, he was baptized and received into the church, and from that time to his death, he appeared in every thing to walk according to the gospel. When during his last illness, his ignorant neighbours came around him, and urged him to have recourse to some of their superstitious heathen rites, he abjured them all as vain, and fixed his continued confidence in Christ, waiting with longing desire the time that should deliver him from the body, and bring him to the bliss of heaven. We have several candidates for baptism both in Byamville and Colombo. Several of them have been long waiting for admission, but I have kept them in this situation that I may be more satisfied of their fitness for the important step they meditate.”

HOME PROCEEDINGS.

Since the publication of our last number, Mr. and Mrs. Applegate have sailed for their destination, the Bahamas. There being no vessel at the time bound direct for New Providence, they proceeded by the Gratitude, Captain Todd, to New York, from which port the passage to Nassau is short, and means of conveyance frequent.

Mr. Thomas Leaver, who has for some years been pursuing his studies at Stepney College, has been appointed to the same destination, and will sail the first convenient opportunity.

The attention of our readers, particularly of those among them to whom Divine Providence has committed the talent of wealth, is respectfully entreated to the appeal in behalf of the East Indies, stitched into the Baptist Magazine for the present month. We have great pleasure in adding the following testimony in its favour, from our esteemed friend, the Rev. James Hill, of Oxford, who laboured several years at Calcutta, in connexion with the London Missionary Society.

"Dear Brother,

"I have read, with no common interest, the letter which you have addressed to the Committee of the Baptist Missionary Society. Most of the statements which it contains, I could corroborate from personal observation; and of the whole, I feel the fullest and most unwavering assurance, that it is not an extravagant or overwrought picture, but a true portrait of the actual state and condition of India, and of the operations of your brethren. For twelve years it was my privilege to enjoy the intimate acquaintance of almost all your missionaries in the East; and I can most unhesitatingly affirm, that a more devoted, laborious, and conscientious body of men, I have never met with, nor do I expect to see on earth.

I would also avail myself of this opportunity of adverting to a feature in the labours of your society in India, which you, in your letter, have modestly overlooked, or at least, not brought prominently into view; that is, the direct bearing which many of those labours have had on the exertions, and general usefulness, of the missionaries of other denominations. I allude particularly to the trans-

lations of the Holy Scriptures, which have been executed by some, more especially by one, of your number; which, together with those that have issued from the Serampore press, have furnished other missionaries, whose talents and physical energies qualified them for the more active duties of preachers to the natives, with the means of giving extension, efficiency, and durability to their labours, beyond what would have been attained simply by oral instruction. The School Book Society, which has supplied excellent elementary works in all the more popular languages of that part of India, and the Christian Tract and Book Society, the fruits of which are reaped by every Christian mission in the East;—the former almost entirely, and the latter to a great extent, have been indebted to your Society for their most active and efficient agents.

"By these remarks I intend no reflection on the laborious and self-denying exertions of other missionaries who have laboured in other departments of the great work: nor, I am sure, will my brethren of other denominations take it as such. The day is coming, when those who sow, and those who reap, shall rejoice together. It would be refreshing to my spirit to see a more general recognition on the platform, and in published addresses, of the beneficial influence of kindred institutions; they are not, and must not be considered rivals, but coadjutors in this great cause. You, my dear brother, must, with me, sometimes have been pained, to read or to hear statements of missionary exertions, in which there has been as cautious an avoidance of any allusion to the good effects produced by the labours of the agents of other Societies, as though such effects did not exist, or as though the authors of those statements were the only labourers in the field. I know not whether human nature ever puts on a more pitiable aspect. But this, I can bear witness, *has not been* the spirit of your missionaries, nor the tendency of their operations.

"I am not aware that the annexing of my name to your statement, can be of the slightest importance in any other way than one; having been associated for some years with *another* Society in the same field, it may be fairly concluded, that my testimony is unbiassed and impartial. As such I render it, and it is at your disposal to make what use of it you think proper.

"JAMES HILL."
Oxford, June 19, 1837.

Our present number contains several pleasing proofs, both from the East and the West, that God is hearing the prayers of his people, and crowning the efforts of the society to introduce into the service of the Mission properly qualified individuals, resident on the scene of labour. This important subject has for many years been kept steadily in view by the Committee; and as some of the difficulties which have hitherto impeded it in the West are now gradually diminishing, it was specially considered at a meeting of the Committee, on Thursday, the 29th ult., when the following resolutions were passed.

1. That this Committee, having specially directed their renewed attention to the subject of employing native agency in Missionary labour, have reviewed all the measures heretofore adopted by them, including a plan drawn up at their request

in the year 1834, together with the correspondence of their brethren in Jamaica thereon—and while they are fully aware of the practical difficulties which surround the subject, they again record their conviction of the great and increasing importance of training the talents of native converts with a view to their being engaged in ministerial work.

2. That the subject be again earnestly recommended to the attention of all our Missionary brethren, and that they be directed carefully to ascertain if there be not in the churches under their charge men whose character and endowments indicate their fitness for evangelical labours—that they be desired to afford such persons the best means of education in their power, so as to foster their talents, and introduce them into the work of the ministry.

Contributions from June 20, to July 20, 1837.

St. Albans, Balance, Collections, &c., by Rev. W. Upton.....	32 12 10	West Kent Auxiliary, by Mr. Southern:—	
Manchester, Juvenile Society, at George St., by Rev. John Aldis..	26 0 0	Eynsford.....	5 4 7
Laton Auxiliary, by Rev. Henry Burgess:—		Meopham.....	2 15 0
Laton.....	59 15 3	Tenterden.....	4 0 0
Market Street.....	6 0 2	Tunbridge Wells.....	9 14 0
Toddington.....	3 12 2		21 13 7
Colman's Green.....	2 0 0	Wokingham, Collection and Sub- scriptions, by Rev. J. Coles.....	15 9 6
	71 7 7	Ipawich, ditto, by Rev. J. Sprigg....	40 2 0
Ashton, Collection, by Mr. Phillips..	1 17 0	N.B. Collections from Gloucester and Thorn- bury will be acknowledged with the other contributions from the Gloucestershire Aux- iliary.	

TRANSLATIONS.

American and Foreign Bible Society, by W. Colgate, Esq., Treasurer.
(Second Donation of 2500 dollars)..... 494 18 3

LEGACY.

Miss Elizabeth Cooke, late of Hilton Park, near Wolverhampton.... 270 0 0

WIDOW AND ORPHAN'S FUND.

Legacy by Miss Elizabeth Cooke, late of Hilton Park, near
Wolverhampton..... 270 0 0

DONATIONS.

Henry Tritton, Esq.....	25 0 0	Two Friends,..... for Jamaica.	1 10 0
Daniel Sinclair, Esq. Glenlocha by Killin, Perthshire.....	20 0 0	B. H.....	1 10 0
Thomas Thompson, Esq., Cheadle....	10 0 0	Mr. West, Amersham, for Bengali Translation.....	1 1 0
Old Friend.....	10 0 0	A Friend, by Rev. Thomas Powell.	1 0 0
Charles Troward, Esq., Torquay....	2 2 0	Country Friend, by Rev. John Peacock	1 0 0
Mr. Suddart, Banbury.....	1 11 0	Friend at Aylesford.....	10 0

TO CORRESPONDENTS.

X. Y. Z. and his friends are cordially thanked for their liberal offer, and respectfully informed, that a young man of piety and unblemished reputation, of the name of Ogborn, has recently been prevailed upon by his pastor, Mr. Philippo, of Spanish Town, to devote himself wholly to the service of the Gospel. As he will be engaged in teaching school during the week, only a part of his support will have to be provided from this country. That part will require £50 per annum; this sum has already been drawn for the present year, and the amount will be very gratefully received at Fen Court, as soon as it may be convenient for our anonymous friends to forward it.

The Treasurers of our Auxiliary Societies, and other friends who may have received money for the mission, are earnestly requested to forward the same to Fen Court without delay.

A box of articles for Mr. Knibb, prepared by female friends of Mr. Innes's church, Edinburgh, has been thankfully received.

BAPTIST MAGAZINE.

SEPTEMBER, 1837.

MEMOIR OF THE LATE REV. ENOCH CROOK.

The late Rev. Enoch Crook was born in the city of Bath, on Dec. the 11th, 1797. His parents were both members of the Baptist church there, so that he enjoyed the benefit of pious instruction and example in early life. No serious impressions, however, seem to have been made on his mind until he was about eighteen years of age. Being then encouraged by his parents to engage as a teacher in the Sunday School, he soon became so interested in the work, as to take a share in conducting various other schools in the neighbourhood. Mr. Crook's father was then regularly preaching to a congregation two or three miles from Bath, where there was a school of about two hundred children. Here it was that the son became deeply impressed by a sermon from Heb. iv. 16, soon after which his concern for the souls of the children in the school led him to commence a series of addresses to the senior classes. These addresses were so affectionate and interesting, that others became desirous of hearing them, and there is good reason to believe these early labours were not in vain. Four of the school girls were found, on one occasion, by the mother of one of the party, in an outer building, holding a

prayer-meeting; and the mother had the satisfaction of overhearing her own daughter engage in prayer. Some of these girls have since, it appears, become members of various Christian societies.

A short time after this, Mr. Crook was baptized by the Rev. J. P. Porter, and received as a member into the church at Bath, under his pastoral care. At this period, hearing and reading much of the state of the heathen and the various exertions making for the spread of the Gospel among them, he felt it his duty to offer himself as a Missionary, and he was introduced by the late Dr. Ryland, to the patronage of the Baptist Missionary Society. With a view to prepare him for his future duties, he was placed at Bradford Academy, under the venerable Dr. Steadman, but the delicate state of his health rendered it necessary for him, after awhile, to abandon the design of engaging in foreign service. To give up the work of a Missionary was very grievous to our deceased friend, for his heart had been much set upon it. With his usual patience and humility, however, he bowed to the divine will, and sought another sphere of usefulness; happy to be employed, in any way, in the service of his Saviour,

The newly formed Baptist church at Crewkerne, Somerset, being then without a minister, Mr. Crook was recommended to them, and after preaching some time with acceptance, was invited to the pastoral charge. Having complied with this invitation, his ordination took place on the 11th of March, 1823. Dr. Ryland gave the charge, and Mr. Saffery addressed the church, various other ministers taking part in the service. Here he was permitted, for twelve years, to labour with great acceptance and success, so that at the end of the first year, the number of members was doubled, and seventy-five persons in the whole were added to the church. To the young, his labours were especially blessed. Thirteen of this interesting class joined the church in one year. One of these, who is now settled as an useful minister, has recently borne the following honourable testimony to the worth of our deceased friend, in a letter to his afflicted widow. "No person is more indebted to the labours of your beloved husband than the writer of these lines, nor can I ever cease to love and venerate his memory. He was the instrument of my conversion to God, my pastor, my guide for several years, and the means of introducing me into the Christian ministry: blessings of such great importance that I can never be sufficiently thankful to God for their bestowment." Another of those young persons is at this time employed in the work of the ministry in the neighbourhood of Crewkerne. A youth also, belonging to the Sunday-school in Mr. Crook's congregation, and who was baptized by him in his fourteenth year, is now engaged in the same important work.

From the increase of hearers at Crewkerne, it was deemed necessary to enlarge the chapel, by which the debt owing by the church was increased so as to render it impossible for them to provide sufficiently for the support of Mr. Crook and his family. It was, besides, considered necessary to maintain three services on each Sabbath, a labour to which his bodily strength was inadequate. These circumstances led Mr. Crook, though with painful reluctance, to think it his duty to remove, and prepared him to listen to an invitation from the church at Battersea, where that holy minister, the Rev. Joseph Hughes, whose praise is in all the churches at home and abroad, had laboured for thirty-seven years.

It should be stated to the honour of the church at Crewkerne, that, greatly as they loved their pastor, they did not hesitate to resign him, when they found that his comfort was likely to be promoted by the change. Strong mutual regard continued to subsist between them down to the period of his decease; and even on the day preceding that event, a bright beam of holy joy lighted up his countenance, on hearing that an agreeable communication had been received from the scene of his former labours.

Mr. Crook removed with his family to Battersea, at the close of 1834, and commenced his ministry there on Lord's day, Jan. 1, 1835, by an admirable sermon from Acts viii. 5. During his probationary exercises at Battersea, he experienced a severe inflammatory attack, and from the period of his settlement there, he was the subject of frequent indisposition. He was much tried also by the long illness and death of his

only remaining son, a most engaging child of six years of age. Yet, under all his weakness and discouragements, supported by divine grace and burning with a holy zeal for the salvation of his hearers, he laboured assiduously, and joined in every endeavour to promote in the neighbourhood, the spread of the Gospel. Last winter he was attacked by influenza, and greatly debilitated. His earnest desire to resume his ministerial duties, prompted him, it is to be feared, to premature and excessive exertion. As if conscious that his allotted time was short, his preaching became during the last six months more distinguished than ever, by a holy fervour, glowing zeal, and increasing spirituality of mind: indeed, he appeared to many as a shock of corn nearly ripe, and soon to be gathered into the heavenly garner. His spirit was latterly cheered by indications of improvement in the state of things at Battersea, and the last of his public ministrations was the admission of four members to the Lord's table. Those members must feel that it was no common privilege to be admitted into the church by one who was just about to mingle with the General Assembly and Church of the first-born—they must rejoice in the conviction that they were made instrumental in cheering his passage to the tomb, even then opening to receive him. On this occasion, though in a state of great weakness, yet cheered by the prospect before him, he ascended the pulpit, poured forth his soul in strains of fervent devotion, and preached on the transfiguration with unusual animation, till overpowered and almost fainting he was compelled to leave the pulpit. He rallied, however, after a time, and administered the or-

dinance, though scarcely able to support his sinking frame; many indeed, thought that his spirit was then on the eve of departure, and almost expected to see him removed to the glory of which he had been discoursing. He was, however, permitted to return home, and after some days went with his wife to Milton, and subsequently to Ramsgate and Margate; here he became worse: but his faith and hope, and patience, remained unshaken, and his conversation and letters continued to breathe holy composure and submission to the Divine will, and an anxious desire to glorify his God. Being asked by a brother minister, whether he had any doubt of his acceptance with God? he replied, "Not the least; I know in whom I have believed. God is a rock—his work is perfect." On Monday, June 19, he was re-conveyed to his home at Battersea, when, too weak to converse, he was heard frequently to ejaculate short devotional sentences, such as "Precious Jesus!" "Blessed Redeemer!" &c. To a Christian friend he said, "It is a great comfort to know that it is not an enemy that hath done this, neither is it a mistaken friend; but a wise and kind Parent, who chastens us for our profit, that we may be made partakers of his holiness." When another friend, observing with deep interest his patient endurance, remarked, "You are a silent preacher now, but not an ineffective one," he clasped his hands, and lifting up his eyes to heaven, exclaimed, "What a mercy to be permitted to speak to his glory in any way!" Being asked by a Christian friend, "How are you now?" he replied, "Looking unto Jesus—I know in whom I have believed—not as a novice—I have not these truths to

learn now. There had been soul transactions between the Apostle and Christ, and I trust there have been soul transactions between me and my Saviour." When scarcely able to articulate, he said, in answer to a question, "My confidence is in Jesus—in the blessed word of God;" drawing his beloved partner close to him, he added, "My love, trust in the Lord, you will find him a very present help in every time of trouble." A doubt being felt subsequently whether he remained sensible, one present said, "Repeat a simple text, and you will soon discover." Some one then said, "To you who believe he is precious." A momentary gleam lighted up his dying countenance, and he answered, "Yes!" A friend said "Looking unto Jesus?" Again he answered, "Yes!" "Trusting in him?" "Going to him?" "Yes!" For nearly an hour no sign of consciousness remained, and at a quarter before eleven at night, on the 28th of June, his spirit took its flight. He died, as he had lived, in peace, verifying the divine promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Mr. Crook's remains were interred in the chapel at Battersea, on Wednesday, July 5, and on the next Sabbath, July 9, the event was improved to his sorrowing family, the church, and a numerous congregation, by the Rev. Jos. Baynes, of Wellington, who had known the deceased for many years, in an admirable sermon, from Heb. ix. 27, "As it is appointed unto all men once to die, but after this the judgment."

As a minister, Mr. Crook was

distinguished for the fervour and simplicity of his piety; by his large acquaintance with, and cordial attachment to evangelical truth; by the catholicity of his spirit, and by his ardent zeal for Christ's glory, and the spread of his cause in the world. His manner was solemn, impressive, and pathetic. There was a little too much monotony of voice, and an occasional hesitancy, which would perhaps have prevented his ever being altogether a popular preacher: but there was so much seriousness, such soundness of doctrine, such practical adaptation of divine truth to life and conduct, such amiable anxiety for the souls of his hearers, that many could not but love and profit by his ministry. As a husband, a parent, and a friend, he was exemplary, and won the esteem of all who became acquainted with him. The writer can testify that he was, as a friend, invaluable—one to whom in cases of difficulty recourse might be had with the certainty of promptly receiving sound and judicious advice. In all his walk and conversation, he was so humble, unaffected, and amiable, that it might indeed be said of him, as of one of old, "Behold an Israelite indeed in whom is no guile."

Mr. Crook was married in August, 1824, to Miss Tutchen, a member of the church at Crewkerne. The fruit of this marriage was six children, three of whom, all girls, are left, with their mother, to mourn his loss. Mrs. Crook is about to make an effort, on behalf of her young and helpless orphans (see advertisement on the cover).

CHRISTIAN BENEVOLENCE.

“Thou shalt love thy neighbour as thyself.”—Matthew xxii. 39.

IN this divine precept and the one immediately preceding it, and joined with it, we have the blessed God prescribing for the happiness of mankind, and declaring his plan for the accomplishment of it.—He is as the God of love only requiring what is essential to this end. In the first great commandment asserting his claims on behalf of himself, and in the second, his claims on us on behalf of our neighbour. “Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and thy neighbour as thyself.” As without compliance with the former, there is no fitness for happy fellowship with God; so without compliance with the latter, there is that element wanting which is essential to happy intercourse with our neighbour. The absence of love from the human bosom, is the absence of that basis on which alone true happiness with God or man can be erected.

By our neighbour, we are to understand every member of that immense family which “God has made of one blood to dwell together on the face of the earth,” be the colour of his skin or his rank in life whatever it may, not excluding even our bitterest enemies. The possibility of being benefited by our benevolence, gives to every human being this claim, as our Lord’s reply to the Jewish lawyer clearly shows. Nevertheless there are some whom the blessed God has more immediately committed to our care, and for whom he claims our first and most intense solitudes: these are our own household, relatives,

friends, and those professedly joined with us in Christian fellowship.

The essential character of the love claimed for our neighbour, is benevolence, which is made up of delight in his happiness and desire to promote it; and the rule laid down for its exemplification requires that we choose for him the same kind of happiness that we choose for ourselves, but it does not require the absence of self-love. This it recognises as existing in the bosom of the renewed Christian, and acting there, not as the rival of the love of God, but under its dominion. Selfishness, that first form under which human depravity shewed itself, is fallen self-love,—the love of God displaced from the heart, and the love of self enthroned in its stead. And thus deranged in its objects and operations, self-love still appears moving the unregenerate to seek gratification irrespective of the glory of God and the welfare of mankind, and often by means opposed to their own best interests: but when the love of God is effectually revealed by the power of the Holy Ghost, these mistakes are corrected, lofty imaginations are thrown down, God is exalted and enthroned in the heart, and this principle, in its choice and pursuit of happiness, moves in subjection to the divine will. Hence it is that our divine Legislator appeals to it as existing in the renewed Christian, and not only moving him to seek his own happiness in right objects and a right way, but supplying him with a rule to direct him in seeking the welfare of others, as the words,

"Thou shalt love thy neighbour as thyself," plainly declare.

These divine words, require the Christian, by an exercise of mind, to place himself in the circumstances of those around him, and by a reflected self-love, to judge what ought to be his conduct towards them, and to the observance of this they positively bind him. To form a correct judgment of this matter, God, by the experience of converting grace eminently qualifies the Christian; so that, while as a man he can enter into the sympathies of human nature, and judge what will promote the welfare of his fellow men,—as a renewed Christian he can also place himself in the fearful situation of fallen sinners, judge of their moral necessities, and of what is essential to their present spiritual welfare, and the final salvation of their souls; and this he is required to do by the command, "Thou shalt love thy neighbour as thyself."

From this explanation of the great commandment, there is no difficulty in comprehending what are the claims of our neighbour, or of the world, on Christian benevolence. If we fully felt those claims, we should not see or hear of woe, without being afflicted and concerned to relieve it,—nor of happiness, without being gratified and seeking to augment it: we should not enjoy, without desiring that others should enjoy,—nor apprehend the loss of happiness, without feeling for those who are in like circumstances of danger. If, then, instead of envying our neighbour his prosperity, we do not rejoice in it,—if daring by any device to undermine his reputation, or go beyond, or defraud him in any matter, we are not anxious to protect his inter-

ests; we are violators of the law of love. If we have some feeling for the temporal interests of mankind, but are indifferent to their spiritual welfare, our benevolence is not Christian. Christian benevolence does not overlook the former, but especially consecrates its persevering solicitudes to secure the latter, as of infinitely the greater moment. Hence, the Christian, feeling that he has escaped the wrath to come, is anxious that others should flee from it;—that he has safety in Christ Jesus, invites others to come to him;—that in the means of grace he has spiritual consolation and support, wishes others to be alike blessed; and hoping that through grace he is going to heaven, he invites others to join him in the way. This he does, or else he is not loving his fellow-men as he loves himself. And there are also important services in the circle of our religious friendships, in which Christian benevolence is required to be exemplified.—There it requires that we be helpers of each other's faith, and love, and joy;—that we cherish the intercourse which is adapted to keep alive religious feeling, and promote progression in the divine life; also, that we be ready, by our example and spirit, to check loftiness of mind, or to reprove languor, or worldly conformity, or covetousness wherever these exist, and stir each other up to zeal and benevolence and hope.

Examples of this holy benevolence may be seen in Moses, who said to Hobab his relative, "Come thou with us and we will do thee good; for we are journeying unto the place, concerning which the Lord has said, I will shew it you:"—and in Israel, who were anxious to have their neighbours join them

when they were going up to the house of the Lord. It appeared also in the conduct of the first Christians, who did not call the things which they possessed *their own*, but parted with their possessions that they might have to give to them that stood in need; and again in the devoted lives of the Apostles of Christ, who endured with so much patience, labours, and stripes, and imprisonments, and distresses, counting nothing dear unto them in comparison with opportunities to testify the gospel of the grace of God. And since they have taken possession of their high reward, many beloved missionaries and Christian pastors whose memories are very dear to us have lived and died exemplifying like disinterested benevolence to man. But especially do we see this illustrated in the Son of God, in all the splendour of heavenly excellency. It shines in every action of his life, stands inscribed on every precept he uttered, on every sorrow he endured, on the prayer he presented for his murderers, on every invitation of his word, in the commission he gave to his apostles to preach the gospel to every creature, and in the promises he made to his sorrowing disciples ere he was parted from them;—all attesting that “though rich for our sakes he became poor,” &c. and that in the prospect of glory, his joy was that his disciples should be with him to share in all its felicities.

With these examples before us, let us, dear readers, invite you forward to the exercise of Christian benevolence. The great commandment allows of no exemption. It fixes its claims on every member of God’s family. The experience, therefore, of its power should be regarded as the test of

relationship to him, and the vigour of its operations as the pulse by which we may judge of the life of religion in the soul. If these movements languish, religion does;—if none of these are felt, the evidence of spiritual life is wanting. The reigning feature of depravity is selfishness;—of regeneration, love. Hence the pen of inspiration, describing the worst of times and the worst of states, says, “Men shall be lovers of their own selves,” (1 Tim. iii. 2); and describing the happiest of times, gives us to expect them when “men shall love each other, not in word only, but in deed and in truth.”

The benevolence thus enjoined on us is pregnant with the loftiest happiness to ourselves as well as to others. It is agency which the blessed God has appointed shall always bring down blessings on those who act under its power. Those Christians have been the most happy who were the most signalized for benevolence; and our best seasons of enjoyment have been when the heart was most alive to its exercises. Whenever this feeling has languished, whether in churches or individuals, spiritual enjoyment and prosperity have declined, the church has suffered the loss of important services, and the beauty of the Lord has ceased to attract the attachment and admiration of the world. One reason why the religion of Christ has not won more largely on the regards of mankind, may be apprehended in its professors not exhibiting more strongly and uniformly its benevolent character. They have been sadly mistaken who have supposed that human authority as an agent, and worldly splendor as an accompaniment, are necessary to

secure the progress of genuine Christianity. These may establish its name in the state, but not its spirit in the human heart,—may tempt many to pay a superstitious regard to its forms, but will never win for it one emotion of genuine affection. It is only thus successful when it goes forth attired in the beauty of its own essential excellency, which is *love*; and it is impossible to say how much wider its triumphs would have been, gladdening the church with accessions, and changing the sentiments of the world relative to its desirableness, if its professed friends had more generally thus exhibited it.

We can easily imagine, that if this principle had the government of all hearts, the state of the world would be most happily changed. It would be a region of love, and bear some happy resemblance to heaven. Every source of sorrow would be dried up,—feuds and jealousies, contentions and divisions, would have no existence,—this bond of perfectness would unite all nations and all hearts, and peace would universally prevail and perpetually triumph. Holiness would be written on all the employments and pursuits of mankind, and earth become a temple in which the offerings of prayer and praise, of faith and love, would be continually ascending unto God. To approach towards so blissful a state, should be the earnest desire of all who bear the Christian name. In all intercourse, whether social or authoritative, commercial or professedly religious, “Thou shalt love thy neighbour as thyself,” should be the law that sways every decision and regulates every act; and if it does gain this place, we shall converse with mankind as immortal beings,

every one going to the same judgment, to eternal happiness or everlasting woe. We shall consider the salvation which is in Christ Jesus, to be as necessary for them as for ourselves; and our prayers and our energies, our property and our example will be enlisted in aid of those benevolent institutions and services, that are adapted to ameliorate human woe, and to bring on the conversion of the world to Christ.

In this holy enterprise, the blessed God gives us abundant encouragement. The brightest prospects of the Christian church are to be introduced by the agency of Christian benevolence. What has been done towards the renovation of the world has been effected in this way. To this principle (the produce of his own Spirit) God has imparted omnipotence and crowned its exercises with abundant honour. The millions that in ages past have been converted to the faith of Christ, and found their way to the celestial city—the successes that are now crowning the labours of devoted missionaries and ministers in all parts of the world—individual conversions in the circle of our own acquaintance,—and the spirit of union that appears to be increasingly pervading the hearts of Christians of all denominations, bear testimony to this truth. Nevertheless there are triumphs more splendid and extensive yet remaining for Christian benevolence to achieve. The *whole* world is to be converted to the faith of Christ; the walls of Zion are to extend “from the rising of the sun to the going down of the same;” and to include in their circuit the whole family of man. “The Lord God himself shall dwell among them, thanksgiving

and the voice of melody shall be alone heard, and the days of their mourning shall be ended."

The agency intended of God to effect this is the benevolence of the Christian church: for this end he has prepared it, and for this end he is multiplying it in every region of the globe. Every solid conversion to God attests this, and when the design is fully completed, and the whole company of the redeemed are gathered in, then every happy being shall unite to ascribe to him all the glory and the praise of their blessedness.

Before we close our address, permit us, dear readers, to request you to look back on the ground we have passed over, and to inquire very seriously what hold this divine law has had on your hearts, and how far it has been illustrated in your profession of the name of Christ? May not God be justly offended with our want of love to him? are we not verily guilty concerning our neighbour? Is there no cry coming up from the ground, and telling us of dear relatives that died without the

knowledge of Christ—of fellow sinners who died in bondage, whose liberation we sought not—of souls sunk in the pit of perdition, whose salvation we never attempted while they sojourned amongst us, and now the opportunity is lost for ever? Awfully painful thought! Let us apply to the blood of sprinkling, let us seek to the quickening Spirit for renewed feeling of compassion, and zeal, and love—let us be vigilant. Time is short. Very soon our eyes will be closed on all those scenes of sorrow with which earth abounds, and our ears deaf to every cry of human wretchedness and guilt that now surrounds us, for death will feed upon us;—therefore "what our hands find to do let us do it with all our might." And "may the Lord make us to increase and abound in love one towards another and towards all men, to the end that he may establish our hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thes. iii. 12, 13.

Ramsey.

W. Y.

THOUGHTS ON THE CHRISTIAN SABBATH.

The author proposes viewing the subject under the following particulars :

1. The Original Sabbath.—2. The change to the first day of the week.—3. The keeping holy of the entire day.—4. The observance of the Sabbath, a moral duty.—5. The right state of mind towards the Sabbath.

I. ORIGINAL SABBATH.

In recording the original institution of the Sabbath, it is said that God hallowed, that is, "sanctified," "set apart," the Sabbath day. *From* what then, and *to* what did he set it apart? The only answer that it appears to me can be given to this question is—that it was set apart *from* all worldly employments, and *to* the

commemoration of the work from which on that day God rested, "In six days the Lord made the heaven and earth, the sea and all that in them is, and rested the seventh day; *wherefore*, the Lord blessed the seventh day, and hallowed it." If, then, the work of Creation, and the rest from it, were the very ground of its being set apart, it necessarily follows,

that it had a special reference to those facts. Again—it was set apart—separated, from the other days given to man to labour and do all his work, which labour and work are not to be done on this day; and, these being excluded, it is of necessity, that the day be devoted to the immediate service or worship of God. The business of the world being excluded, the business of religion must be engaged in; for, to idleness, which is not a duty, but a vice, the day could not be set apart. The prophet Isaiah, chapter lviii. 13, confirms this view, “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and shalt call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.” This excludes not only worldly engagements, termed “our own ways,” but all our own pleasure and words; and enjoins that, in the time thus set apart from all these, we honour him on his day. Here then, we arrive at the Scriptural view of the original Sabbath: a day set apart *from* all other days, and from the employments and recreations proper to other days; *to* God and to the purpose of honouring him, especially by remembering his work of Creation, and praising him for it. This is altogether in the spirit of the words in the book of the Revelation: “Thou art worthy, O Lord, to receive honour and glory, and blessing, and dominion, and power, for thou hast created all things; and for thy pleasure, they exist and were created!” The benefits of this gracious institution were to be as extensive as the ground of it, Deut. v. 14,

“That thy man servant and thy maid servant may rest as well as thou.” In outward station there was a difference; but, as standing related to God, as intelligent creatures, the servant and the hand-maid were as truly interested in the Sabbath, as truly entitled to a portion of time, to know and honour God, as the master was. May all who have servants remember this. Nay, the benefits of this day were to extend even to the inferior animals, Exodus xxiii. 12, “That thine ox and thine ass may rest.”

In Deut. v. we learn another, an added reason, for keeping the Sabbath. “And thou shalt remember that thou wast a servant in the land of Egypt; and that the Lord thy God brought thee out of it, by a strong hand and an outstretched arm; *therefore*, the Lord thy God commandeth thee to observe the Sabbath day.” The day, then, from the period of that deliverance, was to be set apart to honour God as the Creator of all things: *also* as the deliverer of his people from the land of Egypt, and the house of bondage.

II. CHANGE FROM THE SEVENTH TO THE FIRST DAY OF THE WEEK.

So stood the matter till the resurrection of the Lord and Saviour Jesus Christ, when he “entered into rest from his works, as God did from his.” Then, was there brought into existence a new and glorious reason for keeping a Sabbath to God. I may here remark how unlikely it is, that, while a particular space of time was set apart for commemorating the work of Creation, and the work of the redemption from Egypt, no such honour should attend a work more glorious than either of these. But on this, I do not found any argu-

ment; because, with regard to every thing held as a Divine institution, it is not "what thinkest thou?" but "what is written? how readest thou?" that must guide us. I therefore proceed at once to state what I conceive to be the evidence given in the Scripture, that a particular day was set apart for the commemoration of the finished work of Immanuel. In Heb. iv. 9, it is said,—“There remaineth therefore, a rest for the people of God.” The word “Sabbatismos,” here translated, “Rest,” signifies literally a sabbatizing, or keeping of a Sabbath; and I can see no reason for departing from this, the literal and proper signification of the original word. The word, translated “Rest,” in the preceding verses of this chapter is quite different from the word so translated in the 9th verse: Seeing then that in the original, two distinct words are used, it is not, I think, correct, in translating, to keep this distinction out of sight, by giving the same English terms for these two different Greek words. It is I believe an universally admitted rule, that the literal and proper sense of a word ought to be preserved in translating, unless the passage in which it occurs contain something to oblige us to depart from it, of which, I can see no proof in the case before us. I shall not attempt to analyze the reasoning by which the inspired writer arrives at his conclusion, for doing which I feel my insufficiency; but I remark, in general, that the import of the words, “There remaineth, therefore, a sabbatism for the people of God,” appears to me to be this: The apostle had spoken of the Creation rest, and of the rest in Canaan, both of which had a day set apart for their commemoration: seeing,

then, that those two rests had this, it was meet, and in correspondence with the Divine procedure as to those two rests, that the rest in God, into which believers had entered, should have a day for its commemoration, and speaking by inspiration, he drew this conclusion; “It remaineth, therefore,” that is, it follows from the preceding statements, that there remains “a sabbath-keeping for the people of God;” and this view of the matter is confirmed by what he adds, “For he that is entered into his rest, hath ceased from his own works, as God did from his.” He who, it is here said, had entered into his rest, having ceased from his own works, as God did from his, it is evident, in my judgment, is the Lord Jesus Christ; for I cannot allow myself to entertain the thought that the comparison is between a believer having ceased from his work, and the Most High having ceased from his. There is in that view, to my mind, something so unlike “discerning the things that differ,” so like a comparison between the God of glory and man, that I think it unscriptural and to be rejected. This explanation of the import of the Apostle’s reasoning is in unison with the fact established by other parts of the scripture, that this day, on which the Redeemer rose from the dead, was actually the day set apart for the people of God to keep as a Sabbath; so that, happily, should any one have a different view of the foregoing passage in the Epistle to the Hebrews from that which I have endeavoured to state (as indeed very able men have given a different view of it), still, the other passages which will be referred to in the sequel of these remarks, are sufficient to ascertain the fact, that

the first day of the week, the day of the Saviour's resurrection, was the day set apart for Sabbatising. I may just notice here, that in the statements regarding all the three rests spoken of in this 4th chapter of the Epistle to the Hebrews, what is mentioned is, rest, not from "a work," but from works; but this needs not cause any difficulty. The work of creation was in one view, one work; yet, in another view, it consisted of distinct acts, or works wrought on different days. The deliverance from Egypt, viewed as a whole, was one work, but it consisted of several distinct works: so the work which the Lord Jesus finished was the one work of redemption, yet it consisted of many acts or works. The term therefore being used in the 4th of the Hebrews, in the plural, need not cause any difficulty.

When the redemption out of Egypt was given as a reason for Sabbatising the day, for that day was not changed, because that redemption was not the chief reason for the duty, but only a subordinate reason, and therefore *added* to the original reason for Sabbatising. But, the surpassing greatness of the *new* reason for Sabbatising, namely, the redemption by the finished work of Immanuel was such that it was not meet that it should be viewed, merely as an addition to the former reasons, but should appear as being itself the chief reason. Accordingly, this is effected by altering the day for Sabbatising to that on which the Redeemer entered into rest from his finished work,—the first day of the week. This is evidently included in the reasoning in Heb. iv. in as much as the very ground and reason of the Sabbath: keeping which it is there said, re-

mained for the people of God, is the Saviour's having entered into rest from his works. This, too, is, as I have said, in accordance with all those passages which show that it was this day, the first day of the week, that the disciples sanctified from other days, to religious purposes. The Redeemer showed himself to his disciples, when assembled on that day, on two different occasions; see John xx. 19, 20. "Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you; and when he had so said, he shewed unto them his hands and his side: Then were the disciples glad when they saw the Lord." And verse 26. "And after eight days, again, they were within, and Thomas with them, the doors being shut. Then came Jesus and stood in the midst, and said, Peace be unto you." On this day the disciples of the Saviour every where met to observe his ordinances, Acts xx. 7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." And I think it is evident, that it is this day which in Rev. i. is termed "*The Lord's day*;" that expression shows that there was only one Lord's day, one which he claimed as "his holy day;" which is conclusive evidence that the seventh day had given way to this new day, and was no longer the "Lord's day," for, if, at the time the beloved disciple wrote, the seventh day had been the Lord's day; then he might have termed the day of which he spoke, *a* Lord's day, or the second Lord's day, but, ac-

cording to the received meaning of language, he would not have called it *the* Lord's day." I notice this in passing, because I understand that there are some who believe that there are two days which the Lord claims as his, in distinction from all other days: but as it appears evident that there was only the Lord's day, it is reasonable to believe that this one day was the day which the disciples devoted to religious purposes; on which they came together to attend to the apostles' doctrine and fellowship, and the breaking of bread. It would be incongruous to suppose, that, when the Lord claimed one day and one day only specially as his own, they set apart specially for his worship a different day. They clearly distinguished, in their practice, the first day of the week from all other days, and, by that very distinction, proved it to be "the Lord's day"—the day set apart for honouring him by the worship of his assembled people;

III. THE KEEPING HOLY OF THE

ENTIRE DAY.

Some have argued as if all that the New Testament teaches us respecting this day were, that *part* of it should be devoted to God by assembling for public worship. To this there are two objections: 1st. It throws every thing as to the time to be occupied as a sabbath—loose. There is even no period fixed for the beginning or the ending of those assemblies. 2nd. This view of the matter contradicts the express words of the Scripture. The day is termed "the Lord's day:" now, if the Scripture, which cannot be broken, claims the day as his, who shall presume to say that only a part of it is his? and that on other parts of it we may find

our own pleasure, speak our own words, and think our own thoughts: the very statement of the thing is enough to set it for ever at rest. It may not be out of place here to refer to the absolute prohibition of all work on the Sabbath, contained in the fourth commandment, and in Exodus xxxv. 2, 3. The exposition of those prohibitions is to be found in the conduct and teaching of the Saviour while on earth, at which time both the moral and ceremonial law were in force; and doubtless, he taught and exemplified what was true and right as to both, see Matt. xii. 1—9. "At that time Jesus went on the Sabbath day, through the corn, and his disciples were an hungered, and began to pluck the ears of corn, and to eat; but, when the Pharisees saw it, they said unto him, Behold thy disciples do that which it is not lawful to do upon the Sabbath day. But he said unto them, have ye not read what David did when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shew-bread, which it was not lawful for him to eat, neither for them which were with him, but only for the priests?—or have ye not read in the Law, how that on the Sabbath days, the Priests in the temple profane the Sabbath and are blameless: but I say unto you that in this place is one greater than the temple; but if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless; for the Son of man is Lord even of the Sabbath day." Again, Luke xiii. 15, Jesus loosed from her infirmity a woman which had a spirit of infirmity eighteen years. This was done

on the Sabbath day, and on that account the ruler of the synagogue found fault with it. "Jesus answered him, and said Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall and lead him away to watering?" Here you will observe leading away was not to save from *death*, but from *thirst*. Apply the principle laid down in these passages to the kindling of fire, &c. on the Lord's day, and we shall conclude that, in as far as any thing is necessary for health to ourselves or others, or for fitting us for the duties of the Sabbath, the principle sanctions the doing of the thing; and to carry it farther than this is and must be contrary to the sanctification of the Sabbath. The cures performed by the Saviour on that day lead to the same conclusion; and his ordering a man whom he had cured to carry home his bed on that day. His carrying it was, I conceive, allowed that he might have it to rest on when at his home.

IV. THE OBSERVANCE OF THE SABBATH, A MORAL DUTY.

Every one who has read Dr. Wardlaw of Glasgow's sermons on the Sabbath, will perceive what I gladly acknowledge, that I owe very much of the preceding train of thought to those sermons; but, on no part of this very interesting subject, am I more deeply indebted to this source, than for this principle, which I desire to have deeply engraved on my own heart, and the hearts of all, namely, that the keeping of the Sabbath is a sacred *moral* duty. It is true that, for aught we know, the precise proportion of time to be set apart, and the selection of one particular day for sabbatis-

ing, in distinction from the other days of the week, may be a matter of positive institution only; but the duty itself of devoting a portion of time to the commemoration of God's wonderful works, which he hath made to be thought upon, and to the exercise of gratitude and praise to him, corresponding to what he is in himself, as manifested in his works towards us; *this* is as plainly a moral obligation, as gratitude and giving glory to God; and it is surely a moral duty that this should be done in the way, and at the times prescribed by himself. He, therefore, who does not turn away his foot from the Sabbath, from intruding on the day, and its sacred engagements, by worldly thoughts, words, or deeds, he is guilty, not merely of the sin of transgressing a positive institution of God, but guilty of transgressing also the most sacred moral duty—the giving unto God the portion which he requires of that time, the whole of which is his gift. He refuses to hold as worthy of the devoted and distinct regard, gratitude, and praise claimed by God, the wonderful work of creation, and the yet more glorious work of Redemption, and that God who is the author of both those works. The neglect of keeping this day holy to God is one of the manifold fruits and proofs of the evil heart of unbelief which departs from God, and dislikes and departs from all that gives glory to God. Let us remember the duty, as obligatory as it is gracious, of keeping this day holy to God—to meditation on his wondrous works and on himself as revealed in them, and to the rendering of grateful praise to him through the one Mediator.

V. THE RIGHT STATE OF MIND
TOWARDS THE SABBATH.

I shall bring these brief statements regarding the Christian sabbath to a close, by two thoughts as to the state of mind which we ought to possess and cherish toward this gracious day.—1. Esteeming it a delight, and honourable. 2. Esteeming it the holy of the Lord. 1. A delight. Suppose a man devotedly attached to some particular science—for example, the order and motions of the heavenly bodies—but obliged by duty to give the greater part of his time to the ordinary business of life, snatching only some small intervals for his beloved pursuit, just as much as to whet his desire for it: but that one day in the month or week is allotted to him on which he may give himself entirely to his chosen study, how will he think of it beforehand and desire its arrival; and awakening on the morning of that day, how cheerfully will he leap from his couch, and with all expedition set about the little preparations needful to make him ready to begin. Thus he esteems the day a delight, because it is a day which enables him to engage in that which he loves. Thus it was that the Psalmist was “glad when they said unto him, Let us go into the house of the Lord;” and thus he felt, when he “longed to see the power and glory of God, as he had seen him in the sanctuary.” To enjoy the contemplation of, and to express gratitude and love to, the risen Saviour;—this surely makes the day a delight. But the day is to be esteemed not only a delight but “honourable.” A day is honourable which is set apart in commemoration of some great achieve-

ment—a signal victory, it may be, which had saved a kingdom from destruction or brought some high benefit to it. How honourable above all such days is the day of the Lord. His work is most honourable; his right hand and his holy arm got him the victory; the triumph of his finished work was the triumph of Divine love and mercy over sin and Satan; and he entered into his rest, there “to intercede for them that come unto God by him.” To honour Him is the great end of the day; and this, surely, accords with the state of heart of all who believe in his name—“Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” But while the state of the heart, arising from the belief of the gospel, is essentially necessary to the right keeping of the Sabbath, he who knows what is right in man, judged it needful to add the sacred sanction of his own revealed will to the feeling of the heart which hails the Sabbath as a delight. It is the “holy of the Lord;” He claims it as *his*, in every hour and moment of it. Our feelings are liable to give way before very vanity; and therefore, it was necessary that the fence of the express sanction of God should be around the sacred day; we must remember that we sin against him, against his express authority, if we allow ourselves in any thing inconsistent with the proper purpose and service of his day.

Let believers ponder the promise annexed in this part of the Divine word, to the keeping of the Sabbath.—Spiritual prosperity, even “delight in God;” and let them diligently observe and great-

ly love what is, in his hands, the means of conferring on them so great good.

Should these pages come into the hands of any one who is conscious that he has neither regarded the authority on which the institution of the Sabbath rests, nor found any delight in its engagements, nor loved the day, but finds it a dull day: let such an one be entreated to lay to heart this thought—If a day occupied in thinking of God's wonderful works, and of him as manifested in them, and especially in the great works of love and mercy proper to the day, be to you a weariness, could you be happy in heaven, where the constant employment of all days is to sing a new song to God and to the

Lamb? Judge for yourself whether the hope of happiness in heaven, with a heart that relishes not the engagements in which felicity is there enjoyed, be not vain and delusive. And, can you be satisfied to rest in a state which cuts you off from all well-founded hope of heaven. Be entreated to lay to heart the wickedness of that disregard of God, which has caused your disregard of his day, and as a sinner chargeable with this wickedness, believe in the Lord Jesus, and you shall be saved. In believing his love in "suffering for sin, the just one in the room of the unjust," you will learn to love him, and so "be made meet for the inheritance of the saints in light."

Scotland.

G.

POETRY.

LINES ADDRESSED TO A CHRISTIAN MINISTER.

"Cry aloud, spare not, lift up thy voice like a trumpet."

Isaiah lviii. 1.

SERVANT of God, with zeal pursue
The glorious work thou hast to do
In Zion's holy mount.
Teacher and messenger of peace,
May Jesus give his word success,
While you his love recount.

Go on in great Jehovah's strength,
And you shall win a crown at length,
When earth has pass'd away:
Go on in faithfulness and love,
To speak his message from above,
While yet 'tis call'd to-day.

Go on, though sufferings liken thee
To Him, who, on Mount Calvary
Resign'd his dying breath.
Go on to preach the Crucified:
In melting strains—tell how he died,
To save our souls from death.

Go on, beloved of God, nor fear
An arm of flesh or mortal jeer,
Think of the world below!
See how the rushing giddy throng
Are hurrying one another on
To realms of endless woe.

Lift up the gospel trump on high,
Nor spare, but loud and louder cry,
"Repent, ye sons of men:"
Show them the terrors of the law,
And then to Calvary gently draw
The soul concern'd for sin.

And when thy race on earth is run,
The battle fought, the victory won,
The Saviour will bestow
A throne, a kingdom, and a crown—
And thou for ever shalt sit down,
Where living waters flow.

M. B.

REVIEWS.

Thoughts on Academical Education and Degrees in Arts occasioned by the Grant of the Royal Charter for the Incorporation of the University of London. By JOHN HOPKINS, M. A. Professor of the Philosophy of the Human Mind and Logic in University College. London: Taylor and Walton. 1837.

THE institution of a University in the metropolis of Britain is an event worthy to signalize the age in which it has taken place. Under any circumstances it would be entitled to occupy an eminent place in the history of the times; under the actual circumstances it is a memorable proof of the progress of liberal opinions, and of the mighty influence they now exert in controlling inveterate prejudice and ancient monopolies. It is not to be concealed that this Royal Charter is a concession to a party whom through long centuries of high church ascendancy it has been the fashion to oppress and to stigmatize as the ignoble vulgus, barbarians in learning, anarchists in politics, and heretics in religion. But Time, that great innovator, brings about wonderful changes. We shall not be surprised at witnessing still more extraordinary revolutions than any we have yet seen. There is a noble spirit at work among the people of this great empire. Our national institutions are one after another undergoing a purifying process which is sweeping away the accumulated corruption of ages. The dark cloisters of Oxford and Cambridge must before long be opened to the day light. Their free ventilation by public opinion will at length dispel the damps and mildews which now infest them, and make them wholesome places of resort for all the ingenuous youth of her majesty's dominions, without distinction of religious creeds. Nothing of its kind has pleased us better than the gentle and dignified manner in which our youthful queen gave the Oxford people to under-

stand that their famous university must prepare to submit to what she so courteously denominated "well considered improvements."* We can easily conceive what wormwood and gall these ominous words must have been to them. Ill would they brook the dark prognostic.

Oh, sacred age! Oh, times for ever lost!
The schoolman's glory, and the church-
For ever gone— [man's boast

Every enlightened patriot, every lover of equal laws, and impartial justice, will devoutly wish that her majesty may be preserved by a gracious Providence to carry her just designs into complete effect.

In the mean time the literary honours which the narrow-minded bigotry of our two ancient universities refuses to all who are too conscientious to swear to what they neither believe nor understand, may now be obtained from this new incorporation. At present indeed, it is necessary that the candidate for a degree in the university of London should have acquired his learning either in University or King's College, but a provision is inserted in the charter by which the chancellor and fellows may extend the privilege to the alumni of other collegiate institutions. Such extension, we trust, will take place, and the honour be conceded to the principal colleges among dissenters.

But we are disposed to ask why it should be made a question at all, where an individual has qualified himself by the necessary learning? Why the degree should not be conferred on every man, who can prove himself worthy of it by passing the instituted examinations? Is it not a fact that some of our most eminent scholars and divines never sat in academic bowers? In what college did Bishop Warburton amass his

* Her Majesty's Answer to the Address of the University of Oxford.

vast stores of erudition? Where was Greenfield taught—too early snatched from his sacred toils in editing the word of God in almost all known languages, whether ancient or modern? Gill, and Carey, and Adam Clarke, on what matriculation-roll are their honoured names inscribed? But who questions whether their reputation would not rather have conferred a dignity on any university that should have numbered them with its graduates than have been itself augmented by the distinction? It is no disparagement to colleges that in some instances men have become eminently learned without their aid; but such a fact does strike us as a satisfactory reason why degrees should not be restricted to those who are educated within their walls.

In the ministry of our own denomination we rejoice to see an increasing value set on scholastic and biblical learning. For the purposes of a sound ministerial education we believe all our academical institutions are more efficient than at any former period. Both classical and sacred learning are better taught, while more systematic attention is given to mathematical science, to mental philosophy, and to theology, both natural and revealed. In one of them we venture to assert that the Hebrew language is taught with a skill and accuracy which is not surpassed, if it be equalled, at Oxford or Cambridge. We only hope that with their commendable attention to these subjects, our respected tutors will not neglect to cultivate in their pupils a chaste and vigorous style of English composition, and the other essential requisites of pulpit eloquence. While we increasingly want ripe scholars, the active and popular character of the present times demands also a far larger supply of forcible preachers. What a student shall eventually be in the pulpit depends, however, much more upon himself than upon any instructions his tutor can give him. There is no virtue in despising popularity, or in neglecting those qualities which are necessary to procure it. Who was more popular than our great

Master? Was a finer eulogy ever pronounced upon a public orator than that in which, with such perfect simplicity, one of the evangelists says of him, that "the common people heard him gladly?" They hung upon his lips, they fastened their eyes upon him in the synagogue, they crowded around him in the temple, they followed him to the desert, they thronged the sea-side, they sat on the slope of a hill by thousands at his feet, and "all bare him witness, and wondered at the gracious words which proceeded out of his mouth." It assuredly reflected no blame upon the preacher of Nazareth that multitudes thus collected together wherever it was known that he was about to preach. Let it not then be deemed an unhallowed ambition which prompts the disciple to aim in this instance to be like his Lord. If, by the assiduous cultivation of natural endowments, by a careful avoidance of offensive affectations and artificial manners, by a graceful elocution, a skilful use of words, a vigorous style, and, above all, an earnest and warm-hearted preaching of the gospel, a minister can draw the multitude to listen to his sermons, he is solemnly bound to do it. To make his ministry successful, is the divine prerogative; to clothe it with those attributes which shall adapt it to the most extensive usefulness, is his own province and duty. Earnestly, therefore, would we press on the attention of our college students the necessity of combining, in times such as these, sound learning with habits of popular address. Examples of their successful combination might readily be pointed out among living preachers; but there is one great name, now, indeed, numbered with the illustrious dead, which eclipses all others, and furnishes a model which they may, with a laudable ambition, strive to imitate, though it be

"*Haud passibus æquis.*"

It is greatly to the credit of dissenters that not less than three chairs in University College are filled by gentlemen educated for the ministry under their auspices. One of them

has distinguished himself as an historian, another has written with much elegance in biography and general literature, and the third, from whose pen the valuable pamphlet now before us has proceeded, lectures in metaphysics. If, under all the disadvantages of our position, we have produced scholars, philosophers, and divines, who can fearlessly take rank with the sons of the two ancient universities, let us have fair play, and shall we be afraid of any competition to which they may challenge us? NO!

National Bereavement Improved; a Sermon occasioned by the Death of His Most Gracious Majesty, King William the Fourth; preached in Little Prescott Street Chapel, London, on Sunday, July 9, 1837. By the Rev. C. STOVEL. Jackson and Walford, St. Paul's Church-yard.

WE have read this able and valuable sermon with considerable pleasure, and commend it to our readers as presenting much instruction and correct feeling, in energetic and impressive style. Those who know its author, are quite aware that he is neither a servile copyist of other men's thoughts, nor always happy in the simplicity and clearness with which he expresses his own. He is not exactly the writer who can be held up as a model for imitation. His present production is strikingly characteristic of his mind, and must have called forth great attention and feeling in the delivery, but is not free from the faults which attach to former productions of his pen. Mr. S. can well afford to have the imperfections of his style pointed out, without suffering in the esteem of his friends; and we know of no man more capable of profiting by a kind hint, and well intended criticism. We must be forgiven, then, in saying that he is not always logical in the arrangement of his thoughts—the links of the chain are not sufficiently obvious—his sentences are frequently involved—his epithets not selected with sufficient care—and his whole style is too elevated and showy. We regret to say these things, but we

wish to see his noble mind invested in its proper garb, and demanding its full share of public favour. The exercise of a little more taste and judgment would serve to correct his errors, and secure this object—but without their aid, no original cast of thought, or richness of evangelical sentiment, or ardency of pious feeling, will suffice to render him as useful as he might otherwise be, or raise him to that elevation in public esteem which, from his mental energy, and moral worth, he deserves to occupy. More attention is due to the construction of sentences, to the selection and arrangement of words, than Mr. S. seems to be aware of; for language cannot be neglected, without injury to the thoughts of which it is the vehicle. In the passage of light to the eye, the effects produced depend upon the medium through which it passes; so in the transmission of truth from heart to heart, however bright the conception, however sublime the sentiment, unless the preacher, being wise, seek to find out acceptable words, it will fail to produce its full impression. And after all, strength is not the only requisite in composition. In authorship, as in friendship, the sentiment of the poet is perfectly correct:

“It is not timber, lead, and stone,
An architect requires alone
To finish a fine building;
The palace were but half complete,
If he could possibly forget
The carving and the gilding.”

These general hints, we have no doubt, will be received as they are intended. We now proceed to the sermon.

The text is Isaiah xl. 23. After an introduction, in which he illustrates the high value of “the power of suggestion,” the author proceeds to show, that the national bereavement we have lately been called to mourn, “should impress our minds with the deepest sense of human impotency;” and with “a deep sense of divine supremacy; should increase our repose on Divine Providence; should increase our diligence in preparing

for the final judgment; and should quicken and invigorate our sympathy for our rulers." The sermon happily combines the patriotism of the Christian citizen, with the fidelity of the messenger of heaven, and the tenderness of the devoted pastor. We have only room for a single extract; and that shall be one which will at once be a fair specimen of the sermon, and an illustration of the need of the remarks which duty and friendship have compelled us to offer.

"Respecting Her present Majesty, it will be thought by multitudes that she has gained the highest point of human happiness. If she think so, it will be most unfortunate. Her danger is immense. Wrapped in the arms of an endeared parent, she has, hitherto, enjoyed a peaceful dignity. The station to which she has but now advanced, is more exposed. A single insinuation, dipped in the gall of party feeling, and pointed by some crafty politician at her breast, may awaken, in her unsuspecting mind, emotions undeserving of her mother's love, and such as would unfit her to enjoy its exercise. Should this filial piety be once removed, with it will pass away the solid base of every other virtue. The inclination to any one of all the parties in our State would be of no importance, compared with the direction of her thought and feeling in respect to virtue. Rich and exalted as she is, this, as the gospel has defined and cherishes it, forms the brightest gem in all her crown. In her station, how difficult it is for this to be preserved in purity, is shown by all experience. To see a throne filled by a monarch with unblemished moral character, is an event so extraordinary in the history of mankind, that the expectation is, by some, regarded as a proof of weakness: and, to record the fact, involves a danger of being charged with flattering partiality. And, really, without especial and Almighty help, it seems impossible that any youthful queen should successfully resist the blended follies of a nation too depraved. If her untarnished praise should spread the bright phenomenon of her perfect purity before the wondering nations, how will the spirits of the deep rage at the loss of their pernicious rule? What will be the force of opposition she must daily, hourly withstand! Unsullied virtue will be dearly bought by her; although, if purchased, it will bring a great reward. In this danger,

therefore, she demands our sympathy and prayers: and, not on her own account alone; for, on her piety and holiness no ordinary portion of the interests which concern our species must depend. Her youth must bear, or break beneath the cares of England and her numerous dependencies. Millions, still half-en-slaved, and bitterly oppressed, are seeking now for succour, and relief, from her benignant clemency. Every sophism that can be used, by sinners trained to cruelty, and bloated with the fruit of their oppression, will be employed to dry up all the fountains of her deep compassion. If these succeed, oppression will increase, and cry to heaven. How, then, will this hopeful monarch require the full support of all the grace which has been promised for the help of man! She, on whom all our nation leans, is, herself, the more dependent upon God, because of our necessities. From her solitudes, we shall derive our peace; perhaps, from the very sacrifice of herself. Next to our Redeemer and our God, she, therefore, should possess our best affections. For her, we should sustain a constant intercession at the throne of grace. Those dews of heavenly blessing that may fall on her, will soon descend, in double bounty, on her people. We realize our own advantage in promoting hers. All that faithful subjects can do, to secure their monarch's praise, should therefore be by us desired, and done. Each duty, demanded at our hands, should be performed with all the zeal that animates the service which we love. Shunning each act of flattery, we should strive to form an atmospheric element, through which may be refracted on her path the light of heaven, with all the genial warmth of Christian love. Between the English people and their queen the generous glow of Christian sympathy shall then transpire: as her youth advances into age, confirming still a reign of righteousness, other nations shall admire, with deep astonishment, the power of gospel truth to elevate, and purify, our patriotic zeal: angels, looking from their blessed abodes, shall understand the mysteries of infinite munificence from our bliss: faith shall obtain its victory in the person of our queen: and generations, yet unborn, shall see the name VICTORIA standing on the pages of our history, brightened with all the blaze of Christian graces, holy triumphs, and celestial joy."—pp. 23—26.

THE FAMILY LIBRARY, LVI.—LVIII.—*A Compendium of Natural Philosophy; being a Survey of the Wisdom of God in the Creation.* By John Wesley, A.M. A new edition, revised, corrected, and adapted to the present state of science, by Robert Mudie, 3 vols. London, Thomas Tegg and Son, 1836.

“The proper study of mankind is man;” so says the aphorism; but, without disputing its oracular dictum, we may safely extend it. Man is but a part, though the noblest part, of the works of God. All his works are great, and will be sought out by them that have pleasure therein. Studies in natural science are eminently calculated at once to expand and to strengthen the mind, to exalt and to humble the soul. Much praise was due to the original compiler of these popular volumes. He arranged, simplified, and methodized a large quantity of information on the works of creation, and made his labour subservient to the spiritual improvement of his readers. Their present editor has gone over the ground with care and diligence, in some instances retrenching, and in more enlarging, the materials first collected, and making it a valuable compendium of natural philosophy.

“In the whole work I have endeavoured to make it, in some sort, an introduction to all the particular works on detached portions of nature to those who are beginning the study, or as a summing up to such as have already studied the details; and if I have succeeded even moderately in this, the work will be found equally useful to those who are about to begin the study of nature, and those who, wearied and worn with the particulars, are desirous of refreshing themselves with a general view of the whole. In every part of the work, I have studiously avoided technical expressions, and also those debateable points which are interesting only to professional students; but at the same time I have brought every department of it as near to the most recent discoveries as my own ability and established truths would allow. How far I have succeeded in this, the public must determine. I am answerable only for the will and the working; and I can only say that I have been hearty in the one, and vigilant in the other.”—preface xii.

Shades of Character, or the Infant Pilgrim. By the late MRS. WOODROOFFE, Vol 2. Third Edition.

The former editions of this work were favourably noticed by several of the most influential and trustworthy reviews, and its circulation among the religious public has been considerable, but we believe that it has not yet received the attention to which the excellence of its object and its execution and spirit entitle it. We are, therefore, glad to recognize an edition adapted by its price, its size, and its appearance, to meet the views of that class of readers, whose instruction and benefit were especially contemplated by its amiable and talented authoress.

The work scarcely admits of extract or analysis. To be justly appreciated it must not only be read, but studied, and the lessons it teaches will amply repay the attention required to learn them. Its principal object is to inculcate the importance of combining the religious improvement with the intellectual culture of the female sex; and the incidents by which the value and the practicability of this combination are exemplified, in the heroine of the tale and her associates and connexions, render the work in a high degree, interesting and instructive. With much of the charm of fiction is combined an invariable deference to the realities of actual life, and the characters presented for imitation are such as every reader will feel it desirable and possible to imitate; and those exhibited as beacons, such as all should condemn and avoid. The author appears to have been deeply imbued with the purest spirit of evangelical piety, and the work is eminently adapted to promote its principles and practice, especially in the higher walks of female society. As a present to a young lady, on completing her education, or to youthful parents entering upon the responsibilities and cares of a family, there are few works of its own class more fully adapted to interest, to direct, or to profit.

BRIEF NOTICES OF RECENT PUBLICATIONS.

A Little Book for Little Readers. By the Editor of the "Parting Gift." pp. 132. Darton.—A compilation of poetical pieces, very neatly got up; well calculated to please and instruct the young.

The Morning Walk; Published on behalf of an Orphan Family. Fourth Edition. pp. 36. Ward and Co.—This tract has a double claim on attention; it is adapted to do good, and it is "published" to assist the necessitous.

Mammon Demolished; or, an Essay on the Love of Money. By Bourne Hall Draper. pp. 101. Darton.—Mr. Draper follows nobly in the train of those who have lately gone forth against the many-headed monster who is too tenacious of life to be easily "demolished." We hail, however, every well-directed effort to dethrone the usurping tyrant whose final destiny is by no means precarious. The possession of the "durable riches and righteousness" will most effectually vanquish inordinate attachment to sordid accumulation.

Select Notes of the Preaching of the late Rev. Rowland Hill, A.M. By the Rev. Edwin Sidney, A.M., Author of his *Life, &c., &c.* pp. 246. Baldwin and Co.—The name of Rowland Hill will be long held in deservedly revered, and affectionate recollection. Everything connected with his numerous and long-continued exercises of usefulness will be received with respect, and retained with esteem.

The Church of Christ considered in reference to its Members, Objects, Duties, Officers, Government, and Discipline. By George Payne, LL.D. pp. 116. Hamilton and Co.—Though we already have many excellent treatises on this subject, yet we announce with much pleasure this judicious, well digested publication. We doubt not it will be extensively circulated, and we hope that, in communicating scriptural views of a Christian church, it will prove a valuable auxiliary to more elaborate performances, which have been proposed with the same benevolent design.

The Bridal of Naworth. A Poem, in Three Cantos. pp. 111. Simpkin and Marshall.—The plot of this poem is interesting; the scenery romantic; and the versification easy and elegant.

Conversation Cards, on Intellectual and Moral Subjects. By Mrs. Bukewell, author of "the Mother's Practical Guide." Hamilton and Co.—The object of these cards is to promote interesting and instructive conversation in the social

party. It is not intended that the answers should be considered as decisive, but simply as expressive of the author's opinion; it is, therefore, recommended that each question, when read, should be freely discussed before its answer is announced.

Some Account of the Life of the Rev. F. A. A. Gontheir, Minister of the Gospel at Nismes, and in Switzerland. From the French of his nephews, L. and C. Vullie-min. With a Preface by Rev. C. B. Tayler, M.A. pp. 176. Religious Tract Society.—In the preface to this edifying piece of biography, it is said, "There may be parts in the history of this excellent man, which we would forbear to offer as a model for imitation to a youthful minister of the gospel; but two things must never be forgotten—that his energies and exertions did not merely blaze forth and burn out, but from first to last he was a burning and a shining light; his course was consistent to the very end; and secondly, that he had but one object before him, the glory of God, even of God manifest in the flesh, and crucified for sinners. We must love, therefore, we must admire, even what we might not exactly imitate.

Thoughts on Religious Subjects. pp. 82. Longman.—The reader will find in this little work much that is devout and calculated to promote serious reflection.

Practical Remarks on Infant Education, for the use of Schools and Private Families. By the Rev. Dr. Mayo and Miss Mayo. pp. 105. Seeley.—To those who are occupying themselves in this department of benevolent exertion, the lectures and practical remarks contained in this work will be highly acceptable.

On rejoicing in the Lord Jesus in all Cases and Conditions; to which is added, Freedom from Condemnation in Christ; and a Christian's Hope in Heaven. By Robert Asty, of Norwich. First Printed, A.D., 1683. pp. 242. Religious Tract Society.—These reprints with which the Tract Society is enriching our religious literature will induce, we trust, an improved taste as to spiritual and theological instruction.

Memoir of the last Illness and Death of the late William Tharp Buchanan, Esq., of Ilfracombe. By the late William Shepherd, Esq., of Ilfracombe, Devon. pp. 112. Religious Tract Society.—This memoir will be read with additional interest by recollecting the impressive fact, that the arrest of death occurred to the author before he was permitted to

fulfil his intention of conducting this work through the press.

The Practical Evils of Dissent; by a Clergyman. pp. 106. Seeley.—What may be expected on such a subject, by such a writer, it is neither difficult to predict, nor necessary to state.

The Life of Augustus Frankè, Professor of Divinity, and Founder of the Orphan House, in Halle. Translated from the German of Henry Earnest Ferdinand Guerike, Licentiate and Private Teacher of Divinity in Halle; by Samuel Jackson. With an Introductory Preface by the Rev. E. Bickersteth, Rector of Watton, Herts. pp. 296. Seeley.—Some of our earliest recollections are associated with Franké and his "Orphan House." It was eminently and emphatically a work of faith and labour of love. In his case how strikingly was the language of inspiration verified, "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." The reader of this history will seldom be privileged to meet with so remarkable an instance of pious and devoted benevolence.

The Child's First Book of Manners. By the editor of the "Parting Gift." pp. 109. Darton.—Intended to be a companion to "A Little Book for Little Readers."

The Young Wife's Book; a Manual of Domestic Duties. By Γαμήτρις. pp. 72. Whittaker.—Very important suggestions, from which, if wisely employed, the happiest results may be anticipated.

Self Communion. By the Rev. J. Morison, D.D. pp. 64. Ward and Co.—It is difficult to conceive how, without "Self Communion," communion with God, and one another can be maintained with advantage. In pursuing these important objects we need assistance, and

this well-written and neatly-published work offers its friendly aid, and will, we hope, be greeted with a cordial welcome.

The Christian's Armour, in Ten Sermons. By the Rev. Charles Simeon, M.A., Fellow of King's College, Cambridge; Author of "Helps to Composition," in 500 Skeletons, &c. &c. pp. 128. Cornish.—The reader will here find, compressed within narrow limits, a rich fund of Christian exhortation and experience; which will amply repay his close attention and practical regard.

Food for Meditation. Selected by William Innes, Minister of Elder Street Chapel. pp. 398. Hamilton.—This valuable compilation contains more than one hundred articles, differing of course, both in interest and extent, but forming altogether a greatly diversified and abundant repast. We hope the respected editor will be encouraged to renew his labours in conformity with his intimation.

Outlines of Geography, for the use of the Edinburgh Academy; in two parts. Part 2. Ancient Geography. Fourth edition, corrected and improved. Edinburgh: Oliver and Boyd; Simpkin and Co., London. 1836. pp. 162.—A well digested compendium of the most important facts in ancient geography. It comprises substantially all the information on the subject, to be found in either Butler or Adam; but is superior, in point of arrangement, to the former, and is of more value than the latter, by being of simpler pretension. The smallness of its price, too, renders it preferable to both. We consider it admirably adapted for the use of schools and private teachers.

RELIGIOUS INTELLIGENCE.

FOREIGN.

CANADIAN MISSION.

A letter dated, Montreal, July 7, and addressed to the Treasurer of the Canadian Baptist Missionary Society has been recently received from the Rev. John Gilmore, whose advocacy of the spiritual interests of Canada when lately in this country we trust many of our readers will long remember. After stating that since his return to Canada they

had formed a Missionary Society to cooperate with the Society in this country, he adds, "Since I came home I have been a journey of about 1000 miles; many of the places which I visited are very destitute, and the state of religion low; the spirit of hearing feeble, and few conversions to God, contrasting painfully with scenes which we have witnessed in other parts of the country. The denomination is, however, waking up, and tokens for good invite us forward in our

work. Unknown to us a Missionary Society, designated the *Upper Canada Missionary Society*, was formed last year. Their object is to aid pastors of churches to itinerate in destitute regions. They have also spoken about the propriety of doing something towards the education of young men, but have taken no steps. They have sent a deputation to our public meeting, and we have opened a regular correspondence with them.

"Baptist influence throughout the province is considerable, and had we young men of piety and some ability, under God, our prospects are promising. In my late journey I was very much grieved to find that our Baptist friends seldom commenced churches in towns, villages, &c., but always in some remote country place. The reason assigned for this was, that our ministers were not qualified for occupying such stations. There is perhaps some truth in this, and it shows the necessity of attempting to get a more talented and better educated ministry. Could a few men of respectable abilities be sent out to this country to occupy such places, it would greatly promote the interests of our Redeemer's kingdom in this part of the world. In such places they could be supported at little expense, nor would their hardships be so great as I represented when in England, for the places to which I have just referred, are not so difficult in this respect as many which we have had in our region of country. I wish your committee would take this matter into serious consideration, and see if some ministers could not be sent hither next spring."

Mr. Gilmore then quotes a letter from Mr. Landon, dated Woodstock, London District, May 2, 1837, who says: "The field for usefulness here is large and white for the harvest, and invites to labour by the most encouraging prospects, but the want of faithful labourers is most distressingly felt, and we are crying to the Lord of our harvest to send forth faithful labourers into the field. There are six ordained ministers in our Association—from circumstances few, if any of them, are able to enter fully into the work. The consequence is that several of our churches are wholly destitute of the regular administration of the word and ordinances. Besides the destitute churches, there are numbers of small settlements and neighbourhoods quite without the public means of grace. Many of them are importunate in their requests for preaching. I have lately opened week-day appointments in two such places, in one of which the Lord has al-

ready given success to the word, and a work, apparently of the best kind, is now in progress amongst them. I design shortly, through Christ strengthening me, to commence similar appointments in at least two other places in the vicinity. Besides this I have the charge of two churches, at Oxford and Blenheim, both of which have enjoyed precious revival seasons during the past winter. To the former there have been thirty additions, to the latter about twenty, and several more will be baptized in each very shortly.

"I look upon the present state of the church of Oxford to be most interesting and important. It is located in the new and rising village of Woodstock. This village has lately been made the seat of justice for the new district of Brock. The great western rail-road (Gore and London) is expected to pass through it. The town and surrounding country is rapidly rising in population, wealth, and importance, and with the exception of the Church of England, there is no regular preaching except what we afford, nor is there any immediate prospect of any other. We have recently opened a new chapel, which when completed will accommodate several hundred hearers, and, could a proper minister be obtained for it, it would undoubtedly be well filled. I think enough for his support and the support of a small family would undoubtedly be supplied. Is your theological institution now in operation? Could you receive any students from this country, and on what terms? Could indigent young men be assisted to a part or the whole of the education, free of expense?"

Mr. Gilmore continues, "I thought to have given you in this letter more interesting particulars of our French brother's success amongst the French Canadians. Four were baptized on Saturday, and nine of us sat down at the Lord's Supper. I had almost said, 'Lord, let thy servant depart in peace!'"

Nothing need be stated in addition to the above letters, to prove to those who feel an interest in the many thousands of their poor countrymen settled in Canada, that the aid proposed to be given by the Baptist Canadian Missionary Society, is greatly needed. Many young men have been raised up in the colony willing to enter the ministry, but who, hitherto, have been prevented from doing so for want of the necessary education. It is one of the objects of the above Society to supply this deficiency by the establishment of a theolo-

gical institution in Canada. Measures are now taking to effect this immediately, but further aid will be required for the permanent support of the institution.

It is confidently submitted that no claim can be more legitimately urged upon the liberality of British Christians than that now put forth on behalf of our countrymen in Canada. Let it be truly responded to. And we feel assured that assistance in the infancy of the colony will be greatly more beneficial, than if it grows old in destitution of the blessings of the gospel of peace.

Subscriptions will be thankfully received by the Rev. John Dyer, Fen-court, or by any Baptist minister in town or country.

AMERICA.

Letter to a minister in London.

DEAR BROTHER,

I have just returned from a tour to the western and southern states, on behalf of the American and Foreign Bible Society. The Lord has prospered my way. My journey, though a fatiguing one, exposing me to perils both by land and water, has, in other respects, been one of the most cheering and delightful I ever undertook. Since August last, I have visited eighteen states of the Union, and part of Upper Canada; but my labours have been chiefly confined to Ohio, Kentucky, Tennessee, Alabama, Mississippi, and Louisiana. In those states, principally, I have obtained by subscription and donation upwards of 20,000 dollars: and had it not been for the pressure of the times, the amount would have been greatly increased. I found every where great cordiality and liberality in support of the Bible cause among our Baptist brethren. And with one voice they approved of the noble stand the denomination have taken, in establishing the American and Foreign Bible Society. I have no doubt the thing is of the Lord, and will be sustained by him and his people. Our Pædobaptist brethren could not have adopted a course more calculated to overthrow their own system. We never can state the case without showing that they wish to conceal the truth of God, on the subject of baptism, from the nations of the earth. And it creates suspicion among their own people. Besides, a greater degree of union will be produced among the Baptists in promoting the cause of Christ, and a greater degree of liberality in its advancement. The adver-

sary meant it for evil, but God meant it for good.

I have no doubt that my visit to the churches to the west and the south, has proved a blessing in other respects, besides the aid which has been afforded to give the Bible, faithfully translated, without addition, diminution, or concealment, to the nations of the earth. Obstacles may be thrown in the way by friends and foes, but it is as impossible to arrest the progress of divine truth, as to stop the sun in his course. I was highly gratified with the honest and dignified course that Dr. Cox adopted in the British and Foreign Bible Society. We have no civil establishment of religion to contend with in this country. Public opinion has a powerful influence; and there is a general conviction on the minds of men throughout our country, that the sentiments of the Baptists are right on the subject of baptism. And the American people dislike proscription: and the course the American Bible Society has adopted, will injure the cause they meant to support. My statement of the facts of the case, as they occurred between the Baptists and Pædobaptists, has produced tremendous effect.

Ever yours,

A. MACLAY.

New York, July 14, 1837.

DOMESTIC.

ADDRESS OF THE MINISTERS OF THE THREE DENOMINATIONS TO THE QUEEN DOWAGER.

On Thursday, August 3rd, a deputation from the general body of Dissenting ministers of the three denominations, (Trinitarian) Presbyterian, Congregational, and Baptist, residing in and about the metropolis, waited by appointment on her Majesty the Queen Dowager at Bushey-House, to present an address of condolence on the death of his late Majesty the King.

The deputation consisted of the Rev. Thomas James, George Pritchard, John Blackburn, Edward Steaue, Arthur Tidman, John Young, Thomas Binney, Robert Redpath, Robert Simpson, and James M'Whirter.

The Queen Dowager received the deputation, attended by Earl Denbigh, the Master of the Horse, the Hon. Mr. Ashley, Vice Chamberlain, the Hon. Capt. Curzon, and the Rev. Mr. Woods, the Marchioness of Wellesley, the Lady in Waiting, &c. &c.

The Rev. John Blackburn read the following address:—

“TO HER MOST EXCELLENT MAJESTY THE QUEEN DOWAGER.

“We the Protestant Dissenting ministers in and about the cities of London and Westminster, would most respectfully approach your royal presence to offer to your Majesty our sincere and heartfelt condolence on that mournful bereavement which has deprived your Majesty of your august consort, and our countrymen of their paternal and patriotic Sovereign.

“It might aggravate your Majesty’s grief were we to recount the manly virtues which adorned the character of our departed King, and which have made his reign illustrious in the annals of our country.

“The sadness of your majesty’s widowed state must, however, be alleviated by the recollection that in the discharge of your conjugal duties your Majesty has won the respect, affection, and gratitude of a free and moral people.

“As we loved our venerated King, so we owe to your Majesty the expression of our deep and lasting gratitude for that vigilant and untiring care with which, Madam, you ministered to his many wants, soothed his departing spirit, and watched the last mournful honours that were paid to his revered memory.

“Accept, then, Madam, this expression of our unaffected condolence, and be assured that our prayers shall constantly commend your Majesty to the sympathy of our compassionate Redeemer, entreating that the Holy Spirit, the Comforter of those that mourn, may pour into your heart the consolation of that religion which your Majesty has so decidedly recommended, and that you may continue long to live amidst a people, who will never cease to respect your virtues, and to be influenced by your example.”

Signed by the Members of the Body appointed as a Deputation to present this address.

To which her Majesty returned the following answer, which was read with tender and powerful emotion:—

“Gentlemen,—Accept my best and most grateful thanks for this respectful and very kind address, and for the sympathy you express in the mournful bereavement with which it has pleased Almighty God to afflict me.

“Heavy is the loss I have sustained, by the removal of a kind and powerful protector;—deeply do I feel the calami-

ty this nation has sustained in the death of the best and most patriotic of kings; yet it will always be an unspeakable subject of consolation to know that the late King’s character in public, and many excellencies in private life, have been appreciated by all ranks of his subjects, and that their lasting veneration and love will long attend his memory.

“I sincerely thank you for your kind expressions of condolence, and with you humbly raise my hopes for present consolation and future comfort, to the only true source whence they can be derived.”

The deputation had the honour of kissing hands, and were afterwards entertained, at her Majesty’s invitation, by Lord Denbigh and the other officers of her household, with an elegant *dejeune* provided for the occasion.

THE WELSH AND ENGLISH BAPTIST EDUCATION SOCIETY, AT PONTYPOOL, LATE ABERGAVENNY.

The thirtieth Anniversary of this society was held, August 3, 1837, at the English Baptist chapel, Lower Trosnant, Pontypool.

At half-past 10, A. M. assembled for divine worship; when the Rev. H. H. Williams, of Cheltenham, read the Scriptures and prayed; the Rev. E. Evans, Cevnmawr, preached in Welsh, from Matt. xiii. 51, 52; and the Rev. C. Stovel, of Prescot Street, London, in English, from 2 Cor. vi. 10. Immediately after the public service, the members of the society attended to the business of the meeting. The Rev. T. Thomas, president, in the chair; who called on the secretary to read the minutes of the committee meetings, and the report of the last year; then the following resolutions passed unanimously.

1. That the proceedings of the committee the past year, the minutes of which have been read, be approved and confirmed; and also that the report now read be adopted and published.

Moved by the Rev. T. Morris, Penygarn, seconded by the Rev. T. Thomas, Bethesda.

2. That the secretary, treasurer, and auditors, be requested to continue in their respective offices another year.

Moved by W. Jenkins, Esq., Pontheer, seconded by the Rev. E. Evans, Cevnmawr.

3. That the following persons constitute the committee the ensuing year, together with all ministers who are

members of the society, according to regulation VIII.*

Moved by the Rev. D. Edwards, Moriah, seconded by the Rev. R. Edwards, Dinas.

4. That the thanks of this meeting be presented to A. Crossfield, Esq., for gratuitously furnishing the committee with the plans and specifications of the new building.

Moved by Mr. W. W. Philips, Pontmoil, seconded by the Rev. D. Philips, Caerleon.

5. That the cordial thanks of the society be given to Capel Hanbury Leigh, Esq., the lord lieutenant of the county, for his liberal grant of stones for the erection of the Academy House on Penygarn, and for allowing a convenient pathway to be made through his property to the premises.

Moved by J. Jenkins, Esq., Caerleon, seconded by W. Conway, Esq., Pontnewydd.

6. That this meeting cannot refrain from expressing its high gratification at the cheerful liberality of ministers and others, who have made engagements with a view of liquidating the debt on the new building, and affectionately entreat that they watch the earliest and most convenient opportunity to exert themselves to obtain the promised sums.

Moved by C. Conway, Esq., Pontnewydd, seconded by Mr. B. Lewis, Pontmoil.

7. That the thanks of this meeting be given to the Rev. E. Evans, and the Rev. C. Stovel, for their appropriate sermons on this occasion.

Moved by the Rev. S. Price, Aber-sychan, seconded by Mr. J. Williams, Pontypool.

8. That the next annual meeting of the society be held on the last Wednesday in July, 1838; and that the Rev. E. Oliver, Penycæ, and the Rev. T. Swan, Birmingham, are appointed to preach.

Moved by the Rev. J. Evans, Caerleon, seconded by the Rev. W. Thomas, Newport.

9. That the thanks of the society be given to the respected tutor, for the efficient manner in which he presided over the institution the past year, and

for his able conduct in the chair this day.

Moved by W. Conway, Esq., Pontnewydd, and carried by acclamation.

The above resolutions having been passed, the president closed the meeting with prayer; and all the friends repaired for refreshment to the Academy House, thankful to that Providence which conducted the institution through the changes of thirty years, and enabled the society now to sit down to its anniversary dinner on its own premises.

Since the removal of the institution to Pontypool, on the 1st of July, 1836, very signal changes have transpired in its finances and accommodations, in almost every thing, *not excepting* the complement of its students, which now amount to ten—a larger number than was ever received *on the foundation of the society* at any former period of its history. *May this little one become a thousand, and this small one a strong nation.*

STEPNEY COLLEGE.

The Annual meeting of this Institution was held at the King's Head, Poultry, on June the 27th—W. B. Gurney, Esq. the Treasurer, in the chair. The report for the year now ended was read by the Rev. E. Steane, one of the Secretaries. It stated that *twenty-five* students had received the benefits of the Institution during the whole, or a considerable part of the session, that four of their number had accepted invitations to the pastoral office and had entered on their stated labours with encouraging prospects, and that two others had been appointed Missionaries to the West Indies. The testimonials of the much respected tutors to the diligence, talents, and devoted piety of the Students were highly satisfactory. The Rev. Doctors Cox, Hoppus, with Mr. Freeman, who constituted the examining committee, presented very gratifying reports of the Theological and Literary attainments of the Students, and having spent two entire days in the business committed to them, congratulated the society on the prosperous and efficient state of the College. The Treasurer, in exhibiting his 'audited account,' expressed his regret that, notwithstanding several liberal contributions made in the course of the year, there still exists a balance against the Society of nearly £150. He strongly urged the importance and necessity of making congregational collections, if the efficiency of the Institution is to be maintained. Several interesting addresses were made, and the

* Regulation VIII. Persons subscribing Ten Shillings and Sixpence, or more, per annum, and ministers making yearly collections in support of this institution, amounting to not less than One Guinea, are members of this society; also donors of Five Guineas, or upwards, are life-members.

resolutions were moved and supported by the Revds. J. Watts, W. Norton, Francis Clowes (of Horton College, Bradford), John Swindall, W. H. Murch, John Dyer, Samuel Tomkins, A. M., and Messrs. Gillman, Bignold, and Kitson.

COLONIAL SLAVERY EMANCIPATION SCHOOL AND ALMS ROOMS, FISHER STREET, RED LION SQUARE. (ERECTED TO COMMEMORATE THE ABOLITION OF COLONIAL SLAVERY.)

At the third Anniversary of this benevolent institution, held on the 1st of August (in commemoration of the day which gave civil liberty to 800,000 of our fellow-subjects), at which the Rev. R. W. Overbury presided; it was stated, that the debt on the building had been entirely liquidated; and that the Sabbath and British Day Schools, and Alms Rooms, were in active and satisfactory operation. The meeting was addressed by the chairman, and by several other ministers; and also by Dr. Palmer, who gave a truly painful detail of the horrid cruelties to which the poor negroes, with few exceptions, are still subject, under the apprenticeship system, especially the females—whose situation is apparently much worse than it was prior to the passing of that bill which was designed by the British Legislature for their relief. It appears but too evident, that until the apprenticeship system is put an end to, these poor creatures can expect no mercy at the hands of their merciless masters. A very strong feeling of disgust was manifested at the cruel treatment they were still exposed to, and of indignation at finding how disgracefully the planters had violated their engagements with the British Government, and of disappointment in learning that, notwithstanding the payment of the enormous sum of twenty millions by way of compensation for the liberation of their slaves, they were still held in cruel bondage, and in too many instances treated worse than ever they were. A collection was made in aid of the funds of the Anti-slavery Society. It was also agreed by the females present to unite in an address from the females of Great Britain to the throne, praying that Her Majesty would be graciously pleased to use her influence on behalf of the poor female negroes, to protect them from the lash, and other instruments of torture with which they are punished, and to urge their prompt and entire emancipation:

this address was afterwards signed by above sixty females at the meeting.

It was stated, that there was a deficiency in the income required for the support of the school and alms rooms; and subscriptions and donations were earnestly requested.

The following resolutions were unanimously adopted:—

1. That this meeting learns, with deep regret and disappointment, that, under the apprenticeship system, the cruelties of slavery are not only continued, but in too many instances increased; especially in regard to the females. That the slaveholders have (with but few noble exceptions) shamefully violated their solemn compact with the British nation, and rendered themselves totally unworthy of future confidence.

2. That under these circumstances, this meeting does most respectfully, but most strongly, call upon Government to interpose; with a view to secure to our negro fellow-subjects the benefits contemplated by the act of emancipation: *first*, From compassion for the wrongs of the negroes; *secondly*, From a sense of justice to the British nation for the payment of twenty millions of money; and, *thirdly*, From a due regard to the laws of the country, which ought to be firmly upholden, and faithfully administered in the dependencies as much as in the heart of the empire.

3. That this meeting strongly urges the prompt re-organization of the Anti-slavery Society, and all its branches, throughout the country, and the adoption of energetic measures, to procure the speedy abandonment of the apprenticeship system, and the faithful accomplishment of the benevolent purposes of the Emancipation Bill.

(Signed) R. W. OVERBURY, Chairman.

ASSOCIATIONS.

EAST AND NORTH-RIDING YORKSHIRE.

This association assembled at Driffield, May 16th and 17th, 1837.

Minutes. *Tuesday*—Brother Norman-ton prayed; after which, the accounts furnished by the various agents of the Itinerant Society were read, and the business of the Itinerant Society was attended to. *Evening*, half-past six o'clock—Brother Evans prayed, and brother Berry preached from Luke xxiii. 49; brother Hithersay closed.

Wednesday morning—Assembled for prayer; when the brethren Rowse, Wyke, Daniell, and Evans, led the

devotions of the meeting. Ten o'clock: brother Johnston prayed; after which, brother Normanton was chosen moderator. The letters from the churches were then read; and one from brother Marston, of Grimsby, informing the association, that the church at Grimsby had united with the newly-formed association in Lincolnshire; and expressing ardent desire for the continued prosperity of that with which for some years the church had been united. Brother Normanton then read the circular letter, which was approved, and ordered to be printed as the letter of the association. It was then resolved, that the next association be held at Beverley, on the Tuesday and Wednesday in the Whitsun week, and that the brethren Thompson and Harness be the preachers; and in case of failure, brethren Daniell and Evans. That the next circular letter be on "Church Discipline," and that brother Berry be requested to prepare it. Half-past two o'clock: brother Thompson prayed, and brother Johnston preached from 1 Cor. vi. 19, 20; and brother Poole (Indep.) concluded. Half-past six o'clock: public meeting of the Itinerant Society; when the brethren Daniell, Harness, Rowse, Poole, Wyke, Berry, Thompson, and Evans, addressed the audience, and the moderator closed the services in prayer. The following resolutions were unanimously passed:—

1. That having heard of the removal of their esteemed brother, the Rev. J. M'Pherson, formerly pastor of the church in Salthouse Lane, now of Saladine Nook, and having participated in the benefit of his counsels and labours, from the foundation of the association, request the secretary to convey to him the earnest wishes of the brethren now present, for his increased prosperity and usefulness, and to assure him of an interest in their prayers, in the important station to which it has pleased the great Head of the church to remove him.

2. The ministers and messengers of the Baptist churches forming this association, cannot separate without recording their unqualified disapprobation of the system of slavery, as at present existing in the American republic, and more or less sanctioned by the American churches; they would, at the same time, declare their earnest desire and hope that the measures of the enlightened and determined abolitionists of the United States will be crowned with the divine blessing, and followed by early and complete success.

Increase, sixty-two; decrease, forty; clear increase, twenty-two.

WESTERN.

The fourteenth annual meeting of the Western Association was held on the 17th and 18th of May, at Lyme Regis, Dorset. The season was one of peculiar interest and enjoyment. The spirit of prayer was poured out in an extraordinary manner, and brotherly love was delightfully developed. Several important resolutions were adopted, bearing on the state of Slavery in America, the system of Church-rates in our own country, the wisdom of uniformity in our churches in carrying the provisions of the Marriage Act into effect, and the establishment of a new interest at Bridport. The Circular Letter is a report of the state of the churches comprised in the Association drawn from their annual epistles to the Association. The preachers were, brethren Evans, Baynes, Trend, Price, Davis, and Coombs.

Increase 216—Decrease 90—Clear increase 126.

The next Association is to be held at Weymouth.

EAST WORCESTERSHIRE.

This Association of Baptist Churches held its first Anniversary at Evesham, June 11th and 12th, 1837. The letters from the churches were, upon the whole, encouraging. Brethren Mills (Winchcombe), Smith (Cheltenham) Price (Alcester), preached. The devotional services were conducted by brethren Liddell, Wheeler, Cox, Cubitt, Smith, Freer, Keene, Stevens, and Davies. The churches at Stratford-on-Avon, and Upton-on-Severn, were received into the Association. Baptized in nine churches 23. The next Association to be held at Stratford-on-Avon, the second Tuesday and Wednesday in July. Circular letter for this year, to be prepared by brother Blakeman. The particular object of this Association is to concentrate its efforts for the evangelization of the immediate localities of its churches. For this purpose the pastors of its churches employ themselves in village labours, and are about to employ a Home Missionary. We have not as yet been able to accomplish much, but the spirit that breathed through the letters read at our meeting encourages us to hope that our strength will be diligently employed. "O Lord, we beseech thee, send now prosperity!"

SHROPSHIRE.

This association held the twenty-ninth yearly meeting at Wellington, on Monday and Tuesday, June 26th, 27th, 1837.

The brethren Hinners, Jones, Evans, and Hawkins, preached; and took part in the devotion services, together with their brethren Hughes, Haynes, Kent, James, Thomas, and Keay.

Reported, 39 village stations, with 1184 attendants; 29 Sunday schools, with 817 children. Number of members 780, increase 23.

Several resolutions were passed (which our limits will not allow us to insert), expressive of decided approbation of the measure lately introduced by Her Majesty's ministers for the abolition of Church-rates; and of deep regret, at the cruel bondage under which the long-injured sons of Africa are still suffering—evidently worse now than it was before any pecuniary sacrifice had been made for their emancipation—and also on account of the same cruel and unrighteous system of *buying and selling*, and *holding in bondage* our fellow-men, carried on to so fearful an extent in the United States of America, urging it upon the churches there, to use every means to remove from themselves, and their country, so deep a stain.

The next association to be held at the Second Baptist church, in Shrewsbury, on the last Monday in June, 1838, Brother Hawkins to write the circular letter; subject, "The Three equal Persons in the Godhead, and the relative names by which they are known as a Triune God; considered in connexion with His church."

CHAPEL OPENED.

MONKWEARMOUTH SHORE, DURHAM.

"At this place there is a new and commodious Baptist Chapel, situate in the new and most respectable part of the Town, that will seat nearly four hundred persons, and adapted for Galleries, when required, which is supplied every sabbath with the Ministry of the word, from the neighbouring Baptist churches.

The Town and immediate vicinity contains about 9000 inhabitants, connected with the large and populous town of Sunderland, by the Iron Bridge, has a colliery at work with wet Docks, and a Railway to Newcastle and South Shields, in a very advanced state towards completion. Also extensive ship-building yards and other rising improvements, all tending rapidly to increase the population: and there being no other Baptist church

in the place, it has been thought, by those ministers and friends who have visited it, to present a useful field of labour for a devoted servant of Christ. If, therefore, this publication should meet the eye of any pious and prudent minister of those sentiments that are generally termed particular or calvinistic, and would like to reside at a sea-port, he is hereby invited to turn his attention to this place, and will learn further particulars, by writing to J. L. Angas, Esq., or Mr. R. Pengilly, Baptist Minister, both of Newcastle-upon-Tyne; or to Mr. Thompson Oliver, Monkwearmouth Shore.

ORDINATIONS, &c.

GUERNSEY.

On the 2nd and 3rd of June, 1837, Messrs. De Pution and Mollet were set apart as pastors of the Baptist churches, in the French language, meeting in the parishes of St. Saviour's and St. Martin's, in the islands of Guernsey. Mr. Nant commenced by reading portions of the sacred Scriptures, asked the usual questions, and received the confessions of faith, after the ordination prayer. Mr. Le Clerk addressed the churches; Mr. T. Jarvis, of Jersey, gave the charge (2 Tim. i. 13); the brethren De Pution and Mollet closed the services.

These interesting services were associated with pleasing recollections. It is now near twenty years since the writer was led to the island in pursuit of health; and after a visit of two months, during which period preached occasionally for Mr. De La Ray, who expressed a desire to be baptized by immersion: our late revered brother Ivimey, of London, visited the island for that purpose, and administered the ordinance to a few friends in the neighbouring island of Jersey also. The latter island was subsequently visited by Mr. Jarvis, on behalf of the Baptist Home Mission, where two in French, and one in English, Baptist churches are established; and though not so much progress has been made as may have been anticipated, yet there are circumstances which will, we hope, be promotive of the church of Christ in our own denomination, as well as the interests of religion generally.

In Guernsey, brother Nant's labours have been highly favoured. He was baptized in Jersey in the year 1824; and on his return, exercised himself in the ministry, and is now aiding the

small church, in English, at St. Peter's Port, but is anxious to give his undivided attention to the churches in French, with which language he is most familiar, and among those with whom he is so intimately connected. The English church in St. Peter's Port has existed for many years, but much tried and depressed, from several causes. The want of a suitable ministry may be considered the principal. There are few places that offer a more pleasing prospect of success and comfort. Any brother actively disposed, possessing some resources, independent of what the people could for the present realize, would, under the divine blessing, be of considerable service to the island: as a place of residence it is most interesting. Population rapidly increases. Families to whom economy is desirable, are induced, by the cheapness of the living, to visit the island; and the facility afforded by steam renders the voyage easy and pleasant. Where a sphere for usefulness, in connexion with the beauties of locality, is sought after, no place presents a more inviting residence, or greater opportunities for aiding the cause of the Redeemer.

St. Helier's, Jersey,
July 20, 1837.

ROTHERHAM.

On Wednesday, June 25, Mr. J. Buck, late student in Bradford college, was publicly ordained pastor of the Baptist church recently formed in connexion with the new chapel in Rotherham, Yorkshire. On which occasion the services were as follows. The Rev. J. E. Giles, of Leeds, delivered the Introductory address, and received Mr. Buck's answers to the usual questions; after which the ordination prayer was offered up by the Rev. D. Clarke, of Dronfield. In the evening, the Rev. J. Acworth, A.M., Theological Tutor of the Baptist college in Bradford, delivered the charge to the minister; and the Rev. C. Larom, of Sheffield, addressed the church.

FORD, GLOUCESTERSHIRE.

The preaching of the gospel having been much blessed in the above place and surrounding villages, in connexion with social meetings for prayer, ministerial visits for inquiry and conversation, and the distribution of religious tracts, several friends wished the ordinance of baptism to be administered to them in a river running through Ford; hoping that salutary and abiding impressions might be produced, under the divine

blessing, on the minds of their friends and neighbours. It was, therefore, thought desirable to devote a day to the sacred purpose, and to have sermons preached on the several parts of it. The announcement of this excited great interest in all the district; and on Tuesday, June 27th, a prayer-meeting was held at 5 o'clock in the morning; at half-past 10 o'clock, a large congregation assembled in a commodious booth erected for the occasion. The Rev. J. Smith, of Cheltenham, preached (Acts viii. 36, 37); after which, the Rev. J. Mills, of Winchcomb, delivered an address by the water side, and the Rev. J. Acock, of Naunton, baptized seven persons. Multitudes lined both sides of the river for a considerable distance, all of whom observed the greatest decorum: a solemn silence prevailed; and deep impressions were manifestly produced on many of the spectators. A public dinner and tea were provided, and the friends in general kindly opened their houses to any who chose to accept their hospitality. In the afternoon, the Rev. J. Smith again preached (Acts viii. 39); and the Rev. T. Coles, of Bourton-on-the-water, in the evening (James v. 20). Brethren Wheeler, of Atch Lench Mills, and Liddle, of Westmancote, conducted the devotional services. The sermons were well adapted to the occasion, and calculated to remove prejudice from the minds of the people. The Rev. D. Ricketts, who, under many difficulties, has perseveringly laboured in the adjacent villages during the last eight years, is at length, it is hoped, but beginning to reap the fruits of his labours. Many others are expected soon to come forward and acknowledge their Lord in the institutions of his grace. The friends at Ford, and its vicinity, feel much indebted to the numerous and respectable company from Cheltenham, Winchcomb, and other neighbouring towns and villages, who gave their sanction by their attendance; and they entreat their continued prayers for the more copious effusion of the Holy Spirit, in the establishment of believers, and conversion of sinners.

Should any friends, from reading the above statement, feel disposed to contribute their mite towards the erection of a chapel in the district, which is ardently desired, and much needed, or towards the aid of the Rev. D. Ricketts (whose support is very slender), the smallest donations will be thankfully received, and faithfully applied, by the Rev. T. Coles, Bourton-on-the-water,

Gloucestershire, or by any of the above mentioned ministers.

NEW SELECTION.

At a meeting of the trustees of the New Selection, June 28, 1837, the following sums were voted from its profits.

WIDOWS.		RECOMMENDED BY.	
Mrs. J.	J. Edwards, W. Pickering	£	5
C.	W. H. Murch, J. Belcher		5
A.	J. H. Histon, E. Steane		5
S.	C. M. Birrell, J. Lister		5
A.	T. Dawson, J. Reynolds		5
H.	E. Steane, Dr. Price		4
S.	G. H. Orchard, J. H. Brooks		4
H.	R. Saunders, I. Driver		4
C.	W. Gray, E. Williams		4
N.	W. Walton, S. Evans		4
W.	A. Claypole, W. Williams		4
M.	W. Payne, E. Davis		4
S.	B. Evans, R. Harness		4
W.	J. Edwards, J. Davis		4
S.	P. Saffery, J. Dyer		4
B.	S. Kent, J. Foster		4
G.	W. H. Murch, W. Groser		4
F.	J. B. Cox, B. Coombs		4
G.	J. Yeadon, J. Jordan		4
G.	J. Swan, Dr. Hoby		4
M ^r . F. H.	Dowson, W. H. Murch		4
H.	C. Elven, J. Sprigg		3
W.	Dr. Cox, Dr. Price		3
L.	J. Fry, Isaiah Birt		3
P.	W. Yates, J. Preece		3
B.	J. Fry, E. E. Elliott		3
T.	W. Colcroft, P. Scott		3
D.	J. James, D. Thomas		3
A.	J. Trimming, J. Whittemore		3
F.	W. Gray, E. Williams		3
R.	J. James, D. Thomas		3
H.	J. B. Cox, B. Coombs		3
W.	A. Hay, R. Fryce		3
C.	G. H. Orchard, H. Burgess		3
P.	J. M. Chapman, S. Davis		3
E.	W. Jenkins, Dr. Price		3
E.			3

£137

The trustees had great pleasure to find that the increased circulation of the New Selection in former years had still advanced; the sales of last year being nearly eleven thousand, and a total from the first publication of nearly sixty thousand: thereby showing an increased attachment on the part of the denomination, and more strongly confirming the hope, that a permanent income will be raised for the benefit of that most valuable part of our body, the Widows of our Ministers.

RECENT DEATHS.

Died, on Thursday, the 16th of August, Mr. Benjamin Stuckbery, aged Thirty-eight. He was a member of the Baptist church, College Street, Northampton; and, for seven years had been one of its active deacons. Possessed of very acceptable preaching talents, he was usefully and almost constantly employed on the Sabbath; and his labours

of love will long be held in grateful remembrance by the churches and congregations in the neighbourhood. In the midst of his days, and with a vigorous constitution—a constitution which encouraged the hope of many years' devotedness to Christ—he received the summons to give up his account. In the spring of the year he sustained a second attack of influenza, which gave intimation of the painful result. In the month of April, he went to Buckingham, his native place, in the hope the change of air, under the divine blessing, would prove beneficial; and for a time the prayers of his friends seemed to be answered; but the prospects, too flattering, were soon overclouded, and our rising expectancies dashed to the ground. The disease put on the aspect of decided consumption; and medicine would not subdue, or even arrest its course. To him, however, death had no terror, the grave no sting. Christian principle prevailed and triumphed; and his death-bed adds another instance to invite us to "mark the perfect, and behold the upright, for the end of that man is peace." In some future number, it is probable a further account may be given of our departed friend. W. GRAY.

Northampton, August 21, 1837.

Died, on Wednesday, August 9, 1837, at the age of Seventy-four, Mrs. Cox, of Stony Stratford, mother of the Rev. Dr. Cox, of Hackney. Her faults were few; her virtues numerous; her end peace. The characteristic temper of her mind was Christian patience; and, amidst the acute sufferings of the last three weeks of her life, she manifested, in an eminent degree, *holy resignation* to the will of God, in connexion with faith in the great Sacrifice. Seldom, probably, has this feeling been more profoundly, or more strikingly displayed: and this, in the opinion of the writer, is more desirable, and more satisfactory, as a dying experience, than almost any other emotion of the soul.

NEW PUBLICATIONS.

Just published, *Memoir of the Rev. William Newman, D.D.*, more than forty years pastor of the Baptist church at Old Ford, president and theological tutor of the *Academical Institution at Stepney*, from its commencement (1811), to 1826; by George Pritchard. London: Ward and Co., 27, Paternoster Row.

The *Inconsistencies of Professing Christians a Hindrance to the Prosperity of the Church, and the Conversion of the world*. A sermon preached at the Annual Meeting of the South-west Essex Association of Baptist churches; by S. Braw, of Loughton.

IRISH CHRONICLE.

SEPTEMBER, 1837.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, Walworth; Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; Messrs. MILLARD, Bishopsgate Street; SANDERS, High Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; BURLS & Co., Lothbury; Rev. C. ANDERSON, Edinburgh; Rev. Mr. INNES, Frederick Street, Edinburgh; Rev. J. FORD, 1, Rathmines-road, Dublin; Mr. J. HOPKINS, Bull Street, Birmingham; Mr. J. H. ALLEN, Norwich; and any Baptist Minister, in any of our principal towns.

It is gratifying to the friends of religion in Ireland to observe the widely-spread and almost unanimous feeling in favour of a zealous and universal preaching of the gospel in that country, which now pervades the different sections of the church of Christ. Time has been, when the difficulties in the way of preaching threw the ministers in that country upon the expedient of establishing schools as the means of promoting Christianity, and unquestionably they have done great good; the appetite for hearing the gospel which is now beginning to discover itself, is to be traced to them. In some parts of the country these means must still be employed; but Christians, and Christian ministers, are now trying to a wider extent than formerly, what effect may arise from a more diligent use of that particular instrumentality which God has appointed. In the established church the trial is being made on an extensive scale. Several missions are growing up which promise delightful results; especially that which is emphatically called the "Home Mission." It has ten or twelve circuits, traversed by upwards of one hundred zealous servants of God, who in school-houses, court-houses, cabins, Methodist meetings, parish churches, wherever they can obtain admittance, make known to all who will come to hear, the unsearchable riches of Christ, "who of God is made righteousness to every one that believeth."

"These circuits," Mr. Noel tells us in his recent notes of a tour in Ireland, "extend through Donegal, Londonderry, and Down; they occupy Fermanagh, Monaghan, and Cavan; they come into West Meath and Meath; they fill Kildare; they run from Sligo across Ireland, through Athlone and Carlow, to Wexford; they extend along the south-western coast from Wexford to Youghal; and, lastly, they pass through Killarney to the remotest parts of Kerry, and through Charleville to the mouth of the Shannon. Each circuit has about twenty-four stations, and almost all the stations are visited once a fortnight; so that now the mission sends a pious clergyman every fortnight to nearly two hundred and forty stations scattered over the four provinces." The missionaries, when out, preach twice every day, sometimes more frequently. Other societies are pursuing the same course; and from the little our late deputation to Ireland saw, the best results may be looked for from such a means if untainted by sectarian bigotry or controversial violence. On the conviction that this is the legitimate means of doing most good, the Committee of the Baptist Irish Society have increased, and are still desirous of increasing, their preaching agency. It is chiefly in this department that the information brought home by our friends will be found valuable. *Would that our brethren in England had the opportunity, and the inclination to undertake preaching tours in Ireland occasionally.* We would gladly assist them in this useful labour—and we are able to say, they would be respectfully and attentively heard. Who can tell what might result from such a benevolent labour? We have before invited correspondence on this subject; we do so again; anxious to make arrangements early enough to enable us to bring this means of promoting the gospel among the Irish, during the whole of next spring and summer, into

operation. Brethren, you have felt and cherished the missionary flame, here is an appropriate sphere for the exhibition of its ardour. You are not asked to go to a people of a strange speech and a hard language, but to your brethren who need and ask your help. "How shall they believe in him of whom they have not heard, and how shall they hear without a preacher?"

Next to preaching the word, in which many of our brethren are untiringly diligent, is the labour of reading and expounding the Scriptures from house to house. We invite attention to the following extracts from the readers' journals.

Under date of July 13 last, DENIS MULHERN, writes to MR. BATES, after mentioning upwards of fifty occasions on which, within the previous month, he had been employed in reading and explaining the word of God to companies varying in number,

Since my last, the Lord in mercy has enabled me to prosecute my feeble labours to extend the knowledge of him whom to know is life eternal. With a view to this I have proceeded as usual: i. e. first, by holding noticed meetings at different places through my district, where I can succeed in collecting any number of hearers. On these occasions I endeavour to explain a chapter, paragraph, or parable, and sometimes a single passage. Secondly, by travelling from village to village, and from house to house, and reading for the poor, neglected, and ignorant inhabitants God's blessed word. Thirdly, by embracing every possible opportunity of conversing with single individuals, whether in the fields, travelling by the way, or otherwise, on the things which immediately concern them as candidates for eternity.

Notwithstanding the indifference which many still manifest to the things which belong to their everlasting peace, blessed be God, we are not left without indications of the triumphs of truth over error to gratify and encourage us. About thirteen months ago, a young man, a Roman Catholic, came to me and begged that I would procure him a bible. After some conversation with him, from which it appeared that he had not only never possessed a bible, but hardly ever read a chapter in it. I gave him one of two which I had for my own use. Some time after I called at his cabin, and found the bible still in his possession, but had reason to fear that it had been but little used. About a fortnight ago I met an old man from the village, who stopped me abruptly to say how much he had been delighted for some time past, by hearing J. A. frequently read the bible which I had given him. I went a few days after to the house of this young man, and was much

surprised to find with what degree of correctness and minuteness he could now detail, not only many of the narratives of the Old Testament, but also the circumstances connected with the life and death of the Redeemer. In short he gave me the most satisfactory evidences that he had perused repeatedly with attention, and I trust with profit, that word which is able to make the sinner wise unto salvation through faith in Christ Jesus.

I have had, within the last twelve months, frequent interviews with a young man named C. M—n, a Roman Catholic, who lives about a mile from this town. He used to come often to borrow religious tracts, pamphlets, &c. And from this, together with observing that he was making some progress in divine knowledge, I was led to indulge rather a favourable hope of him; which was much confirmed by our last interview. On inquiring why he did not attend preaching, he told me that it was entirely through fear of his parents and relatives; who, he said, had already sometimes affectionately entreated, and at other times severely threatened him. He told me, that if he were at any distance from his parents, he would at once renounce all connexion with the church of Rome, and publicly profess the faith of the gospel. This young man was educated at one of the society's schools, where he committed to memory a considerable portion of the New Testament.

ROBERT BEATY also writes.

I feel pleasure in stating to you, that during the past month I have been much employed in endeavouring to make my fellow-sinners acquainted with the only "name under heaven given among men whereby we must be saved."

June 19th, had a very pleasing meeting in Ballymurrey, with a good number of the villagers, who attended to hear the word read; all were Roman Catholics. They expressed a desire that I should read for them the account of the Saviour's choosing his disciples. The first of John was afterwards read and explained. On reading the 29th verse,

"Behold the Lamb of God, which taketh away the sin of the world," a conversation ensued, which I trust was profitable, in showing that the sacrifices under the law were only shadows, and were all done away in Christ, and that by one offering he hath perfected for ever them that are sanctified, &c. I also read and explained part of the third of John, telling them how 'Moses lifted up the serpent in the wilderness,' and that it was only by looking to it the Israelites were healed; and that now the Saviour has been lifted up on the cross, and that it is only by faith in him we can be saved. The people were thankful for having the Scripture explained in a way that they could understand; and I was highly gratified on seeing them so attentive. I have several times since read for most of these persons, and they heard with much attention; one of them says that he will in future come to hear the gospel preached in public, and that he will not fear what man can do unto him.

JOHN MONAGHAN, another daily reader, writes:

In passing through a village about three miles from my home, on the 25th of last month, I entered one of the houses, and finding a few persons, all Roman Catholics, assembled, after a short conversation, I introduced my Irish Testament, and read the fourth and fifth chapters of Galatians. When I read the 21st verse of the fifth chapter, an old man, who had heard from the commencement with great attention, exclaimed, "Ah! how, then, can there be hope for me, who have been guilty of all those crimes you have read, a thousand times over, during my whole lifetime?" This inquiry directed me to Matt. xi. 28-30, to Luke xv., and similar passages. But apparently without effect. The veil that precluded the access of divine light from his mind seemed impenetrable. "All you have read and said," said he, "is excellent; but how can I atone for my past transgressions? How can I escape, since that book says, 'They that do such things shall not inherit the kingdom of God?'" I then referred to several portions of the Divine Word, which seemed suitable to his condition. All present were silent and attentive, and at the close of our conversation, expressed their unfeigned thanks for what they heard. Here the poor old man again gave vent to his feelings, expressing his wish that I would frequently call and read in his house; a

request with which I have since complied, earnestly trusting that the Lord will grant that the attempt to save a soul from death may not be in vain.

PATT BRENNAN's return for the month mentions seventy-three occasions in different places in Roscommon, Leitrim, and Sligo, in which he has been occupied in reading the Scriptures and familiarly explaining their great truths. In one village the Roman Catholic priest expressed his wish, that every man in his parish could read the Irish Testament. He is in the habit of using one himself, and seems to value it. Mr. Brennan says, "At Boyle I have attended two wake-houses this month, where I had an opportunity of bringing before the people the subject of death, the shortness of the human life, and the great value of having an interest in the atonement of Christ. I had an opportunity of reading and speaking to about one hundred Roman Catholics each day, and there was not one person present that did not seem to pay close attention."

MR. THOMAS writes to the Secretary under date of July 20th.

My dear Brother,

Since I wrote last I have been endeavouring as usual to extend the knowledge of salvation, through the precious Saviour. I wish I could do more; I trust I do not want the desire. We are laid under everlasting obligations to love and serve Him, who redeemed his people from all iniquity, at so unparalleled a price. I have repeatedly preached at Clonlara, Castle Connell, O'Brien's Bridge, Adare, and Limerick, and at Clogh Jordan; not alluding to the journeys I took with you and Mr. Davis, on the 25th June. After I preached at Clonlara, on the Lord's-day morning Rev. Mr. Davis kindly addressed the people, and preached for me at Castle Connell and O'Brien's Bridge, in the afternoon and evening. On the 2nd July I went twenty miles to Nenagh, and next being the Lord's day, I went to Clogh Jordan; preached and administered the ordinance of the Lord's supper. There were seventeen members present, the whole of whom except one came great distances. On the 4th returned to Limerick, and on the 6th preached at Adare. On the 7th inspected the school at Drahidhasna, which is very much increased and improved. On the 13th July went to Ballycar; inspected the Bristol school. I came quite unexpected into the school, and found eighty-

seven children present, one hundred and forty-four on the roll for the quarter. They were much improved in spelling, reading, writing, and figures. There was a good Testament class of twenty-five, who repeated several chapters from me-

mory. I went afterwards to Newmarket, on Fergus, and had a great deal of Scriptural conversation and explanation with several persons, endeavouring to impress the importance of vital religion.

CONTRIBUTIONS.

From July 19 to August 22.

By Rev. S. Davis.					
Mr. Spurden	1	1	0	Mrs. James	0 4 4
Whitchurch Collection	7	8	0	Mr. James	0 4 4
Andover ditto	6	14	0	Mrs. Wates	0 4 4
By Rev. J. Dyer:				Mrs. Whiteman	0 6 0
Chenies, by Rev. Thomas Davies	1	10	0	Mrs. Waller	0 3 3
Mr. Robert Coates, Fakenham	5	0	0	Miss Wills	0 19 0
Widow's Mitc.	0	10	0	Mrs. Young	0 3 0
Legacy of Mrs. Mary Dix, Stepney (duty paid by Executors)	100	0	0		8 17 10
Particulars of the Collection from Woolwich, acknowledged in the last Chronicle:—				Collected by the Rev. W. Thomas:	
Collected by Mrs. Robson and Mrs. Wates:				Limerick:—	
Mrs. Baker	0	4	4	Banayne, James, Esq.	0 10 0
Mrs. Beaven	0	3	0	Bernard, Edward, Esq.	0 10 0
Mrs. Cox	0	0	0	Bready, Mrs. Ann.	1 0 0
Mrs. Coombs	0	6	6	Burr, Mrs. Richard	1 0 0
Mrs. Champion	0	6	0	Denniston, James, Esq.	1 0 0
Rev. A. Freeman	0	10	0	Friend, A	1 10 0
Mrs. J. Freeman	0	6	0	Lloyd, Thomas, Esq., by Edward Mansell, Esq.	2 0 0
Dr. Gregory	0	10	0	Mahon, Thomas, Esq.	3 0 0
Mr. Gardiner	1	0	0	Mansell, Edward, Esq.	0 10 0
Mrs. Kirby	0	10	0	Morris, Jonas, Esq.	0 10 0
Mrs. Murry	0	4	4	Spaight, Thomas, Esq.	1 0 0
Mr. Mc Deverts	0	4	4	Studdert, Thomas, Esq.	1 0 0
Mrs. North	0	3	3	Townley, Mrs.	1 0 0
Mrs. Robson and Friend	1	0	7	Waller, Sir Edmund, Bart.	1 0 0
Mrs. Sharp	0	6	0	Waller, Mrs.	0 10 0
Mr. Strang	0	6	0	Wash, Jonathan, Esq.	3 0 0
Mrs. Strother	0	10	0	Young, Rev. William	1 0 0
Miss Turner	0	6	0	For the Rye School, by Mrs. Crosskey, Treasurer	5 0 0

MISSIONARY HERALD.

CCXXV.

SEPTEMBER, 1837.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

By our friend, Mr. Pearce, we have received a general summary of the state of affairs at Calcutta and its surrounding stations, which we take the earliest opportunity in our power of presenting to our readers, with slight abridgment.

The *native Church*, which consisted of twenty-three members at the date of our last communication, has been increased by two during the year, whilst it has lost one by death, and two by exclusion. It has been further reduced by the departure of one of its number (accompanied by his wife and another female member), as a native missionary to the Isle of France. The planters of that island, anxious to increase their sugar cultivation, and at the same time make themselves partly independent of the negroes (very few of whom have had the least religious instruction), have lately sent for large numbers of the natives of India, engaging their services as free labourers for a term of years. It is computed that from ten to fifteen thousand, among whom are many Hindus and Mussulmans, have already left for that island. Through fear of losing caste, very few, if any, Brahmins will go there; and it is likely that the other classes of Hindus who go, will be more open to instruction. Under this impression, a benevolent gentleman kindly offered to support a native missionary amongst them, if brother Pearce would supply one of suitable qualifications, and willing to go. Brother P. mentioned the proposal to the native brother referred to, named Pitambar, who had been for some years under his instruction, with a view to the ministry; and after some consider-

ation he and his wife, with a native female, cheerfully agreed to go, and they embarked for the Isle of France a few weeks ago. Our native brother proceeds under the kind superintendence of Mr. Gros, a missionary from Geneva, and who is going to the Mauritius to seek the salvation of the negroes there. Should Pitambar bear the privations and trials of his new situation, and should God bless his labours to the salvation of his countrymen, this first instance of a Hindu Christian leaving his native land as an evangelist, will form an interesting feature in the history of our mission.*

The character and conduct of Sujajali, the native preacher, who acts as deacon of the church, continue such as entitle him to our esteem and affection. Independent of his various services on the week-days, he has preached to the native congregation in the Pakka chapel on the Lord's-day once a fortnight, and always with much propriety and acceptance.

* On my arrival at the Cape, I learned, with deep regret, that the authorities at the Isle of France would not allow Mr. Gros to remain there with the intention of labouring as a missionary among the slaves. They would only permit him to stay as a private individual for the restoration of his health. This restriction of course did not meet his benevolent views; and, in consequence of it, he determined to proceed to Europe, with the hope of getting authority from government at home to return, and of securing also some fellow-labourers to accompany him. Understanding this, our native brother Pitambar (who feared he should be useless among his countrymen, if not supported, as he had expected, by the Christian counsel and aid of Mr. Gros), determined to return to Bengal, and had left the Mauritius with this object when Mr. Gros sailed. I deeply regret that, through these unforeseen difficulties, our efforts to benefit his countrymen on the island are for the present rendered abortive; but think that under such circumstances Pitambar did right in returning. It is well that "it was in his heart" to benefit them. W.H.P.

The repeated illnesses and reduced strength of brother W. H. Pearce having rendered necessary his return to Europe for a season, brother Carapiet Aratoon has accepted the invitation of the church to undertake the pastoral duties during his absence. The native brethren have sent brother P. a letter on his leaving them; which, when translated, we think you will read with interest; and which we hope, in connexion with our repeated solicitations, and the personal efforts of our brother now visiting you, will lead other brethren to offer themselves, and you to send them forth, to aid in the arduous, but every year more encouraging efforts, in which we have had the privilege to be engaged.

Printing-office and type-foundry. These departments of labour have been carried on during the year as actively and, we trust, as usefully as ever. In the printing-office six, and occasionally seven, presses have been constantly employed. The new edition of the Bengali Testament, and various tracts in the Bengali, Hindustani, Hindi, Uriya, and Armenian languages, to the number altogether of 250,000 copies, with numerous school-books in all the above languages, as well as in the English and Anglo-Asiatic languages, have issued from the press during the year, and have formed a stream of knowledge, both on human and divine subjects, which we feel persuaded cannot be distributed amongst the heathen around us without permanent advantage. The Calcutta Tract Society, your Translation Fund, the Bible Society, and the Calcutta School-book Society, at whose expense most of these works were executed, are thus furnishing the Indian missionary with the most important auxiliaries to his great work; and are without doubt producing an impression every year more extensive and beneficial. Besides publications of this description, many larger works on scientific and general subjects have been executed for the public, the proceeds from which have very considerably aided the resources of the mission.

In the *type foundry*, in addition to various founts for our own use, we have lately completed a set of punches and matrices of the Talaing and Karen languages, for the use of the Burman mission; and a fount of Malhratti matrices for the American brethren at Bombay. We have also supplied the matrices of two founts of Gujarathi, for the Society's missionaries at Surat. These characters will soon be used in numerous publications, widely and, we trust, usefully distributed in different parts of India. It is probable

that, with regard to future supplies, our brethren referred to, will soon be independent of our aid. We feel happy that hitherto, as a matter of business, our mission has been enabled in this way to facilitate the labours of these and other beloved brethren in the most distant parts of India. Brother Thomas has consented to undertake the superintendence of the press during brother P.'s absence, and has been residing with him a few weeks, in order to make himself familiar with his new and important duties. He will command the services of some excellent assistants, trained to their duties for several years under brother P.'s own superintendence, and will, we doubt not, if life and health be spared him, carry on the concern as well as can be expected in the absence of its proper head.

Preaching to the natives. In this department of labour our esteemed brother Carapiet has been fully occupied during the year, having the assistance of brother Sujaatali the whole, and of Pitambar a part, of the time. Mr. De Moute has also aided him when in town. The congregations have been generally good, and the discussions at the end of the service often very interesting. We know of no instance of decided conversion from these labours during the year, but doubt not they have aided in diffusing among the native population that knowledge of Christianity, and that general impression of its superiority to other systems, which is perceptibly, though gradually, spreading in the city and neighbourhood. Tracts and portions of Scripture in different languages have been distributed by our brethren at the close of the services in the chapels; and on the days when the latter are not open, different streets and suburbs of the city have been visited, and conversations held, and tracts distributed, at the houses of the heathen.

We regret that we have lately heard nothing more of the young Mussulman, or the Munshi his father, referred to in our last report. We are not yet, however, without hopes regarding them. Several of our native converts have been fully convinced of the truth of the gospel, who have not had moral courage fully to confess it, but have afterwards been enabled to avow the name of Christ, and walk worthy of his gospel. We earnestly hope that this may prove the case with the inquirers referred to.

Brother Carapiet has been long very anxious for the salvation of his countrymen, the Armenians. He has written tracts for them, which have been sent to all parts of India, where the Armenians,

generally in small numbers, have settled ; as well as to Arabia, Persia, Georgia, Armenia, Constantinople, &c., where they are far more numerous. He has visited and conversed with his countrymen in Calcutta, but has till lately received very little encouragement. Aided by two young men of his own nation, brought to the knowledge of the truth by the missionaries at Bagdad, he has lately established a prayer-meeting among those who reside in Calcutta, and seems much encouraged by the result. Several profess to disapprove as unscriptural the more gross superstitions of the Armenian church, and one person appears to be truly converted to God. Nothing would give our dear brother Carapiet more pleasure than the opportunity of visiting his countrymen in Armenia and the neighbouring provinces, with the hope of awakening them to serious reflection on the corrupt state of their mother church, and aiding the missionary brethren employed amongst them in effecting its reformation ; but with the numerous and pressing claims of the heathen around us, we cannot for a moment consent to lose his valuable services, till we are supplied with fresh associates from home. Should we be so privileged, we should with pleasure see the wishes of our dear brother gratified, as we think with him his proposed visit might aid in re-establishing his health, as well as greatly contribute to the spiritual benefit of his countrymen.

Translations of the Scriptures. We had fully hoped that the new edition of the Bengali Testament, referred to in our last report, would have been completed ere brother Pearce left Bengal. Through the illness of the principal Pundit, and of brother Yates, this has been found impracticable. The work is, however, completed as far as the Epistle to the Hebrews ; so that we trust it will not be long ere it issues from the press. You are aware, that of this edition a part is printed at the expense of the Bible Society, and another part at the cost of your Translation Fund ; the Bible Society declining to give any aid to that part of the edition in which we felt ourselves compelled by conscience to translate, instead of transferring, the word βαπτισμα. This leads us to notice the subject of translations more fully, and to state, for your information, our views of present duty, and our prospects of future exertion in this department. From the general feeling now manifested by our denomination in the United States, the present seems the most appropriate time for re-considering this important question, and determining the

course which it is our duty in future to pursue.

The resolution of the Bible Society to give assistance to no version of the Scriptures in which the word βαπτισμα is rendered "to immerse," has placed our denomination in a singular position. Before this, all denominations were on an equality ; all being left, if they executed a version, to translate every word according to what they believed to be its genuine meaning. As our Pædobaptist friends prefer the transfer of the term to its translation, this restriction, in fact, affects only the Baptists, who are thus prohibited from the translation of terms, the rendering of which, in the present state of the church of Christ, appears to them of peculiar importance. Under these circumstances, it becomes absolutely necessary for us to inquire what should be done. Can we comply with the proposal of transferring, instead of translating the term ? In order to determine this question, it is necessary to ask another : Can we do so, without involving ourselves in the charge of unfaithfulness, and without being chargeable with the guilt and consequences arising from such unfaithfulness ? Those that have doubts in their minds about the meaning of the word, and who think no term can be found fitly to represent the original, may transfer, without being unfaithful. But this is not the case with us ; we can find words in every language, which express fully the meaning of the original according to our own views. If, under these circumstances, we transfer, we deliberately conceal what we believe to be the true meaning of the word ; and in so doing, must be regarded by all parties as unfaithful. This point being established, it will follow, that whatever consequences may arise from such unfaithfulness, they are justly chargeable on us. If the word had been translated at the first, in the English version, according to what the translators believed to be the meaning, would not many crying evils that now exist have been prevented ? We believe they would, and the primitive mode of administering the ordinance of baptism would have been generally acknowledged, if not practised. Under these considerations, we cannot deliberately become confederates in bringing about the same state of things in the East which we deplore in the West.

If we cannot, as honest men, consent to transfer instead of translate, what shall we do ? As a denomination, are we able to execute and support such versions of the whole Scriptures as we require ; and if we can, is it desirable to do so ? The

difference existing between us and the Bible Society affects only the New Testament; and it would be well if a plan could be devised, by which, while we act independently of them in the New Testament, we could unite with them in the Old; but it is to be feared, that in the end they will not consent to supply us with the Old Testament, unless we take the New with it. If no such accommodation can be granted, then the Baptists must, we conceive, as far as they are able, supply versions of the whole Bible. We are inclined to believe, from the spirit that has hitherto been manifested towards our denomination, that this is the state in which the measures that have been adopted will terminate.

In the mean time, it has become necessary for us to exert ourselves to the utmost, to supply versions of the New Testament in the principal languages of India. Here an inquiry will arise, What are those languages which, from their extensive use, and the present wants of the missionaries, require versions to be executed or improved? These we conceive are the Sanskrit, Bengali, Hindui, Hindustani, and Uriya.

The Sanscrit is used by the learned men of India, from the Himalaya mountains to Cape Comorin; and an improved version of the New Testament ought certainly to be published in this language. It is the more important that such a version should be attempted, as, on account of the copiousness of the Sanskrit, it may be made to represent the original more exactly than any other.

In the Bengali, a second edition of our improved version of the New Testament (which is indeed a third edition of the Gospels) is nearly through the press. In the first edition the chief object was to make the version idiomatical, and easy of comprehension to the natives. It has been generally allowed that in this we succeeded; but it was thought we had not kept sufficiently close to the original. In the present edition, therefore, it has been our principal concern to make the version as close to the original as could possibly be done, without sacrificing the idiom of the Bengali, or the sense of the original. If we have succeeded, as we hope we have, we have attained the great end of our labour. In the Hindui, there is a version in existence printed by the Bible Society, but it is executed in such a manner as to need improvement. It is Martyn's Hindustani version, with Hindui words put in the place of the Hindustani ones. In this version the construction of every sentence, and all the idioms, are

the same as in the Hindustani; yet the construction of the Hindui dialect is as different from that of the Hindustani as the Latin is from the French. Totally unidiomatical as this version of the New Testament is, it is the only one printed by the Bible Society. A version was executed by Chamberlain in this language, but we regret to find it was printed only to the 2nd of Corinthians. We doubt not, however, from what exists, another may be easily made by some competent person residing in the upper provinces, where the language is spoken in its purity.

The Hindustani, as a vernacular language, is like the Sanscrit as a learned one, and is used more or less in almost every part of India. Martyn's is the only version existing in this language, and, on the whole, it is a good one; but confessedly too high for the illiterate. In an edition of two gospels lately printed by the Bible Society here, an attempt has been made to simplify them, and it is necessary that the same should be done to the whole. Though in this version the word "baptize" is translated, it is by a high Arabic word, which very few, if any, can understand. It is, therefore, in this respect, not much better than if the word had been transferred.

In the Uriya there is a version made by Dr. Carey; and Mr. Sutton, of Cuttack, is now printing an improved version of the gospels, founded on our Bengali version. Should he extend his labours to the whole, further efforts will not be necessary. The General Baptists will doubtless meet the expenses of this version.

What we now propose to execute, with the sanction of the Committee, and for which we shall need pecuniary assistance, are,—a complete edition of the Bible in Bengali, quarto size, with marginal renderings and references; and the New Testament in Sanskrit, Hindustani, and Hindui. The first is nearly ready for the press. The renderings and references have yet to be added, and an index of the whole to be prepared. For the Sanskrit and Hindustani Testaments we can pledge ourselves, if life and health are continued; and for the Hindui we think we may safely engage, by the aid of Chamberlain's version, and the assistance we can secure from others. We are of opinion that every version should be executed where the language is spoken, and on this account we think the Hindui would be best executed by a person residing in the upper provinces, where it is used;—if that were done, we could easily superintend it through the press in Calcutta. The Sanskrit and Hindustani being used in Calcutta

as in other places, we feel not the same difficulty in reference to them. To whatever period our lives may be prolonged, it is not our present intention to exceed what we have here mentioned; but we intend to confine all our efforts to the Bible in one, and the Testament in these three languages.

The expense of printing the Bible in one, and the Testament in three Eastern languages, will be considerable; and if the Committee approve our plan, strenuous efforts will be needed on the part of Christians in England and America, to raise the necessary supplies. It is true that the whole of the supplies will not be needed at once, but a large portion will be required every successive year, to furnish fresh editions of the versions that may be prepared and printed.

(To be continued.)

JAMAICA.

Mr. Reid, whose departure for Kingston was noticed in the Herald for February last, arrived at that port in safety, on Monday, 13th March. His passage, though tedious, was very pleasant; but, unhappily, the captain of the vessel allowed no religious service on board during the whole time, notwithstanding the passengers and crew expected, and appeared anxious to have it. Such marked contempt for the worship of Him who holdeth the ocean in the hollow of his hand is certainly less frequent than formerly; we regret that it occurred in the instance of the General Wolfe.

Mr. Reid states:—

“Immediately on our coming to anchor, I went on shore, and very unexpectedly was conveyed in a chaise by a gentleman, whose name I know not, to the house of Mr. Tinson.

As the annual meeting of the missionaries was being held, neither Messrs. Tinson nor Gardner was at home, but Mrs. T. invited me into the house, and treated me with the greatest kindness.

Here I took up my abode and continued till brother Taylor came, and on the 23rd conducted me to his residence at Old Harbour. During my stay at Kingston, I had the honour and privilege of preaching thrice in the chapel of Mr.

Tinson, and twice in that of Mr. Gardner. Attended a prayer-meeting in each.

In all my life I never beheld so imposing a scene as I witnessed one Sabbath afternoon, in East Queen Street Chapel. There were present about 1500 persons—a more attentive audience I never yet saw or addressed in Scotland. The churches under the care of our missionaries seem in a prosperous state, and they gave the new massa a hearty welcome. During my residence in Kingston, I felt the force of that scripture, “Ethiopia shall stretch out her hands unto God.”

Mr. Gardner arrived two days before I left; but Mr. Tinson was not expected till the day after my departure, on which account I had not the pleasure of meeting with him. By the families of both the missionaries I was treated in the most affectionate manner. Great was the contrast between the treatment received from them, and that received on ship board.

On the morning of the 23rd, I left Kingston in company with Mr. Taylor, and reached Spanish Town about 8 A. M. and had breakfast at Mr. Philippo's. Here we met with Messrs. Sturge and Harvey, part of the deputation from the Anti-Slavery Society. Having passed a pleasant season in this family, we left at 4 P. M. and reached Old Harbour in health and safety about 6½ P. M.

I like my new lodgings very much. Old Harbour is an interesting spot in every sense. Our brother T. has a very pleasant and delightful situation. The house is small but very neat. The chapel is a neat and commodious building. There is no lost room. Every part is well occupied.

One Sabbath he left me to preach in Old Harbour, and went to Vere church, it being communion sabbath. On Friday, the day after my arrival being Easter, I preached to an interesting few who assembled in the chapel. On Sabbath morning, 6 A. M. attended a prayer-meeting. At 10½ A. M. preached to an attentive congregation. Although it was not the day on which sermon used to be given, the chapel was nearly full. At 6½ P. M. preached again. The audience was small, as the country people were all gone; but all were very attentive. Mr. Taylor is very much loved by the people, and the good which he appears to have been the instrument of effecting in this Bay is incalculable. The Sabbath seems as well observed as in Scotland.

Wednesday Morning.

Last night we had a prayer-meeting, which was very refreshing to my own soul. All the negroes whom I have heard pray give a prominent place to divine influence. I visited the small week-day school, about thirty in number. The children are doing very well.

Mr. Clarke, of Jericho, in a letter dated 13th April last, thus spontaneously adverts to a subject which has since occupied the renewed attention of the committee.

I hope God will raise up pastors for the churches he has formed; and so supply his people with a better opportunity of learning his will than they at present enjoy; while instead of pastors being in all the churches, one pastor is under the necessity of breaking the bread of life to so many. We cannot always look to England, yet it is lamentable indeed to think of present prospects here. A very common trait in the character of natives, who have some knowledge, is, that they so soon stop short; and think they know much, while they know next to nothing. I have long looked with anxiety and prayer to members of our churches, who appeared to bid fair for some degree of usefulness in the vineyard of our Lord; yet have seen but two whose humility and disinterested zeal would encourage the hope that they might usefully be employed in assisting the minister. Our state in this land seems very peculiar; for as education has been possessed by very few among those that have joined our churches, we seem to have a poor prospect; which will not, I fear, brighten until the young people are called forth from our sabbath-schools. It is the work of God to send forth labourers; and to Him we look. But let us not be blamed by friends at home, as if we did not desire to employ native labourers—we do pray to God to raise them, up; but we cannot push forth to this great work men who are not qualified, either by character or talents, for so awfully responsible and highly important work. A very considerable number of those who have commenced preaching, are known by their fruits to have run unsent. I hope the evil will not long prevail; but of course we are bound to take no further notice of those who walk unlike the servants of God, and ministers of Christ, than quietly to warn our people of their danger of being tempted to follow such as

do not follow God in the way of his commandments.

Our much-esteemed friend, Mrs. Coultart, has recently arrived in London. She earnestly reiterates the importunate entreaty that missionaries might be sent without delay to fill up the vacant stations at Lucea and Port Maria. Her brief description of the former will, we trust, not be read in vain.

“Lucea is indeed destitute. A chapel, and residence already yours, two important stations connected with it, at one of these a chapel, half finished, and left for the weather to destroy: but more than all, the poor people wandering often on the sabbath like sheep out of pasture and under no discipline. If you can do no more, I hope the places of the departed may be filled up.”

We can only add, that a minister of high character and some experience is accepted by the Committee for this very station, but he cannot go *without money*.

HONDURAS.

Extract of a letter from Mr. Henderson, dated, Belize, Jan. 23, 1837.

“The statements in the Annual Report of the Society, with some observations from myself, have tended not a little to awaken our brethren here to a sense of their duty to make an effort to relieve the Society from the burden of this mission. Much depends as to example as well as perseverance in the plans adopted, on one of our deacons, Mr. Adams. His generous message (though but a hardworking carpenter) was, ‘Tell the Christian friends at home that we are most sensible of our obligations to them for having supported this mission so long. Thank them in the name of the church for their liberality, and for their patient endurance of our backward spirit in the holy cause; but that now we shall take upon ourselves the general expenses of the mission, leaving the Committee to choose where they shall plant or support another mission with the same funds heretofore applied here.’ This, I hope, my dear brother, will satisfy you and the Committee that we sympathise with you in the strenuous efforts you are compelled to make in furthering the great objects of missions. If we fail, it

will be with the plaudit given to Mary, 'She hath done what she could.'

We have lately revived the Bible Society of this place under a new designation, viz. 'The Honduras Auxiliary Bible Society,' which promises well at present; I have been nominated secretary, and lately transmitted an order for Bibles and Testaments to stock the depository. It has drawn largely upon my time, considering my other avocations; but I hope, now that meetings for the regulation of the Society are over, things will go on more lightly. This is likely (under God) in addition to the good it will itself effect,

to exert a beneficial influence on the affairs of the mission.

With the opening year, our boys' school has had an addition of upwards of twenty children from the garrison. Since last letter I have baptized ten persons, and am preparing for a baptism early next month. Indeed, the aspect of the mission every way is most favourable. May I have grace to praise our gracious Lord, who hath done great things for us, and be enabled to improve the many opportunities now given for the furtherance of the gospel."

LIST OF LETTERS LATELY RECEIVED.

EAST INDIES.—Rev. J. Lawrence, Digah, Feb. 26; W. Carey, Cutwa, Feb. 14; A. Leslie, Monghyr, Feb. 25; G. Bruckner, Samarang, Nov. 15.

WEST INDIES.—Rev. W. Knibb, Falmouth, April 21, two letters, June 4; John Clarke, Mount Hermon, April 13, Jericho, June 2; T. F. Abbott, St. Ann's Bay, May 18; S. Oughton, Falmouth, May 23; J. M. Phillippo, Spanish Town, May 25, June 4; S. Whitehorse, Kingston, May 26; F. Gardner, Kingston, May 27, June 11; J. Tinson, Kingston, June 9.

J. Burton, Nassau, May 15; E. F. Quant, Turk's Island, May 7.

SOUTH AFRICA.—W. Davies, March 21.

HOME PROCEEDINGS.

CORNWALL AUXILIARY SOCIETY.

The services of the 17th anniversary of this Auxiliary have been held during the last month, when the claims of the mission were affectionately and forcibly advocated by the Rev. Thomas Winter, of Bristol, and the Rev. D. R. Stephen, of Swansea, the deputation from the Parent Committee, assisted by various brethren of our own and other denominations. Our zealous friends at St. Austle, who appear to be convinced of the necessary connexion between home and foreign operations, set a noble example of Christian liberality, in raising by an extra effort the sum of £15 immediately after the public meeting. If all our churches, or, I believe, if even half of our churches in the kingdom, did but follow the example of the few friends belonging to this infant interest, the appeal of our dear brother Mr. Pearce would soon be responded to.

The annual meeting of the County Auxiliary was held at Truro; and from the report it appeared that, including the sum raised by the extra effort, of £64 14s., the amount of £242 15s. 7d. had been remitted to the Parent Society during the last year.

Two resolutions were unanimously passed at this meeting, condemning the

apprenticeship system in our West India Colonies, and at the same time tendering our warmest acknowledgments to those devoted and self-denying brethren, whose truly noble and Christian efforts are so zealously directed to the prompt and utter extinction of slavery throughout America. The meeting unanimously and solemnly pledged itself to use the most strenuous efforts, constitutional and religious, for securing absolute freedom at the earliest period to our negro fellow-subjects, and removing the great obstacles which slavery presents to the labour of the missionaries of the gospel. J. S.

DESIGNATION OF A MISSIONARY.

On Lord's day, August 13, Mr. Thomas Leaver, late of Stepney College, about to proceed to the Bahamas, was designated to his important work at Hailsham, in Sussex, of which church he was formerly a member. Mr. Sowle, of Lewes, having commenced the service by reading and prayer, some information respecting the mission at large, and especially with reference to that part of the field now about to be occupied by Mr. Leaver, was given by the Secretary of the Parent Society. To the usual questions proposed on these occasions, Mr. Leaver gave concise and satisfactory replies; the venerable Mr.

Foster, of Uckfield, offered the ordination prayer; and Mr. Davies, minister of the place, addressed a very affectionate and faithful charge to his young friend from Luke ix. 60: *Go thou and preach the kingdom of God.* At the close of his

address he presented Mr. Leaver with a copy of Bagster's Comprehensive Bible as a token of regard and affection from the church. Mr. Foster, junr., of Uckfield, concluded the whole service with prayer.

Contributions from July 20, to August 20, 1837.

Netherlands Auxiliary Society, by Rev. S. Muller.....	140	0	0				
Royston, Friends, by Mr. Pendered.....	9	18	0				
Coventry, subscriptions and collections, by Mr. Booth.....	58	10	8				
Chenies, produce of Cards, by Rev. T. Davis.....	3	10	9				
Kilminster, collection and Missionary Box, by Rev. S. S. Hatch..	3	0	0				
Plymouth, How street Missionary Society, by Rev. S. Nicholson..	36	0	0				
Loughton, Missionary Association, by Rev. S. Brawn.....	7	1	7				
North of England Auxiliary, by Rev. R. Pengilly.....	10	3	0				
Chepstow, subscriptions, &c., by Rev. T. Jones.....	0	16	4				
Birmingham, Auxiliary Society, on account, by Mr. Showell.....	100	0	0				
Woburn, Bucks, collection at <i>Cores End</i> , by Rev. J. Webster.....	2	4	10				
Bath, Auxiliary Society, by John Smith, Esq.....	47	0	0				
Gloucestershire Auxiliary, by Mr. P. King, Treasurer:—							
Aberdeen, Irish Juvenile Missionary Society, &c.....	3	11	0				
Chalford.....	1	17	0	Stroud.....	16	3	7
Eastcombs.....	1	4	8	Shepscomb.....	1	0	0
Gloucester.....	3	4	2	Tetbury.....	2	10	0
Hampton.....	3	10	6	Thornbury.....	5	7	6
Kingstanley.....	11	10	7	Uley.....	4	1	0
Nupend.....	1	7	6	Woodchester.....	2	15	0
Shortwood.....	39	14	4	Wotton-under-Edge.....	9	11	4
Sodbury.....	2	13	7				

P. S.—Several Collections, received in connexion with the Worcestershire Auxiliary, will be acknowledged with the remainder, it is hoped, next month.

DONATIONS.

D. F. T., <i>Jamaica</i>	4	0	0
Miss Beaumont, for <i>Piedmont School</i>	1	0	0
Do. for <i>Montego Bay School</i>	1	9	0
Ladies at Clapham, &c by Mrs. Browne. do.....	5	0	0
Reading, Friends, for Mr. Denny's School.....	12	0	0
Do. Mr. Phillippo's.....	3	0	0
R., by post.....	5	0	0
Thomas Graham, Esq.....	5	0	0
Collected by Miss Beeby, for <i>Chilpore</i>	5	0	0

LEGACIES.

Mrs. Mary Dix, late of Mile End (duty paid by Executors), by Mr. Samuel Elliott, Upper Clapton.....	101	0	0
Mr. William Buswell, late of Abingdon, by the Accountant-General in Chancery.....	117	8	11

To send out new Missionaries to India and Ceylon.

Bridgnorth, Friends, by Rev. W. H. Pearce.....	61	4	6
Birmingham, Do. on account by Do.....	75	0	0
Mrs. Page, <i>Trowbridge</i>	20	0	0
Mr. Robert Cates, <i>Fakenham</i>	10	0	0
W. T. Beeby, Esq.....	10	0	0
C. H. 8427.....	5	0	0
Chepstow, by Rev. T. Jones.....	1	0	0
Widow's Mite.....	1	0	0
A. Z.....	1	0	0

Besides the above donations, we are empowered to state the following liberal proposal from the respected Treasurer of the Society, and his family:—

W. B. Gurney, Esq., for each Missionary of the ten wanted.....	25	0	0
Joseph Gurney, Esq..... Do.....	15	0	0
Thomas Gurney, Esq..... Do.....	10	0	0

TO CORRESPONDENTS.

Received at the Mission House, forty volumes of publications for the young, by Rev. B. H. Draper, for Spanish Town School, from an old soldier of the 59th regiment, returned from India.

The Editor would have gladly served his friend at Swanwick, had it been in his power.

BAPTIST MAGAZINE.

OCTOBER, 1837.

MEMOIR OF THE LATE WILLIAM BURLS, ESQ.,
OF LOWER EDMONTON, MIDDLESEX.

MR. BURLS was born in London, March 6th, 1763. His early years were deeply tinged with sorrow. He received his education at the Blue-coat School, where his attention to his studies, and his general good conduct, attracted the notice of the master under whose care he was placed, and who in various ways manifested his regard.

Both his parents died when he was quite young. But the promises made to the fatherless were amply fulfilled in his history. He was truly a child of Providence. Many circumstances occurred, particularly during the first forty years of his life, strikingly illustrative of the divine declaration, that "the eye of the Lord is upon them that fear him, upon them that hope in his mercy;" and that "they that seek the Lord shall not want any good thing." Minute details of this kind would be uninteresting beyond the circle of friendship, but the facts are treasured in the memories of survivors with deep and grateful feeling. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

At the usual age, Mr. Burls was apprenticed to the late Mr.

Hankinson, of 56, Lothbury, London. The same kind Providence which introduced him to that gentleman, watched over him in his new situation, preserving him from the follies and sins peculiar to that period of life, and giving him favour in the eyes of his master. His diligence, care, and conscientious integrity, proved highly advantageous to the concern with which he was connected, and were at length suitably rewarded. Mr. Hankinson found it profitable to repose in him the fullest confidence: he was admitted into partnership; and at Mr. Hankinson's death, the business was left in his full possession.

Having been induced, by the solicitations of a friend, to attend the ministry of the gospel at Tottenham Court Chapel, Mr. Burls became the subject of religious impressions, which gradually acquired permanence and force, and shed a holy influence on all the transactions of his life. Favoured with the instructions of the "masters in Israel," who flourished in those days, it is not surprising that his views were correct, and his feelings fervent. His religion was eminently evangelical, and beautifully compre-

hensive. It was "the grace of God," teaching him to conduct himself "soberly, righteously, and godly, in this present world;" to "love the brotherhood;" and to "live, not unto himself, but unto him that died for him, and rose again."

Mr. Burls's secular engagements necessarily occupied a large portion of his attention. He was not "slothful in business;" at the same time, well knowing the dangers incident to worldly occupations, it was his constant aim to secure fitness for daily duty in the exercises of devotion. Under the pressure of accumulated cares and heavy responsibilities, he sought and found peace in nearness to God. A diary which he kept for about twenty years, contains ample evidence of the strength and tenderness of his pious emotions, and shows the jealousy with which he watched the alternations of feeling, his ardent desires for holiness, and the pleasure which he enjoyed in the services of the sanctuary. One extract may be given. It is dated June 11, 1802:

"I bless God for a merciful week; yet my mind has been perplexed and harassed by cares, so that I have been at times very uncomfortable. To-day my mind has been relieved, by reflecting a little on various things tending to promote contentment; such as the following: O my soul, wouldest thou be content with thy lot? 1. Think on thy deserts. Thy sins are many and great, and thou deservest nothing at the hands of God but his curse. 2. Yet how great and manifold are thy mercies: thy wants are very few in comparison of these. 3. Compare thy lot with that of thousands, to whom thy lot in life would be an enviable lot. 4. Remember that little is necessary, and all beyond has more of anxiety, of temptation, and of evil in it, than of true enjoyment. 5. If possessions be small, accountableness is proportionably so. 6.

Consider that this is not thy rest: remember that thou art a stranger and a pilgrim in the earth. 7. Often compare earth with heaven.

'This life's a dream, an empty show;
But the bright world to which I go
Hath joys substantial and sincere.'

8. Realize unseen things. Of old, Christians walked by faith, not by sight. Thus thou shalt see present afflictions light and momentary, and working out for thee 'a far more exceeding and eternal weight of glory.' Thus the apostle, and those Christians to whom he wrote, having 'a building of God, eternal in the heavens,' longed to be 'unclothed,' or rather 'clothed upon.' Thus Moses, 'endured, as seeing Him who is invisible.' Thus the believing Hebrews 'took joyfully the spoiling of their goods.' 9. Review the sovereignty of God. Remember that it is a wise and righteous sovereignty. Art thou under trials? There is a needs-be for them. Remember that good word, 'But he for our profit (chasteneth us), that we may be partakers of his holiness.' 10. Remember that it is a duty to be content, and remember the promises and embrace them: such as, 'I will never leave thee, nor forsake thee.' 11. Be much in prayer, and abound in thanksgiving. If thou wouldest be contented, be grateful. Every blessing is doubled by a grateful acknowledgment of it. 12. Seek more personal holiness. To be holy is to be happy. May I be enabled to enter more fully into these considerations, and to follow these rules! Good Spirit of God, help me herein!"

In the year 1784, Mr. Burls entered into the marriage state. The union then formed was not dissolved, till it had existed more than half a century. How largely it contributed to his happiness—and with what gratitude he ever regarded the goodness of God in leading him to it—all who knew him had frequent opportunities of observing. Very much might be said on this subject. Suffice it to state, that the same devoted attachment by which he was cheered amidst the manifold anxieties of busy life, soothed and comforted him through protracted sickness, and, with un-

wearied attention, administered to every want and wish, till his eyes were closed in death.

For some time after his marriage, Mr. Burls worshipped at Spa Fields Chapel. Change of residence subsequently rendered it more convenient to attend the ministry of the venerable Rowland Hill, whose friendship was enjoyed, and highly valued. Having occasionally heard Dr. Rippon for several years, and having embraced Baptist sentiments, Mr. and Mrs. Burls joined the church then meeting in Carter Lane, Southwark, March 1, 1795. In 1802, Mr. Burls was chosen deacon; the duties of which office he discharged with exemplary diligence, affection, and fidelity, upwards of twenty years. One who long co-operated with him in these important labours, bears the following honourable testimony to his worth: "Our brother was universally esteemed and beloved through the numerous circle of his connexion, for unostentatious piety, sound judgment, and habitual humility. He was invariably firm in principle, and steady in purpose. A uniform calm consistency characterized his Christian course. His sympathy, kindness, and generosity, endeared him to the pious poor. Our dear brother was pre-eminently a man of prayer. He appeared to live in the element of devotion in the absence of all its forms. The savour and suitableness of his social devotional exercises evinced great spirituality of mind and accurate acquaintance with Scripture. These seasons of social worship alone would be sufficient to preserve our friend in the affectionate remembrance of his Christian brethren."

At an early period of the his-

tory of the Baptist mission, Mr. Burls's name appears as a member of its committee. He was in fact for some time the only member resident in London, the affairs of the society being then managed by brethren in the country, and chiefly by the ministers composing the Northamptonshire Association. Having become acquainted with Mr. Fuller, a very affectionate friendship was soon formed between them, which was productive of much advantage to the mission. Mr. Burls's services were many and great. His extensive knowledge of business, his prudence, and sound judgment qualified him for great usefulness to the society. Acting for many years as agent for the mission in London, (and he held the office of treasurer in the years 1819 and 1820) its pecuniary concerns were much benefited by his activity and wise management. By allowing the missionaries in India to draw their bills upon him, and thus becoming personally responsible for their respective amounts; by receiving at his house the ministers who at that time annually visited the metropolis to collect subscriptions; and by various other acts of generous hospitality and zeal, he evinced the lively interest which he felt in the society, and his concern to consecrate to the Lord his talents and substance. On the occasion of the fire at Serampore he collected in London nearly one thousand pounds towards repairing the loss. Such efforts procured for him the confidence and esteem of his associates in this good work. Sutcliff, Ryland, and others whose memory is blessed, were his fellow-labourers and friends, and Fuller said of him, "Mr. Burls is himself a

host." At the annual general meeting of the society, held at Northampton in the autumn after Mr. Fuller's decease, it was unanimously resolved, "that the very cordial thanks of this society be presented to W. Burls, Esq., for the constant, valuable, and disinterested services which he has for many years past rendered to the mission; and that he be requested to continue the same." His exertions on behalf of the society were continued with unabated zeal till his retirement from active life, and he manifested to the last a deep concern for its success.

On the formation of the Baptist Irish Society, in 1814, Mr. Burls was chosen treasurer, the duties of which office he discharged fully to the satisfaction of the members of the society, till his withdrawal from public labour. He was much attached to that Society, admiring the simplicity of its object, and the suitableness of the means employed to carry that object into effect; and by his diligent attention to the affairs of the Institution, and his candid and judicious deportment on all occasions, he contributed in no small degree to its efficiency. Many other societies enjoyed the benefit of his counsels and aid, among which may be particularly mentioned, the British and Foreign Bible Society, his connexion with the committee of which institution, (of fifteen years' continuance, from 1809 to 1824) introduced him to the acquaintance of many valuable Christians of other denominations. These efforts, however, were regarded by himself with that humility which was ever a conspicuous trait in his character. Re-

ferred to them in a letter written about three years ago, he observes: "For any little aid I have been enabled to render any of these benevolent institutions, I desire to bless and praise the name of the Lord; but I have great reason to regret that I have not exerted myself more efficiently. I am now past all exertions of these kinds. The good Lord pardon what has been wrong, and accept what may have been right!"

While his years were thus usefully passing away, it pleased God to put a sudden check to his labours. On the morning of the 14th of October, 1824, an apoplectic fit, accompanied by paralysis of the left side, seized him when just rising from his knees after family prayer. For some time his recovery appeared hopeless. Much tender concern was manifested on the occasion. The churches in Carter Lane and Eagle Street, (Rev. J. Ivimey's) held special prayer-meetings on his behalf, and many earnest entreaties were presented to the throne of grace for his restoration. God graciously answered those prayers, and granted an addition of nearly thirteen years to the life of his servant. But his physical powers were so much affected that an entire cessation from business of every description became indispensably necessary. In consequence, Mr. Burls removed to Lower Edmonton, and spent the remainder of his life in retirement.

Although the above-mentioned attack was so violent that for a time both body and mind were powerless, it was delightful to observe, as soon as the capability of reflection returned, the devotional bias of his mind, indicating

an habitually sustained spirituality. On one occasion he observed, "I cannot think much now, but I wish to lean my head upon *his* bosom; 'Jesus, let me to thy bosom fly.'" At another time, being asked if he had any thing to say to his family, he replied; "Only this, the Lord give you much of his presence and grace, and the light of his countenance, and guide you safely through the wilderness, and bring you to his Canaan of rest, where there is no sickness or sorrow—all holiness, all bliss!" Referring to a friend from whom an affectionate letter had been received, he said, "What a mercy to have kind, sympathising friends who pray for me! but oh! my blessed Saviour! *his* intercession is above all, his constant and all prevailing intercession! It seems to be the great object of *his living*. Glorious as he is, such is his condescension that he seems to live for this object—'he *ever liveth* to make intercession for us.' O that I may live to praise him, I long to praise him!"

His religious experience under this affliction, was thus described by himself in a letter to a friend, written rather more than two months after the seizure:—"Amidst this affliction many and great mercies have been granted, so that the mercies have preponderated. I can therefore 'sing of mercy and of judgment,' and come to the same conclusion as the psalmist—'of the mercy of the Lord will I sing.' Many sweet portions of the Divine word, many verses of hymns have been brought to my recollection, and have afforded me consolation and support:—especially the free invitations of the gospel to *sinners*, for I could look upon myself in

no other character. That precious declaration, "Him that cometh unto me, I will in no wise cast out," and the gracious invitation, 'Look unto me, and be ye saved,' have proved very encouraging to my mind. I have also to bless the Lord that he enabled me in the early part of my affliction to be resigned to his blessed will, and to pray that I might be in his hands as clay in the hands of the potter. My prayer now is that the affliction may be sanctified, and that if recovery be granted me, it may be to live more than ever to the Divine glory; for I feel that *if* a servant, I am indeed an unprofitable servant. I have thought much of poor Jonah, who, when he said to the Lord, 'I am cast out from thy sight,' added, 'yet will I look again toward thy holy temple;' and that look saved him. So would I look to the Lord as a poor perishing sinner, and hope to spend my remaining days 'looking for the mercy of the Lord Jesus Christ unto eternal life.'"

On removing into the country, Mr. Burls joined the Baptist church at Tottenham, under the pastoral care of the Rev. J. J. Davies, whose ministry he attended for several years. At length, increasing infirmities compelled him to relinquish the privilege of public worship. But his Lord's days were not unprofitably spent. In the perusal of the Scriptures and works of practical theology, and in such devotional exercises, as he was able to bear, he realized the presence and blessing of God, and was comforted amidst his privations and weaknesses. The visits of Christian friends were also peculiarly cheering to him. Nothing gave

him greater pleasure than such interviews. They afforded him opportunities of inquiring respecting the progress of religion, the state of religious societies, and other kindred objects, and were truly "times of refreshing" to his soul.

In the early part of the present year, Mr. Burls's family perceived very marked indications of increasing feebleness. Successive bilious attacks were evidently undermining the little remaining vigour of his constitution. Still there was considerable capacity for spiritual enjoyment. His affections were truly set on things heavenly. In February he finished a short narrative of his life, which he had written for the use of his family. It is a highly interesting document. The following are the concluding expressions:—"Ebenezer! bless the Lord, O my soul. I am now within three weeks of seventy-four years of age, and cannot expect a much longer continuance here. My constant prayer is that I may be made meet to be a partaker of the inheritance of the saints in light, and that when I am called hence, I may have a happy dismissal granted me out of this time-state, and a happy entrance ministered unto me into the everlasting kingdom of my Lord and Saviour Jesus Christ, who is my only hope, Amen. William Burls."

On the third of March last, Mr. Burls and his family were called to endure a most agonizing trial. His youngest daughter rose that morning apparently in the enjoyment of excellent health. About noon, she was suddenly taken ill, and expired in less than two hours. The distress attendant on this mysterious dispensation was

indeed alleviated by the conviction, founded on unquestionable evidence, that the deceased was well prepared for the change; nevertheless the stroke was acutely felt by all. Mr. Burls was a most kind and tender parent, and therefore fully shared in the common grief; but he mercifully experienced the sustaining power of divine grace in an eminent degree. Writing to one of his children a few days after the event, he says, "Our dear child is now where our most earnest wishes would have her be—free from all sin and all sorrow. She will not return to us: we shall soon, we trust, go to her, and be blessed with her for ever. May we all be enabled to say, 'It is the Lord.' He is too wise to be mistaken, and too good to be unkind. It ought to console our minds that he has taken her to himself, and that with less of suffering in her departure than falls to the lot of most. 'The good Lord grant us such a happy dismissal out of this time-state, when our turn shall come to follow the dear departed!'"

After this Mr. Burls's strength continued to decline till he was entirely confined to his bed. He descended the dark valley by easy and gentle steps, and crossed the flood in peace in the presence of his mourning family, June 26, 1837.

The Committee of the Baptist Missionary Society being informed of Mr. Burls's death by the Secretary, the following resolution was unanimously passed:—"That although for several years past, the declining health of their much esteemed friend, Mr. Burls, rendered him incapable of affording the Mission the benefit of his personal aid and counsels, the

Committee feel it but an act of justice to his memory to place upon record a brief memorial of their high regard for his Christian character, and of the eminent services which for many years he rendered to this Society. Associated in cordial friendship with the venerable Fuller, and other excellent men, in the earlier days of its history, he transacted with untiring diligence and assiduity, much of the secular business of the Mission, and afterwards filled, for a season, the office of Treasurer, with great credit to himself, and advantage to the Institution. Nor did his attachment to the Society decline, when Divine Providence no longer permitted him to take an active share in its concerns. He continued to feel a devout and grateful interest in its welfare, and evinced, on repeated occasions, an affectionate readi-

ness to help in its exigencies. The Committee have rejoiced to hear that the end of their venerable friend was emphatically 'peace;' they bless God for the grace bestowed upon him, and trust that all needful consolation and support will be granted to the bereaved widow and family."

A resolution of a similar character was also passed by the Committee of the Baptist Irish Society.

On Tuesday, July 4, Mr. Burls's remains were interred in the family grave in Bunhill Fields, when the Rev. J. Dyer delivered an appropriate address, affectionately referring to the Christian virtues and active zeal of the deceased, and exhorting survivors to tread in his steps.

"Be followers of them who through faith and patience inherit the promises."

AN APPEAL ON BEHALF OF THE BAPTIST MISSIONARY SOCIETY.

THE cause of missions is the cause of Christ;—they have for their object the carrying into effect that work which Christ Jesus came into our world to accomplish, even the work of man's salvation. Christ knowing this, he himself founded the first missionary society, chose the first missionaries, and, with his own lips, delivered unto them their first commission. "Go ye," says he, "into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." Acting upon these instructions, "they went forth every where, the Lord working with them, and confirming their words with signs

following." And had the gospel sped its way over our world with the same rapidity as it did in those pristine days of purity, zeal, and action, our earth would now have assumed a different aspect. Instead of being a blighted wilderness, where are to be found thorns and briars, it would have been a fruitful field—the garden of the Lord, where had grown trees of righteousness, of the Lord's own planting. This field, however, which once promised so fair, was soon blasted, by the withering influence of inconsistent professors. Men began to be at ease in Zion: instead of attacking Satan's vast domains, and carrying their conquests far and wide, they sat down in ease and

indifference; caring each for his own things, and not for the things of others. No doubt, at different periods, were to be found here and there men baptized into the spirit of their Lord and Master; filled with apostolic zeal, who rose superior to a selfish age, consecrating their life, their all, to the promotion of this great object, the glory of their Saviour. But these were few.

Missionary exertions may be said to be of yesterday's date; they are still in their infancy, and have, as yet, done but little to Christianize our world. Now, however, we rejoice to say the church is awaking to a sense of her duty, and putting forth her feeble efforts to help forward this important object. Some missionaries have gone forth, and unfurled the banner of the cross in distant lands, announcing to a heathen people a Redeemer that can save them. The Bible has been translated into different languages, and circulated through various portions of the globe. But what has yet been done, is nothing to what *must* and *ought* to be. How are 650 missionaries able to supply the wants of 600,000,000 of sinful creatures, that are perishing for the bread of life? Little more than one missionary to every million of people. So that much, very much, remains yet to be effected. The church has, therefore, not performed her duty. She is culpable for the way in which she has acted; and, we fear, blood will be found upon her skirts. But as it is with ourselves, and not with others, we have to do, we would ask, Is that portion of the church to which *we* belong clear in this respect? Oh no; it also must plead guilty. *This* their Missionary society

clearly tells; for, while they have men that are willing to go far hence among the heathen, they have no funds by which to send them. This is a lamentable state of things. It ought not so to be: for we have no hesitation in affirming, that if the Baptists did but do their duty, instead of collecting the mere pittance of £15,000, they would collect more than £110,000.

That our readers may know our reasons for taking such a stand, and publishing to the world what we conceive this one denomination could give for this one object, and to this one society, we shall lay before them a simple table, containing the different sums that each individual, according to his circumstances, might give, that thus they may see and judge for themselves. The number of Baptists in the united kingdoms may be rated at 110,000;* which divide as follows:

Persons	Per week
25,000, each at an average† giving 1s. 65,000	
25,000, do. do. 6d. 32,500	
60,000, do. do. 1d. 13,000	
110,000	Total amount £110,500

Some may be disposed to think we have overrated the resources

* "In England and Wales there are upwards of 107,000 Baptists."—*Baptist Tract Magazine*. And we do not overrate the number when we suppose that in Ireland and Scotland there are 3,000.

† We hope our readers will bear in mind, that we are giving the average sum: many will be able to give far more than what is specified, others less; but adding all together, we suppose it will come to about this sum. For instance, we take it for granted that many of our rich brethren are able to give their *five*, their *ten*, their *twenty*, and even their *fifty* pounds, for this best of objects, which will more than make up for those (even) who may give less; and so with the other two averages.

of this denomination. We can assure all we do not think so. Our firm conviction is, that if we did as we ought to do, such a sum would be *underrated*. And when we bear in mind, that God has committed into the hands of his church the evangelization of the world, we ask, How that church thinks she shall discharge her duty to God, by effecting this important object, with a less sum? And let Christians bear in mind, that they are but stewards of what they possess; that God has given them money to promote his glory; and woe be to them that do it not. To enforce this duty we shall submit a few remarks.

A sense of past negligence ought to rekindle double zeal. It must be evident to every friend of Christ, that Zion's interests have been much neglected—that her energies have been enfeebled—her progress marred—and her resources cramped—and that she has not been allowed to exercise that influence on the world which she was designed to do by her great Head. All this has originated in the negligence of her professed supporters. For, had they in all ages continued to do their duty—had they spent their time, their talents, and their money, in this channel which God would have had, and designed them to do, such a work would not now require to be performed; little, comparatively little, would in our day remain to be done. The gospel would have found its way to every corner of the world, and multitudes of ransomed souls would now have been redeemed from every kindred, nation, and tongue under the whole heaven. But the contrary is the case; men fell far short; indulged

themselves in ease, without putting forth their efforts in behalf of those who chance to live without the pale of their neighbourhood. And seeing that they acted such an unworthy part, both to God and man, how does it become us, their successors, to acquit ourselves, like faithful soldiers of the cross, and act a different part from what they acted? We ought to redeem the time; to buy back, by redoubled zeal, those by-past days that were lost; we ought, seeing that Christ Jesus was so much divested of his glory in the years that are now no more, to seek by every means the promotion of his honour, and count nothing too much for us to do for Him “who loved us, and gave himself for us.” If our forefathers in this respect have dishonoured him, we, their children, ought doubly to honour him: if they have withheld from him of their substance, the fruit of their labour, we ought to give him so much the more of ours. Such considerations, surely, should weigh powerfully in the breast of every Christian.

The present state of the world calls loudly for increased exertion. Our world, at this moment, assumes a pleasing appearance; and, to every heaven-born soul, presents an aspect fraught with the deepest interest. Never did such a scene present itself to the benevolent Christian, and call so loudly for his sympathy and aid. For, to whatever quarter he directs his eye, whether to east or west, to north or south, there he beholds what cannot but interest his heart. In every division of the globe we see a people waiting for the law of God; imploring missionaries to come and instruct them in his knowledge. The field

of the world is white for harvest, but oh, where are the reapers to go forth and thrust in the sickle? Must mankind be allowed to remain in this condition? *They must*, unless there be a noble effort on the part of God's people to send unto them labourers. And oh, how lamentable to think, that heathens should be *willing* to be taught the message of salvation, and that Christians, who possess the means, should be *unwilling* to send forth agents to instruct them! This is a libel on the Christian faith, and to wipe it off requires *increased exertion*.

A desire to please Christ, and to be actuated by his Spirit, prompt to greater action. It is to be feared, that many have very inferior motives in subscribing to the cause of God: they do it more from good-will to the solicitors, than from love to Christ, and a desire to please him. This we think is evident, not only from the sum they give, but also from the manner in which it is given. For we cannot make ourselves believe, that if their only motive was the pleasing of their Saviour, and to receive his approbation, that subscriptions so paltry would be given. How wise are Christians in those matters that concern this world; but oh, the folly they display in the things that have a reference to the world to come! Do they not know that they who give to the poor lend to the Lord—and that which they have given will he pay them again? Do they think so little of their Lord, that they grudgingly and sparingly give to him what is his own? We trust that every genuine child of God will shudder at the thought of underrating Him to whom they are so much indebted. But if the strength of their affections

be measured by what they give to promote his glory, how weak and insignificant will that affection appear! If Christians, then, would please their Master, if they would enjoy his smile, and at last receive his commendation, "Well done, good and faithful servant," they must give willingly, cheerfully, and *liberally*.

To copy Christ's example, to walk in his footsteps, and to be actuated by his Spirit, ought to be the great concern of every Christian; and the more they embody his character, and reflect back upon the world a resemblance of his spotless purity, and unbounded benevolence, the greater good will be accomplished. But it must be evident to every attentive observer of the spirit of the age, that there is no very striking similarity between Christ's spirit and conduct, and that of the generality of his professed followers. How few count it their meat and drink to do the will of their heavenly Father! How few go about continually doing good! How few, rather than let sinners perish, are willing to endure obloquy, reproach, persecution, and even death! How few, for the sake of enriching others, are willing themselves to become poor! All this did Christ; this was the spirit he manifested; this the conduct he pursued. And if Christians would have the Spirit of Christ, they must do as he did, act as he acted, and *give* as he gave.

A word to the directors of the Baptist Mission. Nothing is of greater importance, than to adopt proper means for the accomplishment of certain ends; and as it is the object of this institution to increase its funds by such means, we hope the directors will permit

us to throw out a hint which, we think, if carried into effect, would tend greatly to the increase of the money at present received. It appears to us, that the committee ought not to rest satisfied, till they have interested every church of the denomination in the united kingdom in their society. For this purpose, they ought to seek the formation of auxiliary societies in these churches, and try to get every member to give something, less or more, for this great object. To carry this into effect, a circular letter should be drawn up; stating, in clear and forcible language, the claims of the heathen, the moral state of the world, and the duty of Christians; urging them, by every motive, to the performance of this duty. And one or more of these ought to be sent to every church, to be read by the minister to the members of that church. We likewise think, that it would tend greatly to excite interest, and call forth greater liberality, the formation of some new fields of missionary labour. And there are few fields, if any, so inviting as the South Seas; and we feel confident, from the interest excited by Mr. Williams, that it would meet with many warm supporters. Various reasons might be given why this spot ought to be preferred before many others. We merely state two. These are, *the promising prospects held out to missionary exertions*; and, *the comparatively small sum requisite to support missionaries*. Many of our churches might of themselves employ one or more missionaries in these beautiful isles; and may we not also say, that many of our rich brethren could, out of their own resources, support a missionary, and the less affluent, a native assistant?

The following is extracted from Mr. Williams's speech, delivered at the Annual Meeting of the Baptist Missionary Society.

"If I could," says he, "persuade my Baptist brethren to take up a group of islands in the South Seas, *I would render the same aid to their missionaries as to those of my own denomination*. Nothing would gladden my heart more, than that the secretaries of the various societies should take into consideration the whole Polynesian nation, and divide every group among them, so that there should not be a single portion unblessed with the gospel. . . . It had been beautifully predicted, 'The isles shall wait for thy law.' That was the precise situation of the Polynesian isles at the present moment. The *expenses* attendant upon missionaries to the South Seas was by *no means great*. During my connexion with the London Missionary Society, I have only received from *fifty to sixty pounds* per annum; and *six pounds* for each child." The sum requisite to support a native assistant is *two pounds*. We humbly hope the directors have not overlooked the above suggestions.

I cannot let the present opportunity pass, without quoting a few words from Mr. Williams's missionary researches, concerning the groups of islands above referred to. "Among these (meaning the islands), are the Fiji, the new Hebrides, new Caledonia, Solomon's Archipelago, new Britain, New Ireland, and above all the immense island of New Guinea. This island is said to be 1,200 miles in length; and, in some parts, about 300 in breadth. It is reported to be a most beautiful island, rich in all the productions of a tropical climate,

inhabited by several millions of immortal beings, suffering all the terrific miseries of a barbarous state, and dying without a knowledge of God, or the gospel of his Son. The Fiji are an extensive group, said to comprise from 100 to 200 islands, which vary in size from 5 to 500 miles in circumference—all teeming with inhabitants in the most degraded and wretched state of barbarism. “I sincerely hope, that the London, or some other Missionary Society, or the societies unitedly, will adopt some effective measures, by which these extensive and inviting fields may be brought under moral culture. It will no doubt be attended with much danger, as some of the inhabitants are cannibals of the worst character; others, again, of ferocious habits, and cruel practices—using poisoned arrows, and poisoning the very food they bring to sell, and even the water which is taken from their shores; while others are mild in their manners, and kind in their treatment of strangers. The adventurous trader, however, braves all these dangers: and shall the devoted missionary of the cross,

whose object infinitely surpasses in importance that of the merchant, and who professes to be influenced by motives of a higher order, be afraid to face them? Has he not the arm of Omnipotence for his protection, and the promises of a faithful God for his encouragement?”

In drawing these remarks to a close, we would most earnestly entreat our churches to exert themselves more than ever, in advancing the cause of Christ. We ask them to do so, not only for their own sakes, but for the sake of their fellow-creatures; but above all, for the *sake of God*. He solicits such an effort at your hands—and will you refuse him? Banish for ever the thought. Rest not satisfied, till you have given the sum before named. It is high time the church was arising from the dust of inactivity, and clothing herself with zeal, as with a cloak. Let her bedeck herself in her beautiful garments, and appear “fair as the moon, clear as the sun, and terrible as an army with banners.”

D. T.

Glasgow, 1837.

THOUGHTS ON OUTWARD RELIGIOUS PRIVILEGES.

RELIGIOUS privileges, when viewed and used as means to an end, are very precious and beneficial; but, when rested in instead of the end, the consequence is more fearful than gross outward acts of sin. In the case of an individual chargeable with these, there is no shield between him and the conviction of sin. In the case of one resting in religious privileges, instead of using them as means of desired

good; first, the fact that he attends to outward religious duties hinders his being convinced of his sinfulness, and not only so, but puffs him up with a false estimate of his own goodness. Is there not proof of this in the parable of the Pharisee and the publican? and in the Saviour's assertion respecting the Pharisee, “I say unto you, that Publicans and harlots go into the kingdom of heaven before you.” Secondly,

the condition of such an individual is attended with another very appalling thought. He is like one under a deadly disease, and who has tried the most approved remedy; but not only has it failed to effect a cure, but it has increased the disease. So, in religion, if a man profess to believe the gospel, and live in attendance on the ordinances of religion, and yet does not worship God in spirit and in truth; does not love the Lord Jesus; but loves the world, and the things of the world, evidently has, and is satisfied with having, his portion in this life; does not the desponding thought come on the mind, What can be done for this man? The gospel has been declared to him. He professes to believe it, and loves the means of grace. There remains no other remedy. Alas, such a condition is indeed fraught with awful danger. Yet we must not say, Let him alone; there is no hope. No; we must endeavour to bring to bear upon his mind those sayings of the word of God which strike at the root of his deadly error; which show that in all ages men have destroyed themselves by resting on outward forms, "having the form of godliness, but denying the power thereof;" which show that even those institutions which God himself appointed have become a ruinous snare when put instead of the spiritual worship, for the maintaining and promoting of which they were appointed. A great portion of the history of God's ancient people teaches this truth; and I submit to the readers of your Magazine a few thoughts regarding it, suggested by the record of what took place at the laying of the foundation of the second temple,

by the Jews, on their return from the captivity in Babylon.

In the third chapter of the book of Ezra, we are told that "many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of *this* house was laid before their eyes, wept with a loud voice." This state of mind led to the address made to them by the Lord, as recorded in the second chapter of the prophecies of Haggai: "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high-priest; and be strong, all ye people of the land, for I am with you, saith the Lord of hosts." Here the fact is admitted of the great inferiority of the second temple in extent and splendour; yet, while this is admitted, the prophet directs and encourages them to proceed in the work; and thus it is evidently implied in his address, that this difference was not of such a nature, that they should be so cast down on account of it. Had the difference been merely in outward things, the true glory and use of the temple did not consist in these, but consisted in the Lord of the temple being with them; which implies, "their being with him," and this presence of the Lord the prophet promises, and more than this, that the Lord would fill this latter house with glory, and that "the glory of this latter house would be greater than that of the former;" which, I believe, it is almost universally agreed, could only be by the personal presence, there, of Him of

whose person and work, all the glory of the temple and of its holy things were only figures.

The state of mind, then, to which these passages refer, was plainly that of persons who attach too much importance to the outward appearance; and it is an example of a general principle of our nature which it may be useful to us to consider, that we may be guarded against its dangerous tendency. There is in the mind of man a strong inclination to give an undue place to the outward appearance even in the things that pertain to the service of God. It was this that led the Jews to weep when they saw that the new temple was as nothing in comparison with the first. It was, indeed, as a building, unspeakably inferior to the first temple. That temple was built by Solomon, to whom God had given riches and honour such as none of the kings had that were before him; and in whose reign, silver and gold at Jerusalem were as plenteous as stones. And, besides this, his father David had prepared with all his might for this house; because, as he said, "the house that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries." And the chief of the people had offered with great liberality of their substance. In the second, third, and fourth chapters of the second book of Chronicles, an account is given of the building of the temple, &c., which shows that the house was indeed great and magnificent, enriched with all the riches and beautified with all the ornaments, that wealth and skill could bestow, e. g. "He garnished the house with precious stones for

beauty; and the gold was gold of Parvaim. He overlaid also the house, the beams, the posts, and the walls thereof with gold, and graved cherubims on the wall." "And he made an hundred basins of gold." "As for the brass used in the work, the weight of it could not be found out." "All the vessels, the altar, and the tables for the shew-bread, and the candlesticks, with their lamps, were all of pure gold: and the flowers, and the lamps, and the tongs made he of gold, and that perfect gold; and the snuffers, and the basins, and the censers of pure gold: and the entry of the house, the inner door thereof for the most holy place, and the doors of the house of the temple were of gold." Was it, then, to be wondered at, that this great and magnificent temple should stand high in the esteem and affection of Israelites? It was spoken of in the writings of inspiration itself, as "their holy, and their beautiful house;" and it was not surprising that many who cared but little, if at all, for its holiness, were exceedingly pleased with its beauty; and, while they set not their hearts upon the God who dwelt there, yet admired the house; that many who went to God's splendid altar of pure gold, went not to God as their chiefest joy. Yes, the temple of God, and its magnificent and sublime services, "the solemn days, the day of the feast of the Lord," were dear to the minds of pious Israelites because of their connexion with their having been made joyful in his house of prayer; because "in the midst of his temple they had thought of his loving-kindness." And the grandeur of the temple, and its services were dear to multitudes who looked not beyond

the outward appearance. Hence, on the occasion of laying the foundation of the second house, all those present, of both those classes, were deeply affected by the inferiority of that house. Yet, after all, wherein lay the difference? Not in the purpose for which the second temple was built; not that God would not dwell in it: for the command to build an house for him most distinctly and positively implied, that he would dwell in it. Wherein, then, lay the difference which so deeply affected the minds of the people? Merely in the greatness and splendour of the buildings, and in corruptible things, such as silver and gold.

We have, then, in this part of sacred history, an instance of the inclination of men's minds, in all ages, to be too much engaged by the outward appearance, even in what regards the service of God. The tendency of this is to put the outward institutions and services appointed of God as the means of worshipping him in spirit and in truth, in the room of that spiritual worship. This tendency, and its soul-destroying effects, appear in much of the history of Israel. Not only were they attached to the temple and its worship, but they rested and trusted in these, while neglecting and contradicting the purpose for which they were appointed. They were thus warned by the prophet Jeremiah, chap. vii. 4, "Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, are these." The meaning of which, compared with Matthew xxiv. 1, appears to be, that they pointed to the buildings of the temple. These are the temple of the Lord, built by his own command for Him to dwell

in, and of which he hath said, "This is my rest for ever; here will I dwell, for I have desired it." What, then, have we to fear, seeing that we have this glorious temple, and that, in it, God hath promised for ever to dwell among us? The lying words, the falsehood of this vain confidence consisted in this, that he had commanded his house to be built, and had promised to dwell in it for this purpose, that they might there see his glory as the God of salvation; might be preserved from idolatry and its accompanying sins; might go into his sanctuary, that they might learn his will, and gratefully do it. But they perverted, to a different end, the temple and its services. Hence follows the rebuke, "Behold, ye trust in lying words that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not, and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?" And then follows the denunciation, that, because they had done this, he would destroy that house wherein they trusted. Their engaging in, and trusting in the solemn services of the sanctuary, and God's rejection of those services because of the evil use made of them, are set before us in the first chapter of the Prophecies of Isaiah. Thus, their table, their religious privileges, became a snare to them. Does not similar danger exist to us, and in our day? Yes; for the heart is now, as then, deceitful above all things, and desperately wicked; and, in the form of religion without its power, there is scope for all its

deceitfulness as well as wickedness. We may be members of a church, the order of which is scriptural, and its doctrine pure. Did not all this obtain in God's ancient church? It was numerous; its order and services were divinely appointed; and the law and the prophets were its instructors: yet they were under the power of the carnal mind, estranged from God, and walking in sin, and under the righteous wrath of God. Let as many, then, as are members of a Christian church, each for himself beware of this danger. Do we think that our church order, and the doctrines which we profess, are agreeable to the Scriptures of truth? Be it so: yet this may be, and we disapproved of God; for so it was with his ancient people in similar circumstances; and their services were an abomination to him. We have to do with him "who requireth truth in the inward parts." The question then is, to every member of a church, and to every one who attends to the outward duties of religion, Have I truly felt, and do I daily feel, my need of the much forgiveness proclaimed through the man Christ Jesus—through his enduring of the curse due to sin? Have I believed, and do I live in daily dependence on the love which God hath had towards sinners in his Son? And do I in some measure, in his ordinances, draw near to him with a true heart, in the full assurance of the faith of this love, and having the desire of my heart towards him, and the remembrance of his name as manifested in the love and sufferings of his beloved Son? Without this poverty of spirit, this loathing of ourselves in our own sight, this trust in the love and work of the Son of God, and

love to him because he first loved us; if we are at ease because we come before God as his people come, and sit before him as his people sit, or because of any religious duties in which we engage, we are miserably deceiving ourselves, and our religious connexions, and privileges, and duties are indeed a snare to us, hindering us from seeing our true state, and from fleeing, in truth, to the refuge set before us in the gospel. Let each of us take heed that we be not found even as those who, in the days when the Redeemer dwelt on earth, heard *his* teaching, and even prophesied in his name; and yet *he* declared concerning them, that in the great day of revelation of the righteous judgment of God, he would say unto them, "Depart from me, I know you not, ye workers of iniquity." With God there is no respect of persons; the solemn warning, therefore, is given to all—given to us. No attendance on a place of worship, no church-membership, no outward services will conceal our true character from the Judge. Is it not, then, our wisdom, while it is yet the accepted time, and the day of salvation, to give most earnest heed that these things do not hide our true state and character from ourselves? Is there not the most pressing necessity that we know what manner of spirit we are of, lest it be found that, while we draw near to God with bodily service, our heart is far from him,—we living estranged from him, and drawing our enjoyment, such as it is, not from him and his redeeming love, but from the world and the things of it,—and yet maintaining ease of mind because we say we believe, and are members of a church?

Stirling.

G. P.

REVIEWS.

A Dissertation, Practical and Conciliatory, in three parts, intended to define, illustrate, and reconcile with each other the following three classes of objects: 1. Philosophy and Theology: 2. Politics and Religion: 3. Private Opinion and Ecclesiastical Communion. By Daniel Chapman. London: Hamilton, Adams, and Co, Paternoster Row. J. Y. Knight, Leeds. 1836. pp. 232.

From a title of such ample promise as the above, our readers would be warranted in demanding a work which should considerably exceed the performance of ordinary authorship, nor would they be inclined to lower their claim, after turning to the further development of the writer's views contained in the dedication. In the few sentences of this nature which he prefixes to his volume, our author is careful not to damp the expectations which his title may have excited. He informs us that the dissertation is intended for universal circulation and permanent use, though he adds (somewhat oddly, after this announcement) "*so far as it is really calculated to be of universal and practical utility.*" As the first-fruit of his long and laborious application to subjects of transcendent interest and importance, he then distinctly dedicates it to all classes of his countrymen, and to them as representatives of the great human family. And lastly, to allay any anxiety which might arise as to the probability of further benefactions from his pen, he solemnly subscribes his name as the visible pledge of his intention to aim at the full accomplishment of whatever God shall providentially appoint, and man legitimately require.

In our more cynical moods we might be tempted to sarcasm on the simplicity which can thus give the world credit for such abundant interest in the results of private study, and deliberately choose a position alike above commendation or dis-

couragement. At the present moment our only feeling in relation to this instance of unfortunate taste, is one of regret. We regret it, for the reputation sake of the work, which it will dispose many unfavourably to prejudge. For ourselves, we confess its impression on our own minds was such as to render us unprepared for the many substantial excellencies of the pages which follow. In his dedication, our author does not justice to himself: without designing it, he creates against himself an undeserved prejudice. We are disposed ourselves to consider the opinion which he insinuates of the merits of his labours, as much the estimate of *his friends* as his own. The singular style of his dedication, and whatever there may be similarly amusing or offensive in the further portions of the book, we are disposed to attribute less to any inherent vanity in the author himself, than to the circumstance of his having moved hitherto, as we surmise, in a comparatively narrow circle; of his having mixed only or chiefly with minds inferior to his own, of his intercourse having mainly been with societies, to the members of which he really has been an intellectual oracle.

We could have wished that some other title had been chosen for the compositions in this volume than that of a dissertation. There is indeed some impropriety, we conceive, in the application of such a title to a collection of essays on two or three different subjects; but independently of this objection, the pretensions of the work are not of a nature, we should imagine, to amount to a dissertation. A dissertation we have always been accustomed to reckon among the most formidable of literary undertakings. It might be difficult to define accurately in what it consists, in our own conceptions we have always associated the idea of it

with some controverted points, have considered it as involving the necessity, not only of much cogitation, but research: as having especially to do with the production of evidence on a question requiring the author sedulously to collect evidence, diligently to sift it, wisely to arrange it, and candidly to weigh conflicting appearances; in short, skilfully to prepare and *dispose* the various arguments supporting any theory, and fully to *dispose of* the various arguments against it. An analysis of the term dissertation would seem to justify some such explanation of its nature as this; but whatever be the merit of the discussions in the volume before us, it would scarcely be attempted by any to claim for them this character. There is undoubtedly in each of the chapters much sound investigation of principles, and much pertinent and consecutive remark; but the reasonings of the author appear to us to proceed too independently of other hypotheses, and to embrace too small sections of the subjects under review, to rise to the rank of dissertations. We are at a loss, too, to understand the specific appropriateness of the epithets "practical and conciliatory" by which he characterizes his work. Unquestionably, it is one of the highest praises of a writer to be at once conciliatory and practical; he has to consider parties and persons; but the business of dissertations is with theories; its end, to obtain truth; and as far as it is concerned with different opinions, not to conciliate but confute.

Our author will accept, in the spirit in which they are tendered, these passing strictures, which do not detract from the substantial value of his publication: we willingly leave them to notice the general features of the work itself. We have already intimated that it is the production of a mind capable of sound and vigorous character; we may now add that the treatment of the subjects is at the farthest remove from every thing superficial. Mr. Chapman is evidently accustomed to sound the depths of every ques-

tion he handles: he will accept none but first principles, and these in their most naked form. In forming his opinions he is original, even to a fault; his speculations are evidently carried on aloof from all cognizance of what other labourers have accomplished in the same field before him. His present connexion is, if we are informed rightly, with the Wesleyan body; but no traces of this are discernible in his publication: the spirit which he discovers is the most truly catholic of any writer on such topics we remember to have met with.

The three parts of which his work consists are of very unequal length, and we think, of unequal merit. We are inclined to rate the first as the least valuable of any; it partakes too much of the declamatory character; and in adjusting the claims of religion and philosophy, our author has rather given himself to the showing what religion is not, than the pointing out what it is. He professes to inquire, What is Philosophy? What is Theology? What is the peculiar province, the exclusive and proper function of each? 3. On what principles, and to what extent is their mutually beneficial incorporation with each other practicable and desirable? But the degree in which it can have satisfied the demands of these questions, may be estimated from the fact, that the whole discussion does not occupy more than twenty-five pages.

In the second part of his work our author appears to grapple more fully with the theme he has assigned himself. We cannot but consider this as decidedly the most *masterly*, or at least, the most *useful*, of the three divisions of the dissertation. The nature of the discussion may be judged of from the following syllabus of the topics which it embraces.

1. The rectitude and ameliorating influence, the turpitude and deteriorating influence, of different systems of national policy, domestic or foreign.

2. The effects which these different systems of human policy produce on the history and characters

of human beings whether near or remote.

3. The consequent propriety and necessity of expressing our approbation, and yielding our concurrence, or of expressing our displeasure and engaging in the most effectual counteraction, of this political agency.

4. The spirit, manner, and measure in which our assent or dissent, our acquiescence or resistance, ought to be expressed.

Under the first of these heads, our author handles the often-mooted question, "whether a Christian professor can lawfully and consistently take a part in political engagements?" To this question he endeavours to show that an answer must be returned in the affirmative; and whilst the question is stated absolutely, it is surprising to us that any other answer can be contemplated. A sufficient means of dissipating the strange, undefined terrors with which the term politics is associated in many minds, is found, it has often appeared to us, in analyzing it, in showing its true import. The word politics is derived from *πολις*, a city, a state, or commonwealth, and must include in its acceptation, a reference to the duties of citizens, to the means of promoting the welfare and prosperity of a state, &c., and how it can be proper then to proscribe to a Christian *all* political activity, we are at a loss to conceive. The more difficult problem is, what is the *nature, manner, and amount* of that interference in political transactions on which a Christian may safely venture. *This* would be an inquiry truly and deeply interesting; and we fervently wish that some one well skilled in the real casuistry of the gospel, would take it up. It would furnish materials for another discourse, such in plan as Mr. Harris's admirable one, on Phil. i. 27: *Μόνον πολιτεύεσθε ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ*. The simple business of such a discourse would be the due evolving of the ideas contained in the pregnant adverb *ἀξίως*, as it becometh. Eng. Ver. Such a discourse could hardly be without its

usefulness, as assuredly it would not without its necessity. The influence of political proceedings on the minds of the professedly religious, is too often, we fear, such as fully to *explain* the prejudice entertained by some against all engaging in civil duties. Too often, we fear, the effect is, that, instead of the politician being elevated into the Christian, the Christian is, pro tempore, merged in the politician; are there not some instances in which this unhappy influence is foreseen, and so to speak practically *accepted* by the subjects of it? They consider the mischief, we suppose, as *inseparable from the duty*; but is not the case conceivable of a political intercourse with others, in which even a Christian *minority* say, should *give* and *not receive* the *impression*. The ascendancy which such a phalanx might acquire if they carried their high principles, their calm and dignified seriousness, into public transactions, is not easily to be imagined. Not to specify other benefits of which they might be the authors, they might present a noble example of the *spirit* which should actuate a citizen—a spirit at once *manly, enlightened, honourable*; which should shrink from all tampering with the integrity either of others or ourselves; which should abhor as disgraceful all factious opposition and complaint; which should seek out as the objects of its choice, "*able men, such as fear God, men of truth, hating covetousness,*"* which should be able *generously to confide in those whom it has freely elected*; and which, in the equable placidity, so to speak, of its emotions, should resemble Denham's majestic river:

"Though deep, yet clear; though gentle yet not dull,
Strong without rage, without overflowing full."

The leading characteristics of this spirit, our author has detailed under the latter two of the divisions which we noticed; and in the enumeration and illustration of them has displayed, we think, considerable acuteness and reach of obser-

* Exodus xviii. 21.

vation as well as power of writing. We subjoin his enforcement of one of the particulars he has specified.

"A spirit of rapacity in our political pursuits, is most highly objectionable in the estimation of christianity. Moderation in all our views and desires, and grateful satisfaction with a competent share of influence and enjoyment, are strongly inculcated in the religion of Jesus; and they were beautifully exemplified in his own conduct, and in the spirit and lives of those his apostolical disciples who most resembled their Divine Master.

"The pinnacle of power is the summit of extreme danger, both temporal and spiritual. The slightest concussion at the base of such a pinnacle, occasions a dreadful oscillation at its vertex. Proportionate insecurity and instability are inscribed on all the intermediate degrees of wealth and power. The common level is the safest, if not the happiest of all. What it wants in elevation and homage, is most amply compensated by its superior comfort and more easy repose. Responsibility and toil increase in the largest ratio with every increase of authority and dignity. He who supposes that the contrary is the case, and who, under the force of that delusion, strenuously aims at the highest stations of rank and influence, proves how profoundly ignorant he is of the laborious occupation, and the perilous dignity to which he aspires, and how sad his disappointment will be, when, having attained his object, he finds that what he supposed was tangible substance is mere shadow; that what he supposed was a bed of roses is a couch of thorns; that the robes of office are very little more than the disguise of restless anxiety; and that the diadem which appears to sit so lightly on the brows of monarchy, is nothing more than the gilded apex of an inverted mountain of danger and care. How deep soever the sympathies of some may be with the circumstances of those fallen monarchs whom this king-making and king-unmaking age has hurled from their lofty stations, and degraded almost to the original level of their remotest ancestry, it is highly probable, that if these uncrowned heads could only suppress their chagrin at this painful reverse of fortune, they would experience more solid happiness in one single day of their tranquil retirement, than what they had ever realized during the brightest moments of their dazzling but uncertain splendour." pp. 92, 93.

We have neither time nor space to enter on a minute examination of the remaining portion of the work, and the subject of which is, the reconcilable-ness of private opinion with ecclesiastical communion. After the investigation which this subject has received in various ages, from some of the most powerful intellects of all communions, there can remain but a slender hope to any one of throwing much additional light on its main aspects and bearings. The work "On Terms of Communion," &c. with a particular reference to the case of the baptists and pædobaptists, (a work, by the by, strangely underrated and neglected,) may be said almost to have exhausted the argument of it. Mr. Chapman takes, in the main, the same ground with the celebrated author of that treatise, in contending for the right of all whom Christ has received to reception by his churches. If there be any difference between them, it is that our author states the principle even more broadly than Mr. Hall did. He would establish as the bond and term of communion, the recognition of the Scriptures, especially of the Christian Scriptures, as a divine revelation, and as the authoritative rule of faith and practice. This door, however, the following extract will show he is careful not to open too widely.

"All those who admit the validity of this claim, are, nominally at least, Christians. All those who reject this claim as invalid, have no title whatever to be considered even nominal Christians.

"They may be atheists; they may be deists; they may be infidels, or fatalists, or materialists, or pagans, or religious non-descripts of any kind that human ingenuity, folly, and caprice can imagine or institute. But to call them Christians is an abuse of words, and a contradiction of terms, foolish, absurd, and ridiculous in the extreme. If individuals are undecided respecting the validity of this claim, that very indecision incapacitates them for the proper, consistent, and full assumption of the Christian name and character. Or if they receive the Christian revelation as a compound of truth and error, the discrimination of which is to be effected by the exercise

of their fallible judgment, their un-inspired reason, it is not easy, perhaps, to discover which to condemn the most,—their folly in asserting the intermixture, or their presumptuousness in attempting the separation. Of all the enemies of christianity, such a self-constituted and conceited, semi-fallible, semi-infallible judge, as this anomalously sceptical individual appears to be, is, in my opinion, the least honourable and the most formidable. According as he applies or varies his system of capricious analysis, christianity becomes anything, every thing, nothing; it answers all purposes, it answers none that are of any moment or value; and least of all, consistently with such an alchemical scheme of transformation and transmutation, is it applicable or serviceable as a determinate and an infallible rule of faith and life. Since all the various elements and parts of which Christianity consists, are all essentially indispensable to each other, all perfectly consistent with each other, and all consequently comprised in one perfectly consistent whole; it is obvious, that the man who receives or who rejects the whole as a whole, acts, in this point of view, with infinitely greater consistency and honour, than the man who insidiously professes neither to receive nor to reject it as a divine and complete system of religion, but whose capricious and presumptuous analysis of its contents, accompanied by the most arbitrary omissions and groundless interpolations both of expressions and ideas, amount actually to a rejection of the whole the most criminal and baneful that could possibly be imagined. He pretends inoffensively to untwine the branches, but in reality he strikes a deadly blow at the root. He assumes the Christian name and character; but any other appellation and profession, however opposite to those, would be much more appropriate. It is evident, therefore, that the admission of the Christian revelation as the infallible rule of faith and life, is that fundamental and indispensable concession which constitutes the basis of universal, ecclesiastical communion.

“This concession supplies a centre from which private opinion may radiate in innumerable directions; it also fixes a circumference within which these diverging radii shall always be properly confined.” pp. 225, 226.

A word or two before we conclude, as to the diction of the volume. Whilst we have often ad-

mired the appropriateness of the epithets employed by the author, and are disposed to acquit him of any thing like real bombast, we yet cannot but feel that his style is too rhetorical and artificial. The march of his periods, and paragraphs is monotonously stately. It would seem to be an opinion which he entertains, that a certain *geometrical-symmetry in the members of a sentence* is a prime excellence of style. The pains-taking at which he must occasionally have been to preserve such a kind of coordination in his clauses is indeed quite amusing: if the first verb or participle which he introduces in a sentence have two adverbs or epithets affixed to it, it seems to have been, as it were, a matter of conscience with him, that a similar number should be awarded to the remaining ones. His composition is thus, almost without a figure, *measured prose*, in which the various clauses are formed as by rule and compass. What, e.g., will our readers say to such a period as the following?

“The principles of the science have been accurately analysed and strictly defined; its processes, judiciously conducted and impartially investigated; its deductions closely scrutinized and scientifically arranged; its projected theories, coolly considered and dispassionately tried; its actual results, carefully collected and beautifully harmonized; and its whole aspect and character incalculably improved, and rendered incomparably more deserving of that which we consider the proper definition of philosophy:—the science of ethics and of physics, the former deduced by enlightened reason, the latter by correct observation and real experiment.” p. 7.

Or this, with which (and with recommending such minor blemishes to the author's attention), we must conclude.

“Of such political duties, few or none perhaps are more obvious or essential than these: that all injuries should be redressed promptly, all complaints heard impartially, all punishments inflicted equitably, all remunerations distributed conscientiously, all improvements accelerated cheerfully, all abuses corrected fearlessly, all enactments devised wisely, all vices checked resolutely, all morality

promoted zealously, all supplies copiously provided, all dangers seasonably averted, all disorders judiciously rectified, all knowledge freely communicated, all errors candidly discountenanced, all resources carefully collected, all expenditure economically regulated, all emergencies instantaneously considered, all degeneracy and oppression vigorously suppressed, all unanimity and co-operation strongly recommended, all foreign invasions resisted manfully, all defenceless and destitute nations protected and assisted generously, all foreign contracts, political or commercial, framed justly and fulfilled righteously, and all colonies, allies, and neighbours, treated with affection, integrity, and esteem." p. 39.

The Assumptions of the Clergy as the only Authorized Ministers of Christ, Calmly Refuted, in a Letter to a Friend. By PHILAGATHON. London: Jackson and Walford, 1837.

Men are sometimes taught by the course of events what they refused to learn either from argument or revelation. Nothing is so difficult as to dislodge from the mind an ancient prejudice maintained in its intrenchment by self-interest. But all prejudice must eventually fall before the power of truth; and we do not know what affords us a richer gratification than to watch the subversion, one after another, of those sophisms which for ages have held the world in ecclesiastical bondage. Time is coming on, and, if we mistake not the premonitory signs, with a quicker movement than formerly, when the absurdity of apostolic succession will be driven to keep company with the bats. To enter into a serious argument to refute the pretension were almost as absurd as to hold it. Few thinking men, except among the clergy, are, we imagine, deceived by it. A question indeed it may be, whether even they themselves are. It is difficult to conceive that they can in their consciences believe the statements they put forth on the subject; all we can say is, that if they do, they must not only be the most credulous of men, but their credulity goes well nigh to beget a suspicion of mental imbecility. But whether satisfied or not with the security of

the foundation on which they rest their claims, they are sufficiently bold in asserting them; and with the greater clamour, as we cannot but think, because they find them less readily admitted; since men, in general, are become, on such matters, more inquisitive than they were.

It is laughable to see the airs they give themselves, and the petty expedients they resort to in order to save their exclusive clerical dignity, when circumstances bring them into connexion with dissenting ministers. Lately in a polite metropolitan village where many of the Evangelical clergy preach, the Rector, wishing to show his courtesy to one of our own brethren who had recently gone to reside in his parish, invited him to dinner; but determining, on the one hand, not to acknowledge him in his ministerial capacity, and evidently desiring, on the other, to treat him with great civility, directed his note of invitation, not to the Rev. J. E——, nor to plain Mr. E——, but to J. E—— Esq. Another, on being invited not long since to a family party, at the house of a dissenter, where he understood a dissenting minister would be present, accepted the invitation, but coupled it with the insulting observation, that if that minister were requested to conduct family worship, he should leave the room. He had no objection, he said, to meet him as a gentleman, but he would not seem to sanction by his presence the notion that he was any minister of Christ. These occurrences are but samples of what is taking place, more or less, over the country. But the established clergy greatly mistake the temper of the times, and equally miscalculate the influence which enlightened and free opinions are now every where spreading, if they suppose such annoyance will be endured much longer. We can bear it all the more patiently because we see its approaching downfall.

In the pamphlet before us, which was occasioned by an outbreak of this haughty monopolizing spirit, the subject is treated in a dispassionate and satisfactory manner

with the feelings of a gentleman, and the composition of a scholar. Such refutations of the assumptions of the endowed clergy will do good: and no opportunity should be lost of exposing the wretched sophistry which argues that the bishops stand in the place of the apostles, and that ordination from their hands is essential to the ministerial office. At the same time we confess that the only cure for it, in our view, is the severance of Church and State. This unnatural and unholy alliance must be got rid of, and not until it is, will all the ministers of the gospel stand upon an equality. Equals they are; not of course in talents, in learning, or in usefulness, but as servants of the Redeemer, and labourers together for God:—"One is your master, even Christ, and all ye are brethren:" and, as equals, they ought to acknowledge one another, and co-operate with mutual esteem; nor can any sincere and cordial harmony exist between churchmen and dissenters until this is the case. The Establishment must be brought down from its factitious superiority, and the episcopal church take its place among other protestant sects, and upon the same level.

We are not venturing beyond the sobriety of probable conjecture when we express our conviction that the event so much to be desired, another generation, if not the present, may witness. It is apparent, on all hands, that the supporters of the hierarchy forebode some dreadful convulsion while its opponents are every day increasing in numbers

and in strength. Without a struggle we can hardly expect it should expire, but that struggle may not be so desperate as to create alarm. We look rather to see the dissolution brought about more quietly. It was predicted that the Catholic emancipation bill would involve us in direful calamities, and overturn the nation. But the men who uttered the prediction carried the measure. In a similar manner we should feel no surprise if that class of politicians which now most violently denounce the appropriation of the surplus revenue of the Church in Ireland to the purposes of education, and the abolition of church-rates in England as sacrilege, should themselves become the instruments of effecting the revolution. Divine providence works by extraordinary methods. To human calculations it appears best for the interest of justice and freedom that men holding liberal principles should be in the seat of government, and it is doubtless our duty to use our influence both to place and keep them there; but "His ways are higher than our ways." It may be a part of his counsel to bring down the proud structure of ecclesiastical ambition, by the very hands which are doing every thing to uphold it. One thing we take to be morally certain, that it cannot be upheld much longer, and we shall rejoice with a most unfeigned and religious joy, when the note of its mighty downfall strikes sweetly on the ear of the faithful and emancipated servants of our God.

BRIEF NOTICES OF RECENT PUBLICATIONS.

The Solace of Song: short poems suggested by scenes visited on a Continental tour, chiefly in Italy. pp. 243. Seeley and Co.—This elegant volume contains sixty-one poems, accompanied with a frontispiece and eleven illustrations. As might be expected, the poems are of unequal merit. Many of them, however, attain to considerable elevation of thought expressed in felicitous versifica-

tion, affording to the untravelled reader much interesting, not to say sublime, description, and evidently pervaded throughout by a vein of pious and devotional feeling. "Of the accompanying pieces," the author says, "some were written in the scenes to which allusion is made, and others are the after-expression of reflections suggested to the mind at the time. Little art, it will be

readily allowed, was exercised in the composition; as they merely formed a recreative amusement, when the spirits sought refreshment from the crowd of surrounding objects of secular interest, in the meditation of subjects of eternal moment. If some should appear to have a melancholy tinge, he can only plead, that it is chiefly in time of sorrow that the mind turns to such resources.

"The author does not expect, that either the subjects or the mode of treating them will please all tastes; but he trusts that there are those among the English and American tourists on the continent, who may find pleasure and profit in turning aside for a moment from the field of classic associations, to pluck a few exotics from Palestine. And if any should be induced to look into the volume from those feelings of momentary depression, which are not unapt to intrude upon a season of peculiar excitement, he trusts that such may find, what he found in the writing—the solace of song." p. 7.

A Mother's Practical Guide in the Early Training of her Children; containing directions for their Physical, Intellectual, and Moral Education. By Mrs. Bakewell. Second edition, corrected and enlarged. pp. 236. Hamilton and Co.—We have been much gratified by the perusal of Mrs. Bakewell's production. Among other reasons we are pleased with it because it is the effort of a mother, and also of a pious mother. It is evidently the result of experience and observation, and we would cordially recommend it to the attention of parents generally.

The New Testament of our Lord and Saviour Jesus Christ. The text of the common translation arranged in paragraphs illustrated by rhetorical punctuation; with tables of quotations, and an appendix. In two parts. Part the first. By Alexander Bell, professor of elocution. Holdsworth.—Nothing that is adapted to confer honour upon the volume of inspiration, and to recommend it to the devout attention of every human being, should be omitted. Upon this principle we consider the work before us entitled to extensive patronage. It presumes not to interfere with anything which may be regarded as divinely consecrated, but seeks only to accomplish a more distinct, intelligent, and impressive enunciation of its unspeakably momentous contents, than has hitherto been attained.

Scriptural Views of our Lord Jesus Christ, as the Creator, Upholder, and Redeemer of the World; or, Looking unto

Jesus. By John Fitzgerald, M.A. pp. 668. Burns.—The author of this elaborate performance has discovered great industry and perseverance; he is evidently in earnest, and desirous of benefiting his readers. In the perusal of this work it will be found, that there are some things of doubtful disputation, others that will demand a candid and close examination; but, even were these abstracted, there would remain a large surplus of obvious and important truth.

Calvin's Institutes of the Christian Religion. A. D. 1583. By Christopher Fetherstone. pp. 408. Cornish.—Of this standard work we need say nothing, except that this miniature edition has brought the price within the reach of almost every reader.

Flowers of Hope: a collection of poems, devotional and miscellaneous. By W. Y. Brock. pp. 71. Budd.—A pleasing little book for young readers, adapted to improve their minds and elevate their affections.

History of Mohammed and his Successors, containing an account of the rise, progress, and present state of the Moslem empire, By William Sime, author of the histories of the Reformation, and Christian Church, Sacred Geography, &c. pp. 283. Hamilton and Co.—If the reader should not be previously aware, that the history of Islamism comprises a continued series of as dreadful atrocities as ever disgraced fallen humanity, we doubt not he will arrive at that conclusion by a perusal of this judicious compilation.

An Essay concerning the Nature of Man. By John Dayman. pp. 159. Longman and Co.—An elaborate attempt to establish the doctrine of materialism, but in our opinion, and we have read it attentively, it is a perfect failure.

Sermons by the late Rev. Thomas Scott, M.A. Rector of Wappenham, Northamptonshire, and formerly incumbent of Gawcott, Bucks: with a brief memoir of his life. Edited by the Rev. Samuel King, M. A. Rector of Latimer, Bucks. pp. 381. Seeley and Co.—The name of Scott as commentator is held in high and deserved veneration, and his sons were beloved for their father's sake and on their own account, but alas! they are gone the way of all the earth. Yet they, being dead, continue to speak. In this volume of sermons, the last of these excellent men may be heard powerfully addressing the conscience, and clearly and affectionately directing it to the only source of abiding peace and everlasting purity.

OBITUARY.

MR. GEORGE PALMER.

On Lord's day morning, October 9th, 1836, departed this life, in the 35th year of his age, Mr. George Palmer, the only son of Mr. Thomas Palmer, formerly of Swallow Street, London. He had, from his infancy, been trained up under the ministry of the late Rev. John Martin, of Keppel Street, and it may truly be said of him that, "from a child he had known" and revered "the Holy Scriptures." The Bible was his constant *vade mecum*; and, from remarks found after his decease, it is evident that he was not a cursory reader, but that he diligently searched the sacred page. In the year 1824, he made a declaration of his faith in Christ, was baptized, and received into the church in Keppel Street, under the care of its present Pastor, the Rev. George Pritchard. The following was found amongst his papers, which was written on that occasion.

"June 28, 1834.

"I yesterday gave myself up to the Lord in the solemn ordinance of baptism; not, I hope, without previous fervent prayer to God for direction and assistance. I feel increasingly convinced that there is no act of mine, however it may meet with the approbation of my fellow-creatures, that dares appear before God. Man looketh at the outward appearance, but the Lord looketh at the heart. O, what a blessed thing it is, that we have not to depend upon any act of our own for salvation! I feel that if God was to sit in judgment, even on this one solemn act, I could not stand before him. No, even my best services are mixed with sin; but blessed be God, I know there is a fountain opened for all sin and uncleanness.

"The dying thief rejoiced to see
That fountain in his day;
And there would I, as vile as he,
Wash all my sins away."

"O Lord, grant that I may never dis-

grace the profession I then made! grant that, as I have given myself up to thee, while I live I may live unto the Lord! and when I die, I may die unto the Lord; that whether I live or die I may be the Lord's. O! let not the enemy of my soul, and my own depraved nature, gain the mastery. Let me be continually feasting upon thy love, and enjoying the smiles of thy reconciled countenance; increase my humility, penitence, love, faith, and every grace which is of the operation of thy Holy Spirit. O let me enjoy thy presence, when I sit down, which I hope to do the next sabbath, at thy table.

"No more a stranger or a guest,
But like a child at home."

He had been in a declining state of health for some months, arising from a serious internal complaint, which reduced him to great weakness; his father was sitting by him one evening, almost expecting a sudden removal; when, upon opening his eyes, and perceiving his father to be much afflicted, he said, "Don't grieve for me, father." His father then begged him to tell him the state of his mind; he promptly replied, "I am not anxious as to the issue, either way; for, if I was to live twenty years longer, I should have no other standing; I feel I am upon a Rock; but there is much of the wood, hay, and stubble of my profession now burning up."

The same evening, after the application of leeches, he said to a friend who had been assisting, "I have many friends about me who are very kind and attentive; and I have a Friend above, who influences them all; I have no anxiety." He *literally* fell asleep in Jesus, on the morning above mentioned, after having been by the grace of God, "a living epistle, known and read," to the edification and joy of a large family, and of a numerous connexion.

RELIGIOUS INTELLIGENCE.

FOREIGN.

SWITZERLAND.

To the Rev. Dr. Cox, Hackney.

Berne, April 28, 1837.

Very honoured Doctor,

I have often wished to write to you,

but, knowing your numerous engagements, I feared my letters might be troublesome. At present, however, an object presents itself of too much importance for me to refrain from communicating it, and seeking your assistance. It relates to an institution for training evan-

gelsists and pastors for our churches. As you are aware, dear doctor, our revival in Switzerland is still in its infancy, and the people of God have only just commenced their emancipation from temporal power. Our churches, however, increase and multiply. I require especially the direction of able ministers of the truth, because, in connexion with the religious movement, there exists much that is erroneous, and which can only be prevented or arrested by men who combine with genuine piety some experience, and a certain degree of mental culture. It is therefore absolutely necessary that a Theological school should be formed, and this, confiding in our God, and in the fidelity of his promises, I have resolved to attempt. The plan is very simple; I propose at first to receive only artisans who will continue to pursue their accustomed avocations half the day during the whole term of their studies, which will extend to three years, and will include instruction in biblical analysis, biblical natural history, ecclesiastical history, Christian doctrine, German grammar, arithmetic, &c. They will lodge at the houses of their employers, who shall be Christians. An eminent schoolmaster, a member of one of our churches, will assist me in this course of instruction, and devote himself entirely to the work, of which I shall take the general superintendence, giving theological instruction, &c. The pupils will occupy all the morning in their studies; none will be received but Christians, and such Christians as are well recommended by their brethren, and appear to possess the endowments necessary to become labourers in the vineyard of the Lord. Those who display superior abilities shall (God willing) after this elementary instruction be placed in a situation to pursue a second and more enlarged course of study in order to prepare them for the exclusive office of the ministry in the most important stations, while the others will become lay-missionaries or pastors in the country. The confession of faith of this Institution will be similar to that which I professed at my ordination in your beloved chapel (see *Continental Herald*, 333—393) I am about at once to begin with six students, and I communicate to you the formation of an Institution so important to Switzerland in order to solicit the insertion of the particulars of the plan in the *Baptist Magazine*, in the hope that by this means I may obtain some pecuniary assistance from the members of your churches who are interested in the spiritual welfare of Switzerland.

To sustain this appeal, I should add that our churches are generally poor. I shall never forget the solemn moments passed in your chapel, and may it please God that the holy ministry there confided to me, may be accomplished to the joy of the esteemed brethren who laid their hands upon me. Commending myself to your valued remembrance, I am

Your very devoted
CHARLES DE RODT.
Pastor at Berne.

To the Editor of the Baptist Magazine.

Dear Sir,

I have the pleasure of forwarding to you an extract of a letter lately addressed to me by M. Charles de Rodt, pastor of a Christian church at Berne. Some of your readers may recollect an account of the ordination of this gentleman which took place in my chapel at Hackney, about four years since. Some time previous to that period, in consequence of his dissent from the national church, he suffered severe persecution, having been deprived of a high official situation in the government of his country, imprisoned, and finally banished. He then studied for the ministry at Geneva and in France, and visiting this country, was introduced to me through my connexion with the Baptist Continental Society, and received under my roof. During his stay here he was baptized, and subsequently ordained to the pastoral office over the small church at Berne, of which he was a member, being able to return to his country in consequence of the happy introduction of religious toleration in the canton. All the friends of religion and of an enlightened ministry, and especially those who took a lively interest in our late Continental Society will be gratified by the contents of the letter, and be disposed, I trust, to contribute liberally to the important object to which it relates. The Dissenters on the continent have assuredly very strong claims upon the sympathy and liberality of their brethren in this country. A small, a poor, and often a severely persecuted band, they are struggling amidst powerful obstacles to restore that pure doctrine and practice, from the extension of which we can only expect a revival, in the protestant churches of these countries, and their emancipation from popery and infidelity, for it is by carrying out, in the constitution and discipline of dissent, the true principles of the Reformation that Christianity there will again arise, and shake off its slumber. There is, in my opinion, scarcely any field of evangelical labour

in which a small outlay of British liberality would produce a more abundant harvest than on the continent, or where it would more tend, in its ultimate results, to promote the great work of missionary enterprise throughout the world. The preparation of suitable labourers is the most important step in this work, and the plan detailed in the preceding letter appears admirably adapted to the circumstances of the country, where, from the poverty of the churches, ministers can be supported only when, like the great apostle, they labour for their maintenance with their own hands. From all these considerations, I earnestly recommend M. de Rodt's appeal to the liberality of our denomination; I shall have great pleasure in transmitting to him any contributions confided to me for this object, which shall be duly acknowledged through the magazine.

I am, yours, &c.

F. A. COX.

Hackney, September 1, 1837.

P.S. After writing the above a communication was received from M. de Rodt by one of my friends, who had contributed to the above object, containing some further information, which I subjoin.

Berne, August 23, 1837.

Our little Institution goes on better than I had dared to hope; the teacher is an excellent one, and all the six students evince their suitableness as labourers for the great harvest. But we continue to walk by faith, and my funds are very low, though many of our churches have added their contributions to yours. I have in hand only about 150 francs, yet I am not uneasy; the work immediately concerns the glory of God, and the success of his kingdom, and it shall not be confounded. I will give you some particulars of my late journey, which will interest you. The principal object of it was to assist in the formation of a new church at St. Gall. It is constituted by a little band of tried and consistent Christians, and upon the most catholic basis possible. They are about to publish their principles in a pamphlet written by one of their number who was formerly a missionary in Tartary. A second church of the same nature will, I hope, be founded in the same canton at Rheineck on the borders of the lake of Constance. I have availed myself of this journey to hold communication with almost all the ministers of the Baptist churches, and with Frohlich, who has

been a distinguished instrument in the revival of eastern Switzerland. I also had many discussions with the converted ministers of the National Church at Schaffhousa, Zurich, and St. Gall, on the question of Establishments. One of our pastors, M. Rochel de Rolle, is about to publish an able work on this question.

CANADIAN MISSION.

OUR last number contains extracts from a letter of the Rev. John Gilmore to the Treasurer of the Baptist Canadian Missionary Society, giving a view of the state of Canada, and showing the importance of prompt and generous aid from British Christians, which, we trust, were perused by our readers with lively interest. We have great pleasure in laying before our friends further communications from that country, of a gratifying character, and well adapted to sustain and increase the interest that has been awakened on its behalf. The following is from the Committee in Canada to the Committee at home.

Montreal, July 10, 1837.

My dear Sir,

It is my pleasing duty to report to you, and through you to the Baptist Canadian Missionary Society in England, the proceedings which have taken place here in concurrence with the liberal designs and efforts of our friends in Britain. From my letter of April last,* you will have been apprised of the formation of a Missionary Society at St. Andrews, to act in concert with yours; and the first number of our Magazine, forwarded to you immediately on its publication, will have made you acquainted with other particulars relative to our operations and prospects. Agreeably to announcement, a General Meeting of the new society was held here on the 28th of June, as reported in our magazine for July, also forwarded to you. Lest, however, that should not reach you till after you receive this, I proceed to inform you that the Society was fully organized on that occasion, the officers appointed, and the whole plan put into the most effectual operation in our power, so that we have reason to hope that by the blessing of God upon our efforts, on both sides of the water, something will now be done by us as a denomination for the spiritual welfare of Canada. An encouraging circumstance occurred, in the appearance among us of Elder Winchell, as agent for the Upper Canada Missionary Society

* Inserted in the Magazine for August.

(of which we knew not the existence till after the return of our brother Gilmore from Britain.) His object was to ascertain the state of things among us, and the progress we had made; to report to us what had been done by the society which deputed him; and to ascertain whether a union of all our efforts could be made for the promotion of the common cause throughout the whole colony. This visit we could not avoid looking upon as a token for good: as it assured us that others of our denomination were alive to the importance of missionary exertions as well as ourselves. We learned also from brother Winchell's report that the prejudices against education which had prevailed extensively in the Upper Provinces, were fast subsiding, and a general interest showing itself in all directions for the employment of all practicable means for the propagation of the gospel in Canada. For further particulars I must refer you to the magazine. . . . At a late meeting of our Committee it was resolved that the Secretary be directed to write to our brethren in England, urging them, if possible, to send out at least six missionaries to occupy some of the most important town stations which have been lately visited, and which present very promising fields of labour to men of the right stamp. They must be men whose hearts are in their work, who can endure hardness, and bear labour, instruct the ignorant, confute the sophist, rebuke with authority, and yet win with love; and who will be instant in season and out of season, in the service of their Lord, and the salvation of souls; whose greatest pleasure would be activity, and their greatest reward success. Such would meet with a warm reception, and, we may hope, prove highly useful. Please to acknowledge this as soon as you have any thing to communicate, and believe me, with the cordial and Christian regards of our committee to yours,

Your affectionate friend and brother,
 NEWTON BOSWORTH,
 Corresponding Secretary.

P.S. Our friends in England would very much promote our prosperity by encouraging our magazine, and procuring subscribers for it—sending lists to me as soon as obtained. There is so small a portion of literature in this country that we sometimes doubt whether the work will stand long without British support. At all events, it would very much encourage us. For the same reason, essays, and suitable literary communications,

would be highly acceptable. We want a good memoir of Dr. Steadman. I hope the English Baptist Magazine will be regularly sent to us as published, with any other magazine or pamphlet that may be of use.

We are receiving letters from various parts of the colony (Upper and Lower Provinces) which assure us of the interest that is taken in our proceedings; and even offers of a few volumes of books have been made to us; so that, between affluent England and willing Canada, we shall get our Library at least supplied.

A letter from the Rev. John Gilmore, dated Clarence, July 25, narrates the following pleasing and encouraging instances of usefulness. After urging the request for a few generous and devoted men as missionaries from this country, Mr. Gilmore proceeds:—

Our French mission gives us great pleasure. I paid our brother and sister there a visit lately. Four who had been Catholics gave satisfactory proofs of conversion, were baptized, and the little church of six formed. Nine of us sat down to break bread. Eight more have given proof of being turned to God; some of whom I believe were baptized last week. Many more are under concern of soul. It may not be uninteresting to relate the conversion of one or two. About twenty-two years ago, a gentleman had put a bible into the hands of a woman whose name was L—. In the days of her youth she had been settled in the neighbourhood of Boston, had heard the gospel preached, but at the age of twenty came to Canada, lost all her serious impressions, entered into the Roman Catholic Church, and attended to all its ceremonies. She was often uneasy in mind, but still went on until she got this Bible. Its perusal discovered to her her guilt and sinfulness; her mind was filled with anguish; she prepared for grand confession, thinking that this would relieve her. When she approached the confession-box, she could not utter a word. She wept and sobbed, but could not speak. The priest, at length, said to her, "I absolve all your sins; go away." She left the place, and begun to reason with herself thus, "Can this be right? He has absolved my sins, and yet he does not know them, nor their aggravation. This is surely not the right way." She never after that went to the confession-box, from a conviction of its being wrong. She now read the Bible more frequently; seemed to value it, got copies of it for

her children, and urged them to read. Her mind was filled with the most bitter remorse for having brought up her children in the way she had. She understood, in some measure, the gospel; saw that men were pardoned for Jesus' sake, but considered herself an exception. She considered herself lost beyond the reach of salvation. She had been in this state about twenty years, when our brother Roussi began to preach the gospel. The preaching of our brother, and his conversation, were blessed of God to the illumination and conversion of her soul. An account of her brief history, and happy death, has been sent you, and therefore I need say no more. It is pleasing, however, to observe that about ten more, remotely or nearly related to her, have been converted to God. . . . A few words on the conversion of C——; a man of most vicious habits, an abandoned drunkard, but whom God, in much mercy, has reclaimed. He told me that it was his firm conviction that the priest could damn him or save him. When he told me this, I said, "How is it then that your people will come and hear the gospel, against the threatenings of the priest?" He replied, with great simplicity, "Ah, Monsieur, c'est de Dieu!" (Oh, Sir, it is from God.) A minister asked him one day if he had a Bible; he said, "No;" "Buy one," said the minister, "or if you cannot buy, I'll give you one." "No, Sir, if I have one, I must pay for it, but I have no money." He said this, he told me, as he did not want to have one. The minister said to him, "Well now, work for one, you are a shoemaker, make me a pair of shoes, and receive a Bible as part payment." He consented; took the Bible home, but seldom looked at it. One day, however, he took up the New Testament, and read Acts x. 25, 26. "Stand up, I myself also am a man." "What, did Peter say this! Then I am determined no longer to bow down to our priest," &c. This made him resolve never to go to confession; indeed, loosened his attachment to the Roman Catholic Church. He used to go sometimes to hear sermon, but cared nothing about religion. He also allowed his children to go to Sunday-school. His little girl had got "Little Henry and his Bearer" to read. She had been much pleased with it, and begged her father to read it. He said, "Oh, it is for you, it is not for me." He thought it beneath him to read such a book. The girl insisted on it. He, to please her, consented; begun to read; it filled him with deep distress, and

made him weep like a child, "Ah," he said, "if little Henry was such a sinner, what must I be!" His soul was oppressed with a sense of guilt. He began to read the Bible, and saw that he must be damned. He went to bed, laid his face on the pillow, and prayed the most of the night. He could repeat none of the prayers he had previously learned; he could only say, "Lord, have mercy on my soul." "About midnight," he says, "I felt as if standing on a narrow plank; a mist rose, and I thought I saw the damned in hell; and I was falling into it. At this moment thoughts of Jesus that died for sinners came into my mind. He appeared with his arms spread wide, ready to save me. My mind was immediately relieved; and from that time forward I have been able to rejoice in God my Saviour. It is now about five years ago."

From the above extracts it will be seen that, while our brethren in Canada have been cheered by the aid rendered them from Britain, we have also every encouragement to continue that assistance. We beg to remind our friends that though the donations to this cause have been liberal, the number of annual subscribers is yet very limited, and must be considerably increased in order to afford our countrymen in the Canadian provinces the help which their circumstances render so needful. We would affectionately and earnestly request our respected brethren in the ministry to take the cause into their kind consideration, and commend it to the attention of their people. Many of them might, perhaps, without much difficulty, obtain occasional collections, or permanent subscriptions, by which this mission would be essentially assisted, and great good, through the divine blessing, result. In connexion with the intended Theological Institution, a good Library will of course be indispensable; and though several contributions of books have been made, many more will yet be required. Perhaps some friends who have not yet done so may be induced to give donations expressly for this object. We remark, with great pleasure, the publication of a magazine by our brethren in Canada, and hope that their appeal to their friends in Britain on its behalf will be liberally responded to.

DOMESTIC.

DUBLIN.

On passing through Dublin during the last month, I was privileged to spend a

sabbath with the Baptist church there, under the pastoral care of the Rev. J. Ford. I was gratified to find that the friends in that populous city were strenuously endeavouring to raise the needful funds towards erecting a new place of worship. They appear to have done what they could, and have procured a suitable piece of land for the purpose, but have not sufficient funds. May I beg the favour of the insertion of this fact in your next number. The importance of strengthening the evangelical interest in Dublin must be acknowledged by all who are concerned for the evangelization of Ireland. I hope, therefore, that contributions in aid of so desirable an object, and earnest prayers for the prosperity of the church there, will be made by many of the active and devoted friends of the Saviour in England.

W. W. E.

BAPTIST BUILDING FUND.

On Tuesday, July the 11th, 1837, the Annual Meeting of the Baptist Building Fund was held in Devonshire Square Meeting-house; when Joseph Fletcher, Esq., of Tottenham, took the chair. The Rev. T. Griffin opened the meeting with prayer.

The report contained, amongst other points of interest, the announcement of societies formed on the same principle, and for the same object, in Suffolk and Norfolk, and also in the southern association for Hampshire. In Glamorganshire, the brethren have prosecuted their design, with great vigour, to remove the whole of their incumbance, while the general feeling in favour of the society has greatly advanced.

The following resolutions were unanimously passed by the meeting:—

1. That the report now read be adopted, printed, and circulated, under the direction of the gentlemen who shall constitute the officers and committee for the next year.

2. That the cases in the list now presented be relieved, with the respective sums recommended by the committee, as soon as the treasurer has sufficient funds in his hands for that purpose.

3. That the thanks of this meeting be especially presented to Stephen Marshall, Esq., for his services as sub-treasurer of this society; and that while this meeting regrets the necessity which compels him to decline that office, they entertain the highest gratification in being assured of his continued interest in the welfare of the society.

4. That this meeting desires to express its high gratification at the information communicated by the Glamorganshire, Suffolk and Norfolk, and Southern Associations, of the establishment of building funds within those districts, and trusts that these examples will be speedily followed by the remaining associations throughout the country.

5. That this meeting, fully approving the measures adopted for the purpose of canvassing the churches in London, requests the committee to continue that effort, by furnishing a concise statistical account of the society since its commencement, including the present necessities of the denomination, to be used by the deputation in forwarding their object.

6. That the thanks of this meeting be presented to the deacons and church, meeting in Devonshire Square, for the kind accommodation afforded by them on the present occasion.

7. That the thanks of this meeting be presented to the Rev. Charles Stovel, secretary, for his zealous and unremitting efforts in the service of this society.

8. That the thanks of this meeting be presented to Joseph Fletcher, Esq., treasurer, for his kindness in presiding on the present, and all other occasions.

The following gentlemen addressed the meeting: the Rev. Thomas Griffin, of Hitchin; James Hargreaves, of Waltham Abbey; Charles Stovel, Joseph Davis, Samuel Green, W. B. Bowes, S. Hewlett, and Christopher Woollacott, of London; and Thomas Bignold, and John Danford, Esqs., and others.

The following cases have been assisted, during the past year:—

Llanidloes.....	Montgomery.....	£50
Ipswich (Dairy Lane).....	Suffolk.....	60
Bexley Heath.....	Kent.....	40
Dinas Colliery.....	Glamorgan.....	35
Market Street.....	Herts.....	55
Wen.....	Salop.....	60
Brecon (Welsh church).....	Brecon.....	40
Steventon.....	Beds.....	25
Preston.....	Lancaster.....	50
Halstead.....	Essex.....	60
Phillips Norton.....	Somerset.....	25
Knutsford.....	Cheshire.....	80
Llansamlet.....	Glamorgan.....	30
Moreton Pinkney.....	Northampton.....	25

From the above list, it will appear that fourteen churches have received £635 since June last.

The following sums have been voted, as soon as supplies are obtained:—

Somersham.....	Suffolk.....	£10
Bury St. Edmunds.....	Suffolk.....	80
Thorverton.....	Devon.....	40
St. Austell.....	Corwall.....	50

Beverley	York	60
Wincanton	Somerset	40
Llwyngwril	Merioneth	35
Ickford	Bucks	20
Sutton in Craven	York	20
Halifax	York	50
Llanfair Caereinion	Montgomery	30
Ashdon	Essex	30
Newick	Sussex	30
Long Parish	Hants	30
Maes-y-berllan	Brecon	40

Winks, Mr. J. F., Leicester	0 10 0
Woodrow, Mr. G., Old Kent Road ..	0 10 0

On Lord's-day evening, July the 16th, the Annual Sermon was preached for the society, in Little Prescott Street Meeting-house, by the Rev. C. Stovel; when the attendance and collection were larger than on former occasions.

Perhaps you will permit me to add, that the sums hitherto given and promised, are scarcely sufficient to pay for the ground; and that it is exceedingly important to erect the vestry and school-room at least before winter; but for this the funds are wanted. The congregation worshipping on the ground is large, and truly interesting: and a Christian Instruction Society has been established, the first formed in the open air, which promises great usefulness. I have gratefully to acknowledge several invitations to pay visits both in town and country, and have been promised contributions as the result; but it will be seen that personal applications are impracticable.

BUNYAN CHAPEL, GREENWICH.
To the Editor of the Baptist Magazine.

MY DEAR SIR,

Allow me, through your medium, to acknowledge the following contributions, in addition to the sum of 17*l.* 14*s.* 10*d.* reported in your number for June:

I trust that our appeal will be promptly and liberally responded to.

Truly yours,

JOSEPH BELCHER.

6, Union Place, Blackheath Road,
Greenwich, Sept. 20, 1837.

	£	s.	d.
Alresford, collected by a Friend at..	1	1	9
Aris, Mr., Croydon	1	1	0
Belmore, Miss, Blackheath Road ..	1	0	0
Binney, Rev. T., Weigh-house	0	10	0
Cason, Mr. W., Eye	1	0	0
Cobb, F. W. Esq., Margate	1	0	0
Collyer, Rev. W. B., D.D. LL.D., Peckham, by the hands of	5	0	0
Cotman, Mr. R. S., Blackheath Hill	1	0	0
Crambrook, Miss, Chelsea, collected by	1	0	0
Dare, Mr., Greenwich	2	0	0
D. F. T., by Rev. John Dyer	1	0	0
Eckett, R. Esq., London	1	0	0
Edmett, Mr. G., Maidstone	0	10	0
Edwards, J. Esq., Lyme	1	1	0
Evans, Mr. J. Holborn Hill	1	0	0
F. H., Greenwich	1	0	0
Flint, Mr. R. F., Canterbury	0	10	0
Friend, a, Camberwell	0	10	0
Friend, a, Stratford-on-Avon	1	0	0
Hammersmith, Baptist Friends at ..	2	3	0
Hitchin, young Friends in Mr. Con- der's family	0	12	6
Hoare, Mr. J., Deptford	1	0	0
Hunt, Rev. J., Brixton Hill	1	1	0
Jones, W. Esq., Greenwich	0	10	6
Millard, P. Esq., Bishopsgate Street.	2	2	0
Paxon, W. Esq., Gray's Inn Lane ..	2	2	0
Pledge, Rev. D., Margate	0	10	0
Pledge, Mr. R., Croydon	1	1	0
R. S., by Mr. Wightman	0	10	0
Russell, Mr. J., Deptford	1	0	0
Russell, Rev. T. M.A., Enfield	2	0	0
Rybot, Mr., Margate	0	10	0
Saunders, Mr. J. E., Upper Thames Street	1	1	0
Savill, Mr. T. C., 107, St. Martin's Lane	5	5	0
Shipman, Thomas, Esq., Greenwich	10	0	0
Starrevant, T. S. Esq., Hackney Road	1	0	0
Sturton, W. Esq., Greenwich	1	1	0
Temple, Rev. E., Rochford	0	10	0
Thomas, Miss, Lydney, collected by Wall, J. Esq., Bromley	1	0	0
Watkins, Mr. C., Chelsea	0	10	0
Wells, Miss, St. Albans, collected by Mr. Charles Geard, 10 <i>s.</i> —sums un- der 10 <i>s.</i> £1. 13 <i>s.</i>	2	3	0

ASSOCIATIONS.

SCOTCH BAPTIST ASSOCIATION.

On Wednesday, the 9th of August, the third annual meeting of this association was held at Dunfermline, unexpected circumstances having prevented it from being held in Kirkaldy. In the morning the brethren on the spot and friends from a distance met together for prayer. In the forenoon, at 11 o'clock, they assembled a second time, when brother Paterson, of Glasgow, preached from 1 Thess. i. 8. In the afternoon the brethren came together again, and the letters from the churches were read, and other business of the association attended to. It was then agreed that the circular letter on "The Influence of the Spirit in the Conversion of Sinners," prepared by brother Aikenhead, be adopted and printed, that the next Circular Letter be on "The Duty and Necessity of Individual Exertion in extending the Kingdom of Christ;" that brother Campbell, of Dunfermline, be requested to draw it up; that the next meeting be at Kirkaldy, and that brother Innes preach on the occasion. In the evening the friends met and drank tea together, when several animating addresses were delivered; brethren Innes, of Edinburgh, A. Arthur, of Kirkaldy, and Macmillan, of Sterling, spoke on Christian union; brother Aikenhead, of Kirkaldy, on the best means of promoting the spiritual interests of the young; and brethren Paterson, of Glas-

gow, and Arthur and Kirk, of Dunfermline, on permanent and universal peace. The utmost harmony and love prevailed throughout the proceedings of the day; and though, by death and other causes, the clear increase during the year has not been great, the most cheering results are hoped for in future from the influence of the association.

GLAMORGANSHIRE.

This association was held at Neath, June the 13th and 14th, 1837.

Met at six Wednesday evening, brother W. Williams, Paran, prayed; and brethren R. William, Lancarvan, and T. Morris, Pontypool, preached from Psal. xl. 7, 8, 2 Tim. i. 10. Thursday Morning at six, brother M. Evans, Caerphilly, prayed; and brethren J. Jones, Bristol, and M. James, Rumney, preached from Hab. iii. 17, Heb. ix. 22. At ten, brother T. Griffiths, Neath, (Indep.) prayed; and brethren W. Thomas, Newport, W. Jones, Cardiff, (English), and D. Saunders, Merthyr, preached from Psal. xc. 1, 2, Psal. xxxvii. 39, Matt. xxiv. 14. At two, brother T. Hopkins, Llwyni, prayed; and brethren J. Evans (late of Holywell), D. Davies, Swansea (English), and J. Jenkins, Hengoed, preached from 1 Cor. xv. 24—28, Rev. xiv. 4, Acts xx. 28. At six, brother J. Jones, Bristol, prayed; and brethren D. Jones, Cardiff, and J. James, Bridgend, preached from Psal. cxxxviii. 6, Isaiah iv. 5, and concluded the association. The following resolutions, with others of a more local character, were adopted.

That the letter on *Religious Progress*, written by brother W. Jones, Cardiff, be approved and sent to the churches.

That brother D. Saunders, Merthyr, be requested to prepare a letter for the next association.

That the want of prosperity, and the low state of true religion in this county, call loudly on us to humble ourselves before God because of our sins, and to seek, by earnest and unceasing prayer, the out-pouring of the Holy Spirit in its convincing and sanctifying influences for our revival, and for the extension of the kingdom of Christ among us, and to cause us to be more zealous in co-operation, and to use all the means at hand for reviving and extending Sunday schools, and the worship of God more generally in our neighbourhood.

That the third resolution inserted in the last year's letter be renewed this

year,* with a desire that it might make a deeper impression on the churches, and that it might be brought soon to practice: and if a member be more than six months with a distant church in communion, that it is more regular for such a member to write, or the church with which he resides, to write for a letter of dismission, and be a full member in the place where he remains, so that the list of all the members may be completed by the next association.

That this association contemplate the existence of Slavery in America with deep concern, and sympathize with the American abolitionists in the difficulties with which they have to contend, and feel it to be their duty to bear them on their hearts at the throne of grace until the victory be achieved by truth and justice over oppression and injustice, in the liberation of our fellow-men from their present bondage.

THE CHANGES.

Increase by

Baptism	109
Restoration	66
Letters	59
	— 234

Decrease by

Exclusion	115
Death	90
Letters	47
	— 252

Decrease 18

Collected at the association for the Baptist Home Mission, £5 10s. 6d.

The next association will be held at Carmel, Newbridge, the third Wednesday and Thursday in June, 1838, conference to commence at 2 o'clock precisely.

DAVID SAUNDERS, *Moderator*.
JOHN JAMES, *Secretary*.

ESSEX.

The general meeting of this association, was held at Rayleigh, May 16 and 17, 1837.

Tuesday evening, half-past six, brother Humphries preached from Mal. iii. 10. Wednesday morning, half-past six o'clock till eight, a solemn fervent prayer-meeting, an unction from the *Holy One* was mercifully granted; half-

* That the churches earnestly consider the difference between letters of recommendation and dismission for members; and when a member remains for years or months with a distant church, it is more consistent for him to be a full member there: and we exhort all to be ready to ask for and give dismission.

past ten, after prayer by brother Garrington, the letters from the churches were read; brother Fletcher of Southend, prayed; brother Wilkinson preached from Isa. liv. 5, last clause.

Brother Pilkington, after expressing his gratitude to the Lord for his grace in upholding him during the last forty years, closed the meeting with prayer.

The following resolutions were passed unanimously:—

1. That the minutes of the last meeting be read and confirmed.

2. That the circular letter, on the duties and privileges of church members, prepared by brother Pilkington, be adopted and printed.

3. That the subject of the next circular letter be, *The Importance of Unity among Christians*; and that brother Wilkinson be requested to prepare it.

4. That £1 10s. be granted to the church at Thorpe, towards the rent of the house used for preaching at Tendering; £2 to brother Clark, of Great Oakley; £2 10s. to brother Garrington, towards the rent of the place at Althorne; £9 10s for rent of the place at Tillingham.

5. That brother Pilkington be requested to correspond with the secretary of the Baptist Home Mission respecting Tillingham.

6 That the next annual meeting be held at Earls Colne. on the third Tuesday and Wednesday in May, 1838; and that the brethren Wilkinson and Umphries be the preachers. In case of failure, brothers Garrington and Pilkington. Put up at the Lion.

7. That the thanks of this association be given to brother Humphries, Secretary, and to brother Salmon, Treasurer, for their past services; and that they be requested to continue them for the ensuing year.

N.B. That a petition from the church and congregation at Tillingham, signed by above fifty persons, was presented to the meeting, praying the association to take their case under consideration, and afford them advice and aid; as the place of worship is liable to be sold, and the church scattered.

CHAPEL OPENED.

BIDEFORD, DEVON.

On Wednesday, August 9th, 1837, the foundation-stone of a new Baptist chapel was laid in the town of Bideford, Devon, in the presence of a large assembly. Brother King, of Lovacott, prayed;

when brother Pulsford, of Torrington, laid the stone, and read the eighty-fourth Psalm, and the sixty-second chapter of Isaiah, and prayed; brother Shepherd, of Tavistock, gave an address; and brother Veysey, of Torrington, concluded with prayer.

The origin of this cause may be traced to a visit of the late Opie Smith, Esq., of Bath, and the Rev. C. Sharp, of Bradninch, in 1813; from which time the people were favoured with occasional preaching, in an upper room. In 1828, a small building was taken at a yearly rent, and fitted up as a chapel; in which many souls were born again, under the preaching of the word. But our friends have had to struggle with numerous difficulties: the want of a regular ministry, the removal of many members, and efficient supporters of the cause, to various parts of the country, and by emigration to America, the place of worship being by far too small, and very badly situated, often made our poor friends ready to faint, and cry, "All these things are against us." In January last, Mr. J. H. Osborn was invited to occupy this station; which he has done with pleasing prospects of success, his ministry being much approved: the great and pressing necessity of erecting a Baptist chapel in this town, which has been long felt, became more and more apparent. At length, a piece of freehold land has been purchased, situated in the centre of the town; and the erection of a chapel, about fifty feet by forty, with a small vestry, has commenced. The whole cost will be about £600; towards which the poor people are doing what they can; and earnestly entreat the liberal assistance of the friends of the Redeemer.

I cannot express the gratitude I feel, that this good work has at last commenced. With the greatest ardour, I entreat every church to assist in this most desirable work. I say to every friend that I meet in any county, city, town, or village, "Help, O help this urgent pressing case!"

THOMAS PULSFORD.

Torrington.

Donations and subscriptions will be received by R. Dyer, National Provincial Bank of England, Bideford.

SHORTWOOD, GLOUCESTERSHIRE.

On Monday, August the 7th, 1837, the foundation-stone of a new meeting-house, for the use of the church and congregation assembling at this place

was laid. On which occasion, the audience, consisting of 1,200 or 1,500 persons, was addressed by Mr. John Heskins, a deacon of the church, and great grandson of William Harding, who, in the year 1707, opened his house for prayer to the individuals who, with others, thirteen persons in all, formed the church on this spot in the year 1715; by Mr. S. E. Francis, also a deacon, and son of the venerable Benjamin Francis, pastor of the church during a period of forty-one years; by Mr. Abraham Marsh Flint, a grandson of Benjamin Francis, and son of Mr. Thomas Flint, who succeeded Mr. Francis in the pastorate, and died at Weymouth, October 31, 1819; and by Mr. T. F. Newman, the present pastor. Prayer was offered by Mr. Dunn, pastor of the church at Minchinhampton, and by Mr. Newman.

The new place, the walls of which entirely enclose the old house, will be ninety-two feet by fifty; about sixteen feet at one end fitted up as vestries, which, by sliding partitions, may be available during public service, when circumstances require it.

It is thought right to state, that the large majority of the people are very poor, so that the amount of subscriptions already promised is the result of a great but cheerful effort. There has been a general and hearty co-operation; all classes, according to their means, having simultaneously come forward to aid the undertaking. Many, who are in circumstances too depressed to allow them the gratification of furnishing pecuniary help, have given, or are prepared to give, their labour gratuitously, and add their prayers to their exertions. Such a beginning supplies the promise of a successful and happy termination to the work. But it is certain, that the outlay will exceed our means; so that if the friends of Sion, not connected with ourselves, should feel disposed to assist us, such aid will be most acceptable. It will not be possible for our minister extensively to solicit subscriptions in person; nor do we conceive that such a step would be approved by those friends whose love to the cause of the Redeemer, and whose sympathy with a poor and numerous body of their fellow-Christians, may dispose them to aid and cheer us onward in our work. To the operation of sacred heaven-born principle we confidently appeal, only observing that while the generosity of our friends will lay us under a welcome obligation, the promptitude of their

generosity will add to the weight of that obligation.

N.B. Those friends who are disposed to assist us, may address their letters to J. Heskins, Nailsworth, near Chalford, Gloucestershire.

ORDINATIONS, &c.

MILFORD, HANTS.

June 28, the Rev. Francis Wills was set apart to the pastoral office over the Baptist church at Milford, near Lymington, lately under the superintendence of the Rev. T. Turquand.

Brother Belgin, of Poole, read a portion of the Scriptures, and prayed; brother Draper, of Southampton, stated the nature of a church of Christ; brother Yarnold, of Romsey, asked the usual questions, and received the confession of faith; brother Adams, of East End, offered the ordination prayer; the Rev. J. H. Evans, of London, gave the charge to the pastor, from 1 Tim. iv. 16; and brother Burt, of Bewley, closed the protracted, but delightful services of the morning with prayer.

In the evening, brother J. H. Evans read and prayed; brother Millard, of Lymington, addressed the members of the church on their important duties; and brother Burkett, of Lockesley, closed the day with solemn prayer. The brethren Rutter, of Ashley, and Jones, of Sway, also engaged in the devotional exercises.

The hearts of the numerous assembly convened on this memorable occasion, seemed generally to be animated by an affectionate respect for the late excellent pastor of this church, whilst they earnestly prayed that a large portion of his spirit—and, above all, of the Spirit of Christ—might rest on his successor.

MIDDLETON-TEESDALE.

On Tuesday the 8th of August, Mr. B. C. Young, formerly under the tuition of Mr. Pryce, of Coate, Oxfordshire, was ordained pastor of the Baptist church at Middleton-Teesdale, Durban (formerly the charge of Mr. Roe, of the Baptist Home Missionary Society). The solemn services were introduced by reading, prayer, and an address on the constitution of a Christian church, by Mr. Harrison (Indep.), of Barnard Castle. Mr. Pengilly, of Newcastle, asked the usual questions of the church and minister. Mr. Foster, of Fursley, Yorkshire, offered the ordination prayer, with the imposition of hands. Mr. Pengilly

delivered the charge, founded on Acts xx. 24, and Mr. Foster preached to the people, on Phil. ii. 29. Mr. Joseph Angus (late of Edinburgh University) also preached in the evening, from Phil. ii. 14—16. Mr. Brame, of Forreast, and Mr. Snaith, of Braugh, assisted in the devotional exercises.

HUNSLET, LEEDS.

On the 6th and 8th of January last, a new Baptist chapel was opened for divine worship. Preachers, Rev. J. Acworth, A. M., president of Horton Academy; Rev. J. Aldis, Manchester; Rev. J. Yeadon, Horsforth; and the Rev. J. E. Giles, of Leeds.

On the 30th of June a church was formed of about twenty-nine members, most of whom had been dismissed for that purpose from the church in South Parade, Leeds. The Rev. J. E. Giles stated the principles and constitution of a Christian church, after which the people gave to each other the right hand of fellowship; when the Rev. J. Yeadon, late of Horsforth, was recognized as the pastor of the newly formed church. The Rev. J. Foster, of Farsley prayed for the blessing of God upon the union, and the Rev. J. Acworth addressed the members. The chapel is built in a very commodious place, situated in the midst of a dense and increasing population: and although the Baptistfriends in Leeds have exerted themselves greatly with a view of extending the cause of Christ, yet a very considerable debt remains upon the chapel, which is necessarily felt as a burden upon the infant cause. It doubtless would be a means of extending our denomination, were more of our large churches disposed to look out for suitable spots, and there make a determined stand in preaching the gospel of Christ.

STANHOPE STREET, LIVERPOOL.

On Lord's day, June the 25th, 1837, the Rev. William Roberts, late of Mold, was ordained pastor of the Welsh Baptist church, Stanhope Street, Liverpool. Public service commenced at ten o'clock, Brother J. Williams, A.M. Llannerchrugog, read the scriptures and prayed; brother H. Jones, Cefu-bychan, delivered an address on the nature of a New Testament church; the usual questions were asked by brother D. Jones, Liverpool; then the young minister briefly expressed his views of christianity, and the doctrines he intended to preach; when the church had unanimously given their assent to them, and signified their choice of him to be their pastor, brother

D. Jones, implored the divine blessing upon his ministry; brother J. Williams preached to the people, from Heb. i. 12.

At half-past two, P.M., having commenced by reading and prayer, the charges were given; that to the minister by brother J. Williams, 2 Tim. ii. 15, and that to the church by brother H. Jones, 1 Thes. v. 12, 13. May this young man be assisted by the divine blessing to realise those scenes of usefulness which his promising prospects have authorized his friends to anticipate.

LEAMINGTON, WARWICKSHIRE.

On Wednesday, August 16th, the ordination of Rev. D. J. East, late of Stepney College, as the pastor of the Baptist church, Leamington, Warwickshire, took place. The Rev. A. Pope, of Leamington, commenced the service, by reading from the Scriptures; Rev. J. Cubitt, of Stratford-upon-Avon, stated the nature of a Christian church; Rev. W. F. Percy, of Warwick, proposed the usual questions; Rev. F. Franklin, of Coventry, offered the ordination prayer; Rev. W. H. Murch, President of Stepney College, delivered the charge; and the Rev. T. Morgan, of Birmingham, preached to the people. The Rev. Messrs. J. Larwell, H. West, of Kenilworth, T. White, of Coventry, and J. Davis, of Daventry, took part in the engagements. On the evening of the same day, in celebration of the anniversary of the chapel, a sermon was preached by Rev. T. Swan, of Birmingham; and on the following Lord's day, two sermons were preached by the Rev. W. H. Murch. At the close of these latter services, collections were made towards paying the interest of £1,000 still remaining on the building.

GOODSHAW, ROSSENDALE.

On the 23rd of August, 1837, the Rev. A. Nichols, late of Kighley, Yorkshire, was publicly recognised as pastor of the church at Goodshaw, Rosendale, Lancashire. Mr. Edwards, of Bacup, delivered the introductory discourse; Mr. Crook, of Hebden Bridge, gave the charge to the minister; Mr. Foster, of Farsley, addressed the newly-chosen deacons; and Mr. Saunders, of Huworth, preached to the church. The attendance was very large, and the services were highly interesting. Mr. Nichols is greatly beloved by his people, and has entered on his labours with cheering prospects. The chapel is not a small one, but they want a larger to accommodate the congregation.

ASHFORD, KENT.

The Rev. Thomas Davies, late of Chenies, Bucks, having accepted an unanimous invitation to become the pastor of the Baptist church in this town, was publicly recognized on Wednesday, September 6. The Rev. W. Payne, of Eyethorne, commenced the morning service by reading the Scriptures and prayer; the Rev. J. M. Cramp, of St. Peters, delivered the introductory discourse, in which, referring to the nineteenth article of the Church of England, he clearly showed that the constitution and moral state of that church are so completely at variance with its own article and the word of God, that dissent is as sacred a duty and as binding on us as protestantism itself. The Rev. Thomas Cramp, of St. Peters, offered up a prayer for a divine blessing to rest on the minister and his new charge. The Rev. J. Davies of Princes Risborough, delivered to his brother a charge founded on 2 Cor. i. 5, 6, in which he expatiated at some length on the trials and consolations of the Christian minister. The Rev. W. Marsh (Indep.), of Hythe, concluded the service with prayer. In the evening the Rev. E. Davies, of Deal, read the scriptures and prayed; the Rev. J. P. Saffery, of Hastings, addressed the church and congregation, from Gal. iv. 14, in which, with great effect he showed the manner in which a Christian pastor should be received by the people committed to his care. The Rev. Mr. Hadlow, minister of the Countess of Huntingdon's chapel in the town, concluded the services of the day in prayer. The Baptist church at Ashford was formed in the year 1653. About ten years since the Rev. J. Payne, late of Ipswich, became the pastor, during whose pastorate a new chapel was erected which cost £1200, and is now completely out of debt. During the last two or three years, owing to the ill health of the pastor, the cause has been in a declining state: the present prospects are however very encouraging.

NOTICE.

The next anniversary of the auxiliary Baptist Missionary Society for Oxfordshire and places adjacent, is appointed to be held at Shipston-on-Stour, on Wednesday, October the 4th; when the Rev. Eustace Carey is expected to be present.

RECENT DEATHS.

JOHN FAWCETT, ESQ.

On the 13th of July, 1837, died, John

Fawcett, Esq., of Ewood Hall, near Halifax, Yorkshire. For more than half a century he had been a member of the Baptist church at Hebdenbridge, in the peace and prosperity of which he took a lively interest: he was very sincerely and deservedly beloved by his Christian brethren with whom he had been so long united, and for his memory they cherish the most affectionate regard. The health of the deceased had been for some time in a declining state, and from the nature of the complaint fearful apprehensions were entertained by his family and friends; he was, however, able to leave home with part of his family on a visit to Harrogate, from which place he returned on Monday evening, and died the Thursday morning following. In his life he had been eminently peaceful, and was calm and resigned in death. His kind conciliating disposition and affable deportment, endeared him to a large circle of friends who deplore the loss they have sustained in his removal. His remains were deposited in the family vault at Wainsgate, when the Rev. S. Whitewood, of Halifax, delivered an appropriate address. His death was afterwards improved by Mr. J. Crook, in the Baptist chapel at Hebdenbridge, to a very crowded audience, from Psalm lxxi. 17. In some future number a more extended account may be expected.

MR. JOSEPH HOWLETT.

Lately died at Sthetam, in the Isle of Ely, Joseph Howlett, aged thirty-seven years, the affectionate and zealous pastor of the Baptist church and congregation in that place.

MR. E. WILKINSON.

On the 11th instant, aged 44, after an illness of four days, Mr. Edward Wilkinson, of the firm of Wilkinson and Angus, coach makers, Newcastle-on-Tyne, and a member from its formation of the Baptist church, meeting in New Court in that town. In his youth he had devoted his heart to the Saviour, and having faithfully served the church of which he was a member, for upwards of ten years in the office of deacon, besides being extensively employed for a much longer period in the preaching of the gospel, he experienced those supports in the prospect of death which the Redeemer never fails to impart to his servants.

REV. THOMAS UPPADINE.

Died, at Hammersmith, on Lord's-day afternoon, Sept. 23rd, the Rev. Thomas Uppadine: having filled the pastoral office over the Baptist church in that place for thirty-four years.

IRISH CHRONICLE.

OCTOBER, 1837.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, Walworth ; Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street ; and Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington ; Messrs. MILLARD, Bishops-gate Street ; SANDERS, High Street, Bloomsbury ; LADBROKE & Co., Bankers, Bank Buildings ; BURLS & Co., Lothbury ; Rev. C. ANDERSON, Edinburgh ; Rev. Mr. INNES, Frederick Street, Edinburgh ; Rev. J. FORD, 1, Rathmines-road, Dublin ; Mr. J. HOPKINS, Bull Street, Birmingham ; Mr. J. H. ALLEN, Norwich ; and any Baptist Minister, in any of our principal towns.

THE following circular is being sent to the ministers and deacons of our several churches. We insert it here that, should the letter not have come to hand, our brethren may still be acquainted with our wants, and we earnestly entreat that it may be read. We tell a plain unvarnished tale—past experience makes us believe we shall not tell it in vain.

To the ministers and deacons of the Baptist church at————

Dear brethren,

Compelled to appeal for aid in promoting the gospel in Ireland, we turn, in the first place, to the churches of our own section of the kingdom of Christ. By them the Baptist Irish Society was instituted ; by them it has till now been supported. Ireland requires as much—nay, from the increased diffusion of education among her people, she requires more than ever, a vigorous, devoted, and persevering ministration of the word of life. Shall she have it ? You will not doubt that, in part at least, it devolves upon us to determine this question ; and when we consider, either what we have attempted during the last twenty-three years, or what, under God, we may effect towards the diffusion of the knowledge of Christ, we shall not hesitate to admit, that a deep and heavy responsibility lies upon us on behalf of that country. We have tried to promote the gospel there ; but our efforts are limited and crippled for want of funds. You have wished that our society more vigorously prosecuted its great work. We hope—though there is yet much room for improvement—that something has been done to meet this wish. We want to do more. Large districts, populous towns, mountains, valleys, and bogs teeming with human life, are open to the efforts of evangelical labourers ; and though the melancholy state of the immense multitude does not promise a large return for Christian exertion, no faithful and honest effort for their good can lose its blessed reward. We entreat you, brethren, enable us to send labourers into more of these interesting fields than we can as yet occupy.

Our report for 1836—7 will show you what we have been attempting to do. If the actual success be small, bear in mind, that all the success which may be realized cannot, from the peculiar condition of Ireland, be made to appear ; that a very little success, in saving souls, is much more than a counterbalance of the labour and expense bestowed—one soul is of more worth than the world ; and that were this success less than it has been, it were no very Christian thing to look with indifference on that account upon efforts made for the salvation of men. "Who hath despised the day of small things ?" The balance sheet of that report will show that our expenditure during the year greatly exceeded our income, and we are now under the necessity of stating that this deficiency has increased to nearly £600. When in difficulties we have never made our appeal in vain. We ask for aid now. Suffer us to entreat a public collection ; *one—we do not solicit more*—in your place of worship before the end of November. You may have already collected for us during the year, or you may be intending to do so before our report for

1857—8 closes; still we trust we may urge this request, since it is only by an extra effort that the conductors of the society's affairs can be relieved of their anxiety. May we beg you to make the collection without our incurring the expense of sending a deputation, and to remit either to the Rev. John Dyer at Fen Court, Fenchurch Street; to the Rev. Stephen Davis, 92, St. John Street Road, Islington; or to the secretary, whose address is given below.

A regular annual collection on behalf of this society, or a congregational auxiliary society among you, if you have not one already, may not, perhaps, be beyond your power, and we should thus be enabled to increase our efforts to an amount more nearly adequate to the necessities of Ireland. We can find the stations to occupy: the men to fill them God will give. Why should our mission to that country be less liberally supported than our missions to the heathen? One is as necessary as the other; and it is to be expected that God will, in his own time, make them equally successful.

Our present request, however, we would most respectfully urge on three grounds; first, our regular funds are increasing, so that we hope this extra appeal will not have to be repeated: secondly, besides increasing and better disposing of our ministering brethren whom we support in Ireland, we are augmenting that kind of labour, daily reading the Scriptures from cabin to cabin, which many well acquainted with the condition of the Irish deem most likely to succeed in making known the gospel; and, thirdly, though the efforts of our churches, both at home and abroad, are almost, if not quite, equal to their present resources—for Ireland we have done, like other Christian bodies, but very little. What is £2000 per annum; and this is above the average of our efforts, devoted to missionary work in a country so accessible, so deeply benighted, and so intimately associated with our own?

May we entreat you to reply, and favourably, to this request, and praying that grace, mercy, and peace from God our Father and the Lord Jesus Christ may be with you,

We are, dear brethren,
Yours in the fellowship of the gospel,
The Baptist Irish Society Committeee,
By their secretary,
SAMUEL GREEN.

Walworth, September 14, 1827.

From Mr. Smith, Clonmell, September 9, 1837.

We feel, my dear Sir, the cheering and beneficial influence of your visit to us, in company with your esteemed colleague, as the deputation of the Society. We are sure that we speak the honest sentiments of every agent when we express the conviction, that such an intercourse must materially serve the interests of the Society, both in its counsels at home, and in its agency here. Ireland requires to be known, that its wants may be appreciated, its resources developed, and its difficulties provided for. Your rapid survey must have afforded you, in a few weeks, more available information for the spiritual benefit of Ireland, than you could obtain from the best sources in as many years at home. We know the interest you felt, and the toil you sustained in that mission, and we are anxious to testify, and hope soon to prove by practical results in this station, that your interest was not felt or your toil endured in vain. We feel impressed particularly with your recommen-

dation, and shall strive to act up to it, that our efforts should be marked by greater independence—the independence of an agency untrammelled by human system, and dependent solely on divine power. The unhappy position of parties, as well religious as political, in this country, prostrates principle under the withering influence of worldly expediency and distrust of God. The fear of popish ascendancy leads even the best of men to advocate an establishment which they acknowledge to be unscriptural, and from whose principle they entirely dissent. Such has been the fault of the dissenters of Ireland, and to it may be ascribed their present low estate. They gain no credit for their better principles from the oppressed people because they themselves forego those principles, and appear in the odious light of extortioners making common cause with the endowed church. Could they be induced to free themselves from the fatal league which guarantees their existence only whilst they do not grow, we might hope to see the dissenting

interest, and our own denomination recover their healthfulness, and in time develop their energy. The difficulty is to enable them to stand alone; to meet this difficulty your Society offers its valuable aid; and it would be a noble achievement if by a liberal expenditure and carefully selected agency, it could infuse a healthy spirit into the few remaining Baptist churches, and be instrumental in "strengthening the things that are ready to die." Let the people once see religion in its native, unembarrassed, self-denying purity, seeking, not theirs but them, dependent, not on might nor power, but on the Spirit of the Lord of hosts, and we have the word of Him who cannot lie, that it shall prevail.

Mr. Bates, who has recently been exposed to considerable violence from a large mob collected during the recent excitement in county Sligo, writes to the Secretary from Temple-house, August 19, 1837.

My dear Sir,

In reference to Mrs. B. and myself, I esteem it a miracle that we were preserved, but more especially in reference to her. My watch in my waistcoat pocket was broken, my coat all up the back was torn to pieces, and my head in the front severely beaten, while stones were rapidly passing by us, yet through mercy Mrs. B. did not receive the slightest blow. I feel more in pain and sore this morning than I have yet felt, yet I trust by the blessing of my heavenly Father, that in a few weeks I shall be fit for work again. Truly I can now say, that no man "is saved by the multitude of an host," for "salvation belongeth to the Lord."

I esteem it a great mercy that I never felt angry with any of them from the first until now. I owe them nothing but love, and desire nothing so much as their conversion to God. Whatever political changes may do for them, nothing but the grace of God can soften their fierce countenance or unnerve their cruel arm. When I think what sufferings and persecutions the apostles endured, and how "they rejoiced that they were counted worthy to suffer shame for his name," I would wish to imbibe their spirit. Yet more especially the spirit of him "who endured the cross, despised the shame, and is now set down at the right hand of the throne of God." Ah, my brother, tell the followers of Jesus in England to pray for us that we may be faithful, and

fulfil the ministry which we have received from the Lord.

I think that many persons imagine popery is not so bad now as it formerly was, but I think that it is worse. It is true, that we do not see so much wickedness exhibited by her now, as we read of in the annals of her history, but this arises from the spread of divine light, which will not suffer such things to be done now as were practised in former ages of darkness and superstition. But the existence of divine light aggravates the sin of those who shut their eyes against it. Jesus says concerning the Jewish nation, "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin." So the preaching of the gospel to the papist church has given her an opportunity of rejecting it, which if persevered in, will fill up the measure of her iniquity, and then sink her in ruin. Surely we have learnt enough to know that popery *cannot* be changed. It is of the same nature as sin itself, which is "exceeding sinful;" hence the Scriptures have announced its total and universal destruction. It has a *restless* spirit, and when it gets *connivance* it presses for *toleration*, if that is attained it fights for *superiority*, and so never will rest until it has overturned every vestige of true religion.

I have learnt more of the abominations of popery these few last weeks than I have done in all my life before. Observation tells me that she watches with unslumbering jealousy every ray of divine light that would illuminate the darkness of her kingdom, whilst she frowns in the most indignant manner upon every person that would disturb the stability of her throne. When I think of the character of her priests, I must say, "With their tongues they have used deceit; the poison of asps is under their lips." And if I give you a picture of those persons who attend her communion, I should say, "their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known. There is no fear of God before their eyes."

A more recent letter informs the Committee that Mr. Bates is recovering from the effect of the blows.

DENNIS MULHERN, under date of August 12, writes

You will see from my journal for the month, that I have visited a few places in

the county Roscommon. In most of these places I met a very friendly reception, and obtained an attentive hearing. At French-park the clerk of the church sent out two persons to notice such of his neighbours as he suspected would attend, and in less than an hour about sixteen assembled in his own room. They begged that I would come again as soon as possible, and said that they expected then to have more to hear. From thence brother Brennan and I proceeded the same evening to Buck-hill, a village about seven miles northward, and as soon as the villagers heard of our arrival (though it was eight o'clock in the evening), nine or ten persons came to our lodging, to have certain passages of Scripture explained. They remained to eleven or twelve o'clock, and then departed with expressions of thankfulness for the information they had received. At eight next morning, agreeable to notice given the evening before, we went to a school-house in the neighbourhood to hold a meeting, and found some assembled, and more coming in. Brother Brennan commenced reading out of his Irish Testament, and continued till all were assembled—it was truly interesting to see them coming, many of them without shoes or stockings, and a cord tied round the waist supplying the want of suspenders or buttons on their clothes, with a

Testament or Bible under the arm of almost every one of them. There were about *forty-five* present, nearly all Roman Catholics. About nineteen months ago, when I resided at Gurteen, I was in the habit of visiting this place often, and at that time one young man, a Roman Catholic, named R—d, came out from the church of Rome, and professed the faith of the gospel, and I was happy to find that he has since continued to do so, and made considerable advancement in Christian knowledge. I know no other neighbourhood where the word of God is apparently gaining more ground than here.

Last Tuesday evening I had a very interesting meeting at Ballinaglough, in brother Monaghan's—fourteen present. One young woman, a Roman Catholic, who attended, has for some time past given evidence, that the gospel held out to her by brother M. has been brought home to her not in word only, but in the Spirit's power. I hope to visit this place as often as possible.

About twenty attended last Thursday evening at the school-house at Kilanumry, some of whom remained for a considerable time after the meeting was over for the purpose of holding a religious conversation, and manifested an anxious spirit of inquiry.

CONTRIBUTIONS.

From August 22 to September 19.

Kington, by Rev. Samuel Blackmore....	1	1	0	Weymouth.....	8	13	8	
Amersham, by Rev. John Statham.....	5	0	0	Mr. Collingwood, of Oxford.....	annual	1	1	0
A. A., by Rev. John Dyer.....	30	0	0	Sussex :				
A Friend, by Mr. Millard.....	1	1	0	Hailsham Missionary Associa-				
Jersey, by Mrs. Grey.....	1	9	0	tion, one-third, by Rev. Wil-				
Collected by Mr. Davis :				liam Davies.....	8	0	0	
Mr. James Warmington.....	annual	1	1	Lewes Missionary Association				
Collected at Downton.....	6	13	0	one-third, by Rev. J. M. Soule	8	7	0	
Salisbury.....	3	5	0	Uckfield Missionary Association,				
Romsay.....	3	12	6	motety, by Rev. J. H. Foster	3	3	3	
Lyme.....	7	10	10					
Bridport.....	1	0	0					
						10	10	3

An acceptable parcel of old clothes has also been received through the medium of Mr. Millard.

MISSIONARY HERALD.

CCXXVI.

OCTOBER, 1837.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

(Concluded from p. 421.)

English Church, Circular Road. The church in this place, owing, partly to the state of society in Calcutta, and partly to the constant fluctuations arising from death and removals to distant places, continues much the same as in years past. This very month, six members are leaving for different parts of the world. Of those left behind we may say, as was said of Gideon's army, "They are faint, yet pursuing." In their contributions to the support of the gospel, we think we may say, they have done what they could.

CHITPUR STATION.

The frequent indisposition of brother Ellis has prevented the discharge of his important engagements at this station to the extent which he wished, otherwise they have been continued much in the same course as last year.

Five native services have been held weekly, and the villages in the neighbourhood visited as often as circumstances would allow. About four thousand tracts have been distributed during the year; with thirty complete copies of the Bengali New Testament, and a large number of single gospels. Many of these have been given to personal applicants, and none until proof was given of the ability to read them. We have not yet been privileged to witness any saving effects produced by these words of truth and mercy, but trust they will prove like seed cast upon the waters, to be found after many days.

The *native Church* at this station has suffered from the death of two of its members, and the falling away of another through the love of money. It has not,

we regret to say, had any additions during the year. Two persons have been some time proposed for baptism, but a desire to exercise great care in receiving members has induced delay in admitting them.

The young man, mentioned in our last report, was forcibly taken from the station by his heathen relatives, who kept him in close confinement for several months. God has, however, mercifully made a way for his escape and return to Chitpur, where, brother Ellis remarks, the greatest consistency of conduct continues to show the sincerity of his attachment to the Saviour.

There have been several professed inquirers at the station during the year. Most of them, brother E. fears, were led by mere worldly interest, and finding themselves disappointed, they soon left the station. Of one family, brother E. hopes better things: they continue seriously to seek their soul's salvation.

The *Institution for the instruction of Hindu youths* in the English language, supported by funds raised by a few ladies in Calcutta, continues to give brother E. much pleasure. There have been in it upwards of two hundred and fifty youths during most part of the year. The progress of boys in the attainment of religious and general knowledge has been most satisfactory, and we should think equal to that of most boys of their age in a Christian country.

The *Christian Boys' Boarding School* has during the year contained from forty to forty-four pupils. Their general improvement is gratifying, and their conduct and character particularly so. "With one exception," says brother Ellis, "the youths of this institution, who were baptized, have maintained a consistent profession. The school continues to prove itself a very promising means of furnish-

ing native agents to preach and teach the glorious gospel of Jesus; but while I feel truly grateful for the kind assistance already given to it, I am deeply pained at the inadequacy of our means; even now we are two thousand rupees in arrear for the current expenses of the institution, besides which there are a number of Christian youths waiting for admission, whom we cannot receive till the friends of the Redeemer come forward and help us. Shall we plead in vain? I believe not. I trust that a Saviour's love and heathen misery will excite a spirit of benevolence which shall minister abundantly to the wants of this interesting and important institution, and enable us to impart its advantages to a much larger number than at present receive them." In the views and wishes of brother Ellis we fully concur, and sincerely hope that the institution which he so zealously superintends, and the prosperity of which he so anxiously desires, may have all that support which its usefulness and importance demand.

SIBPUR STATION.

At Sibpur, where brother George Pearce resides, the word of God has been preached to the *Heathen* frequently, and numerous tracts put into circulation; but from these efforts no conversions appear yet to be made. The professing *Christian congregation*, among whom brother P. stably labours, consists, including the girls of the boarding school, of about fifty persons. The dispensation of the word to them has not been without pleasing effect. Six have been baptized, and admitted to the church, and one restored to communion within the year. Some others, also, stand proposed for church-fellowship, in respect of whom there is reason to indulge the hope, that nearly all will be accepted. Among those who have been baptized, is the master of the boarding school, a young man of respectable abilities and attainments. His mind was first directed to the concerns of religion by the instructions received at the English school established some years ago near the native chapel in Calcutta, which was under the successive management of brethren Ellis and George Pearce. His connexion with the boarding school was, however, the means of maturing his views and feelings, and of leading him to profess himself the disciple of the Lord Jesus. The gradually increasing influence of divine truth upon his mind—the firm manner in which he has acted in respect to the attempts of his family to keep him

back—and the entire absence, as far as is known, of the operation of every worldly motive in his professing Christianity, lead us to regard him as one who has found mercy from the Lord, and who will become a real blessing to his benighted countrymen. A fuller account of this young man's conversion to Christianity, brother George Pearce has already transmitted to you.

The Christian Girls' Boarding School at this station, under the care of Mrs. G. P., continues to prosper. The present number of pupils is thirty-two, and there is a prospect of increase at the beginning of 1837. All the pupils are boarded and clothed, as well as educated. The diligence and capacity displayed in general by the children are most encouraging. Of the whole number there are but five who cannot read, and these have been in the school but a few months. At present there is a most pleasing concern evinced by several of the girls respecting the salvation of their souls, and some of these form the candidates for church fellowship before mentioned. To further and mature their impressions, they have been formed into a class, and meet brother P. separately from the rest of the scholars for spiritual instruction. It is pleasing to report, also, that the children are for the most part very obedient, and have been weaned from the use of evil language to which they were formerly accustomed, and to which, indeed, all heathen children are sadly addicted. Besides learning to read, write, &c. in their own language, the girls are taught spinning and needle-work, and the domestic duties in common use among the native population; so that there is only about an hour and a half in the middle of the day in which they are not engaged in some useful employment or other.

Lakyantipur and Khari.—With respect to the stations in and near these villages, which are under the care of brother G. Pearce, assisted by Mr. Demonte, a native preacher, and several catechists, we have intelligence both painful and pleasing to communicate. We regret to say, that the Khari church and congregation are not in so happy a condition as we could desire. A spirit of laxity has appeared among them, and sin also has not been wanting. It has been found necessary to separate some from the church, and withdraw from all intercourse with others of the congregation. We lament to say, also, that of late there have been no additions to the church, nor have there been (with one or two individual excep-

tions) any additions from the heathen to the congregation. We hope, through the mercy of God, a better state of things will soon succeed, and that we may have again to rejoice over this infant church, which has been in former years the cause of much hope and joy.

The state of things at Lakyantipur is more pleasing. The station has enjoyed more efficient superintendence than it was possible to bestow on Khári. For five months in the year the latter station, in consequence of the unhealthiness of the climate, and the exceeding difficulty of travelling hither, is necessarily left to the care of native brethren, who, while they have much that is praise-worthy, are not equal to the management of a considerable number of people just emerged from heathenism. As Lakyantipur is accessible all the year round, the pulpit has been almost regularly supplied on the Lord's-day by brethren G. Pearce or Demonte, while Mr. D. has also resided a considerable part of the time at the station. At the station, and in the district around, a hopeful spirit has appeared among the heathen, and no less than twenty families have forsaken idolatry and caste, and come under regular Christian instruction. Hence the congregation on the Lord's-day varies from 110 to 130 persons. The number of professing Christian people is much greater, but for want of means of conveyance they are not all able to attend at the same time, as the country in the rains is entirely flooded, and they have no means of communication from village to village except in canoes.

Six persons have been baptized, and added to the church at Lakyantipur, since the beginning of the year, and there are at present eight candidates for baptism, several of whom will in all probability be admitted to the church at brother Pearce's next visit. For three or four months past an inquiry meeting has been held at the chapel after the morning service, at which all who feel concerned for salvation are invited to attend, and those who attend are examined and instructed as the case may require.

It is gratifying to add, that a bountiful Providence has afforded the people here, and at Khári, a most abundant harvest—a blessing which the poor people at this station have not enjoyed for many years past. There are now therefore no cases, as there have been, of extreme want. All enjoy a supply, while some possess a comparative abundance. One pleasing fact must not be omitted here, as it shows that a spirit of sympathy and be-

nevolence has been brought into exercise. At the beginning of the year it was proposed to institute a monthly subscription, to assist in providing habitations for those of the native brethren who were destitute, and, although the subscriptions have not been paid every month, yet they have been supplied eight months out of the twelve, and, in consequence, nine houses are in course of erection. The Christian people, as well as the heathen, are quite astonished at what they have done; they now speak of the plan with great delight, and in future it will be a comparatively easy thing to supply an indigent family with a habitation.

The number of baptized native Christians in full fellowship of the church, at the different stations under brother G. Pearce's care, is fifty-four, and twelve candidates for baptism.

SALKEYA.

As to the English department, Mr. Thomas reports, on the whole, I have been pleased with the members, and have the happiness of being able to report that we have been united, and no difference exists, that I am aware of, to separate or alienate affection. But as to the work of grace in the congregation, I see no proofs; indeed, I have less hopes of those who have heretofore appeared hopeful than I had a year ago. Worldly business—and more especially a worldly mind—interferes, and chokes the word. In the native part I have had much more to encourage. I do hope some have not only been brought into the outward fold, but also to Christ, and to trust under the shadow of his wings. On the 10th April I baptized the Mogul; of him, however, I have not heard since he left to return to his own country. On the 14th August I baptized four persons—one Bhelu (who subsequently proved so bad a man, and has been excluded).* Another, Gaws Singh, formerly a Hindu Brahmun—a Guru, too, who never worked, but was supported by the gifts of others, or when at home, in part by landed property. The other two were females, Nancy, the wife of Mr. Sargood (a short account of whom was given two years ago in the Report of the Auxiliary Society), and her aged mother.

On the last Sabbath of the year I had the delightful duty to perform of baptizing two more persons; the mother-in-law of my native preacher, and Ram Kristna, a very interesting young man. The season was one of the most delightful I ever at-

* During the year another member has been excluded, and another restored.

tended. Brother G. Pearce began with singing and prayer in Bengali. He then gave an address in the same language, then sung again, after which Sujatali prayed. I then first invited the people about the door to come forward; then spoke a few words in English, and then addressed the audience in Hindustani. Ram Kristna then read partly, and partly spoke extemporarily, on the reason and grounds of his conduct, and urged the hearers to believe the gospel. I then spoke a little more, and administered the sacred rite. The place was filled with natives, all most orderly and attentive. Mr. Pearce gave out a verse of a hymn: again addressed the people, and closed the interesting services with prayer. Kashi (the native preacher) tells me that he has ever since had many persons visiting him, and that there is a greater degree of attention paid to the gospel message than has been at any previous period.

BAHAMAS.

Extract of a letter from Mr. Burton to Mr. Dyer, dated Nassau, July 8, 1837:—

“I am thankful to God for inclining the Committee to persevere in the intention to send a fourth missionary to the Bahamas. He is very greatly needed. The poor people all through the colony are entreating that preachers may visit them: and because there is no one to give bread in some places, some are administering poison. All the islands through the colony where there are Baptists, except Turks Islands and the Caicos islands (where brother Quant is stationed), are wishing me to visit them: but I cannot at present think it a duty to visit any of them, because I cannot see that it would be right to have New Providence destitute.

I am thankful to be able to say that though we have been passing through a night, there are now signs of day approaching in the church. There has been a considerable falling off during the last three months in every respect. Sin has come in like a flood. I trust, however, that now the Spirit of the Lord is raising up a standard against the enemy. The congregations are reviving: several members of the church are beginning to give themselves to active labours for bringing persons to hear the word. The Sabbath schools, too, I think are reviving. My fervent prayer is, that the set time to favour Zion may come, and that it may have arrived. My anxiety for native assistants

is great; and I do trust that the Lord will raise many of them up.

Mr. Burton then proceeds to mention various encouraging particulars respecting three individuals connected with his church, to whom he is giving daily instruction to qualify them for public usefulness; one of whom already is often engaged in preaching, and generally beloved by the people.

Mr. Leaver, whose designation at Hailsham was reported in our last number, has embarked, with his wife, on board the Neptune, Captain Hills, for New York, and sailed the 20th ult.

JAMAICA.

The intelligence from the various stations in Jamaica continues to be of an interesting and cheering character, although we regret to receive, mingled with these accounts, painful instances of oppression and wrong to some of the apprentices.

Mr. Gardner, in his last letter, dated June 11, mentions that thirty-four persons had been added to the church at East Queen-street, Kingston. He writes that he might have received many more on the occasion, but is anxious to see such fruits as shall fully convince him that the grace of God has taken possession of the heart.

A very interesting letter has been received from our young friend Mr. Reid, who has just commenced his missionary labours at *St. Jago and Hayes Savanna*. He has established classes for the instruction of young people, which are numerously attended. Mr. R. states that he finds the capacity of the negro mind in receiving and retaining instruction quite equal to those of Europeans, and that generally they highly appreciate the efforts made for their benefit. He is aided in his labours by an interesting and promising coloured boy, whom he intends to send to Mr. Whitehorne for instruction in the British system, so that he may be prepared to take charge of one of the schools. There are 400 members at the Hayes Savannah

church, and 71 persons have been baptized since his residence among them.

Mr. Burchell, at *Montgo Bay*, is actively engaged in establishing schools to meet the pressing desires of the negroes for instruction. His new chapel is nearly completed;* and the attendance is very good and pleasing.

Mr. Oughton, who occupies *Gurney's Mount* and *Fletcher's Grove* stations, has lately sent a gratifying account of their present state. He is desirous of establishing public schools at both stations. At *Gurney's Mount*, he states, there is a population of about 5000 apprentices within a circuit of three miles, and no other school within $7\frac{1}{2}$ miles of the station. The people are beginning to appreciate the advantages of education, and press him much to establish a school, which both the present condition and future prospects of the negroes render most desirable. At *Fletcher's Grove* three acres of ground for a school have been purchased, and a teacher is already employed. The thirst for knowledge here, Mr. O. observes, is not only great but increasing. Persons of all ages desire it; and it is delightful to see them hasten to the chapels and schools with their testament in one hand, and a spelling-book in the other.

* In our number for February we published, as an act of justice to Mr. Burchell, a statement which he had forwarded to show how utterly groundless was the insinuation that he had been extravagant in the erection of his new chapel. Among other buildings alluded to in that article, he mentions the Moravian premises at *Irving Hill*, and he has learnt that some friends of the Moravian Society in this country have so far mistaken his expressions, as to suppose his statement was that the mere chapel at *Irving Hill* cost £400 sterling! A little more attention would have discovered that Mr. B., in reference to all the sums there specified, gives the amount, as all Jamaica people do, in currency, and not in sterling money. He uses, moreover, the term 'premises at *Irving Hill*,' which comprise, it appears, several other buildings in connexion with the chapel, just as the vestry, baptistry, surrounding walls and fence, are included in his own estimate of the expense at *Montgo Bay*. We add this note at the particular request of our worthy brother; who would deeply regret if, while refuting an ungenerous slander against himself, he should be supposed intending to convey any imputation on the proceedings of his Christian brethren.

Mr. Hutchins, at *Savanna-la-Mar*, has received the box of fancy articles sent him by friends in Ipswich, and states they proved exceedingly acceptable. He also is desirous of encouraging the establishment of schools as absolutely required to prepare the apprentices for entire freedom. Mr. H. mentions the meetings of several young men for prayer and reading the Scriptures, and hopes much good will result from their future efforts.

Mr. Knibb has communicated an interesting account of the opening of his new chapel at *Falmouth*. Long previous to the dawn of day the streets and avenues of the town were lined with neatly clad apprentices and others from the country, repairing to the spot hallowed and endeared to them by the recollection of by-gone days. At six o'clock, A. M., the services commenced, and the chapel was literally crammed. Prayer was offered by Messrs. Dexter and Clark, after which Mr. Abbott delivered an address suited to the occasion, the tendency of which was to lead his auditory from a review of the gracious dispensations of Jehovah towards them, to let their glorying be in the Lord alone.

"At nine o'clock the children belonging to Mr. Knibb's congregation, amounting to at least 2000, many of whom, owing to the crowded state of the chapel, and the rush made to the doors by the anxious multitude without, were unable to gain admittance, were addressed by Mr. Dendy in a style so affectionate and impressive, as evinced his deep interest in their present and eternal welfare. With the hope of giving satisfaction to those who were unavoidably beyond the reach of any one man's voice, the Lancasterian School Room was thrown open, and immediately filled with persons who were addressed by Mr. Dexter. This additional accommodation being found quite inadequate for the forenoon service, Mr. Knibb applied to the magistrates for the use of the Court House, and his request having been promptly and kindly granted, this spacious building, including the piazzas and passages, was speedily crowded to excess—three congregations were formed, and respectively addressed by Messrs. Dendy, Dexter, and Ward. Some little delay, in the commencement of the service appointed to be

held in the new chapel at 10 o'clock, was occasioned by these unexpected arrangements, but about 11 Mr. Abbott read the Scriptures and engaged in prayer, and Mr. Vine (independent minister) preached a truly excellent sermon from Zech. vi. 13. While Mr. Vine was preaching in the new chapel, Mr. Clark preached in the School-room, and Mr. Abbott under a shed and tent at Mr. R. Brown's, to some hundreds who were unable to find a place in either of the above-mentioned buildings. Thus, at the same moment, no less than six ministers were breaking the bread of life to the several branches of the same congregation in different parts of the town. To the inhabitants, the appearance and decorous behaviour of so large a mass of persons of all ages and colours was perfectly astonishing, and to the ministers engaged must have been truly exhilarating. It was a time they had long wished to see, and it cannot be questioned that their brightest anticipations of a joyous day were then realized. At the close of the several services of the forenoon, at which it is computed that not less than 6000 persons were present, a considerable portion of those who are not members of the church, quietly returned to their houses, and at 3, P. M., the ordinance of the Lord's Supper was administered. Messrs. Oughton and Dexter addressed the communicants, and each of the other ministers present took a part in the service. Mr. Oughton, in the absence of Mr. Burchell, who was prevented from being present by circumstances beyond his control, preached a most animating sermon at 7, P. M., to a large and respectable audience, from Heb. iv. 1, and thus terminated the services of a day, which will be remembered by thousands with feelings of gratitude and holy joy to the latest period of their existence. The collections and donations received during the day toward liquidating the debt on the chapel, including several from friends to the cause, unconnected with the congregation, but resident in the town, amounted to £889 currency, and this has since been made up to £900."

Mr. Dendy is anxiously endeavouring to procure the establishment of a public school at *Salter's Hill*, and gives a pleasing account of the efforts of the apprentices to aid him in the undertaking. Mr. Dendy has been holding a series of revival meetings during the first eight days of July, and enjoyed the company and co-operation of his brethren, Knibb, Dexter, Clark, and Ward, on the occasion. The meetings were

numerously attended, and the results highly gratifying. Eighty-three persons have been baptized at Bethlephil, and added to the church there. Among those present at the opening of the chapel at Bethlephil, was an interesting young man, formerly a bookkeeper on one of the estates, to whom Mr. Knibb's sermon was blessed. He has since relinquished all his former sinful practices, and a lucrative situation; and is now engaged as the conductor of a public school in one of the large towns of the island.

Mr. Clark, of *Brown's Town*, is making further efforts to free the chapel there from its remaining debt. As a pleasing proof of the increasing interest of the people in the religious advantages they enjoy, they are contributing, according to their ability, for the accomplishment of this purpose; and, moreover, are exceedingly desirous of entirely supporting him, and of having also a schoolmaster to be wholly occupied in imparting a sound religious education to their children. Mr. Clark is making the necessary preparations for a school-house at *Upper Dry Harbour*, where, he states, the people are exceedingly anxious to have the means of education for their offspring. He has a young man of colour in his church, who has lately purchased his freedom, and is fitted to undertake the charge of the school.

Mr. Clarke, of Jericho, states that a piece of land of seven acres in extent has just been presented to the Society by a friend to the Mission, and as it is in a densely-populated and neglected neighbourhood, where there is a wide and hopeful prospect of usefulness, he intends to erect a cheap place of worship and school-house on the spot. There is a flourishing school at *Lucky Valley* under the management of an intelligent young woman of colour; and another young person is now under the instruction of Mr. Phillippo, in preparation for the charge of the otherschool. Mr. C. adverts to the remarkable case of the very aged woman who was baptized some time ago.

"This letter will not allow room for her history, but D. V. J shall furnish as

much of it as I can at an early period ; and, if possible, get sight of the estates' book, in which I have been told the death of her brother is recorded ; which would, I think, either correct or corroborate her great age. I shall get some one, if possible, to take her likeness, and send it you. Her name is Maria Ricketts ; she is a Creole, and an apprentice to a property called "Lemon Ridge," in the "Bove Rocks" district. Her teeth have for a long time all gone ; her body is a little bent, but her face is not so wrinkled as might be supposed. She walks, with a long staff in her hand, with surprising agility ; and even attempts a sort of run for a few paces when she first sees me. After her first feeling is over, she is not forward, but modest and humble in the whole of her demeanor. When I am

again about to leave, she stands at the door, and bids me farewell with an affectionate grasp of her hand. I believe the distance she walks to chapel is two or three miles, but she usually rests a few days there ere she returns home."

Mrs. Baylis still remains at Port Maria, and exerts herself to keep together the people, and in every other way in which she can be useful, until another missionary can be appointed to the station. She has recently sent a pleasing account of the various religious services held at Port Maria and Oracabessa, the other station connected with it. Brethren Whitehorne and Abbott occasionally preach at these stations.

HOME PROCEEDINGS.

The remittance from Worcestershire was accompanied by the following letter to the Secretary :—

"My dear Sir,
 "With this you will receive £188 17s. 4d., being the balance of our account up to the present time. It is pleasing and encouraging to see what can be done by a union of effort among our churches. Two years ago, we did not raise £200 for the mission. We have this year collected upwards of £400 ; making, with the receipts of last year, £756 5s. I cannot but express a hope that the time will soon come when all our churches will unite themselves to some auxiliary, and become willing contributors to this good work. If but two or three zealous, active friends, in each county, would take it in hand, and endeavour to obtain collections from those congregations which at present contribute nothing, and if arrangements could be made for every church to be visited, and public meetings held at the different places each night in the week, it is impossible to say to what an extent the resources of the Society might be increased. Then would the pecuniary difficulties of the Mission cease, and the Committee be enabled greatly to extend its operations, and comply readily with the pressing and urgent wants of our missionary brethren, both in the East and West Indies. The resolution of the East Kent Auxiliary, to raise a sum equal to a penny per week from each of their members, is well worthy of general imitation. I see no reason why we may not do the same. We should, at that rate, have to

raise somewhere about £450, and very little exertion on the part of each church will accomplish this. And if the thirty-four counties, now raising £5000 (which, according to a statement in the Baptist Magazine, is not more than ONE-THIRD OF A PENNY for each member), would but try and imitate the example of our Kentish friends, the sum of £15,000 would flow into the treasury of the society."

"I cannot conclude, without alluding to a circumstance which occurred lately in a small town where a public meeting was intended to be held. The deputation arrived about mid-day, and immediately repaired to the hospitable abode of one of the most active friends of the society. He received them with his usual kindness, but expressed his fears lest the meeting should prove a failure, and that there would be scarcely any one present. One of the ministers, however, sat down and drew up an interesting notice of the intended meeting, of which 250 were printed on slips of paper about the size of a receipt stamp, and a man was employed to distribute them from house to house. The result was very pleasing ; for the attendance was good, and nearly £12 collected. Surely it would be well if this plan were more generally acted upon, for we cannot give too much publicity to our meetings, and their success often depends on the exertions of the friends in making them known.

"Apologizing for the length of these remarks,

"I am,

"My dear Sir,

"Very sincerely yours,

"R. H."

Contributions from August 20, to September 20, 1837.

Colnbrook, Collections by Rev. W. Coleman	7	13	0
Salisbury, Collected by Cornelius Lane	1	0	0
Tusck, Juvenile Society, by Mr. D. M'Allan	2	10	0
Leighton Buzzard, Grove Walk, by Rev. R. Clark	3	18	7
Dover, by Mr. Carey	40	0	0
Ruthin, by Mr. Sargent	1	11	0
Amersham, by Rev. J. Statham	29	0	0
Waterloo Road, Collection by Rev. G. Francis	3	9	0
Sussex Auxiliary, by Rev. J. M. Sowle:—			
Brighton	30	0	0
Hailsham, two thirds	17	1	3
Lewes, two thirds	10	13	0
Newick	4	7	0
Uckfield	9	0	0
Lynn, on account, by Mr. Keed	2	0	0
Oxendon Chapel, Rev. J. Archer, Missionary Association	5	0	0
Cambridge Ladies' Association, by Mrs. Foster	F. E.	9	0
Worcestershire Auxiliary, by Mr. Harwood, Treasurer			
Alcester, less exps. 17s.	12	8	6
Astwood	7	0	0
Blakeney, less exps. 1l. 7s.	12	7	10
Bronsgrrove	8	1	0
Campden	7	4	3
Cheltenham, less ex. 9s. 6d	36	18	0
Chepstow	7	10	4
Coleford, less exps. 13s.	23	12	0
Evesham, less exps. 1l. 1s.	20	5	8
Gorsley	4	0	6
Hereford, less exps. 10s.	9	5	0
Kenchester	2	0	0
Kidderminster	5	10	0
Kington	10	0	0
Lays Hill	1	6	0
Ledbury	3	11	0
Lench	2	11	8
Leominster, less ex. 10s. 6d	7	1	0
Lydney, less exps. 5s.	6	10	0
Madley	2	10	0
Peterchurch	2	13	1
Pershore, less exps. 14s. 2d.	17	4	8
Ross, less exps. 14s. 4d.	16	2	11
Ryford	2	10	4
Stratford, less exps. 13s.	8	7	0
Strourbridge, less ex. 15s. 6d	15	14	0
Tenbury	2	0	0
Tewksbury, less ex. 1l. 1s.	73	16	0
Winchcomb	5	0	0
Withington	1	13	0
Worcester, less exps. 3l. 9s	58	0	10
Upton	8	5	2
			401 14 9

DONATIONS.

John Philipps, Esq., Llanrithan, by W. Rees, Esq	500	0	0
J. E. H., Tollenham, by Rev. J. J. Davies	100	0	0
Mrs. Masters, for Chilpore	20	0	0
A. A.	20	0	0
Liverpool Friend, by W. W. Evans	2	0	0
Mr. W. M'Combie, by Mr. D. M'Allan, Aberdeen	1	1	0
Mr. G. T. Harris, Wem	0	10	0
Card, by Miss Day, Birmingham	0	8	2

Towards sending out additional Missionaries to India.

Rev. T. Lewis's congregation, Islington, (in consequence of an appeal by the Rev. R. Knill)	50	0	0
W. Rees, Esq., Haverfordwest	100	0	0
Mr. Marlborough	5	0	0
S. G., by Rev. Dr. Cox	12	0	0
Mr. John Herbert, Wood Street	5	0	0
Thomas Jacomb, Esq., Sidmouth	10	0	0
Mr. James M'Laren, Edinburgh	10	0	0
Kettering Friend, by Rev. W. Robinson	5	0	0
Mrs. Crook, Wigan	30	0	0
Mr. T. Lindop, Hanley	1	1	0
George Baron, Esq., Bridlington	5	0	0
Mr. Josiah Jones, Liverpool	10	0	0
Mr. John Jones	10	0	0
Messrs. W. & G. Medley, Do.	10	0	0
Mr. John Lyon, Do.	5	0	0
A Widow's Mite, Do.	2	0	0
Messrs. R. & R. Johnson, Do.	2	0	0
Richard Ratbone, Esq., Do.	1	0	0
Mr. Timothy Bourne, Do.	3	0	0
Mg. Jonathan Cooke, Do.	1	0	0
Friend at Cardigan, by Rev. C. Morris	20	0	0
Lewes, Friends by Mr. Sowle	2	0	0

TO CORRESPONDENTS.—Parcels of Magazines, &c., have been received from Mrs. Livett, Reading; Mr. Wearng, Bath; X. Y. Z.; E. P.; and Mrs. Tracy, Witham. Also some wearing apparel for the West Indies from "a friend at Woodstock;" a box for Rev. John Clark, St. Ann's, from Thrapstone, and from Miss Dudley, for Mr. Phillippo, Spanish Town.

Mr. Day, of Speen (about to proceed to Jamaica), gratefully acknowledges a gift of Bibles and Testaments for distribution there, from Rev. Isaac King, of Bradenham.

Our good friends from Westbury, Boston, &c., may be assured of replies to their communications whenever it may be in the power of the Editor to send any.

BAPTIST MAGAZINE.

NOVEMBER, 1837.

MEMOIR OF THE REV. JAMES TURQUAND,

LATE MINISTER OF THE BAPTIST CHURCH AT MILFORD, IN HAMPSHIRE.

THE REV. JAMES TURQUAND was a descendant of French Protestant ancestors, who took refuge in England at that memorable period, the "Revocation of the Edict of Nantes," in the year 1685. He was the eighth child of Leonard and Elizabeth Turquand, and was born in Bishops-gate Street, London, January 8th, 1787. He was educated at Christ's Hospital, generally called the Blue-coat School.

Being subject to weak eyes, he was frequently in the sick ward, which greatly retarded his progress in learning; and he was sent to Margate for the benefit of the sea air, which was blessed for his recovery, and he returned to London. At the expiration of his term at the Blue-coat School, he held a situation as junior clerk in the office of Mr. Piffard, a gentleman in the Stock Exchange; but the confinement of a counting-house did not suit his health or inclination, and having a predilection for the farming business, his father placed him with Mr. William Shallcrass, a respectable farmer at Bansted, in the county of Surrey, under whose roof he remained some time, receiving instructions relative to his favourite pursuit. He

was subsequently with Mr. Cherverton, a farmer of Bansted, and with Mr. Hersee, a farmer, residing near Arundel, in Sussex, gaining what knowledge he could in agriculture. In the course of time, he became Land Steward to Charles Wall, Esq., of Norman Court, near Titherly, in Hampshire. Here he had to superintend a large estate. The Lord was with him, and gave him wisdom, so that he had the happiness of giving great satisfaction to his noble employer; and, by his strict integrity, and excellent conduct, he was universally respected and beloved.

Mr. Turquand had lived such a good moral life from his childhood, it would have been difficult to find any fault in him. For, as "touching the righteousness which is in the law," he appeared to be "blameless." But he had hitherto no knowledge of the spirituality of the law—against which, if a man offend in one point, he is guilty of all. Till now he had heard of Christ only by "the hearing of the ear." He knew not how greatly he stood in need of him as a Saviour. But the Lord loved him too well to leave him in a state of nature. Being a child of God in the

covenant of grace, the Holy Spirit convinced him of sin, and of the necessity of the *new birth*, according to John iii. 3, "Except a man be born again, he cannot see the kingdom of God." He now felt the need of being washed in the blood of Christ, and of being clothed upon with his complete righteousness, without which not one can stand justified before God. But the feelings and experience of the mind while passing under the regenerating influences of the Lord the Spirit, are better felt than described; suffice it to say, it proved to be the power of God unto his salvation. The Lord was graciously pleased to reveal himself in love to his immortal soul, and he was made happy in the knowledge of HIM "whom to know is life eternal."

On the one hand, he had been given to see some of the awful depths of the iniquity of the heart, for "out of the heart proceed evil thoughts," &c., and "cursed is every one that continueth not in all things which are written in the book of the law to do them." Now, on the other hand, it was revealed to him that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Because he was a son, God sent forth the Spirit of his Son into his heart, crying, "Abba Father!" And he was enabled to rest his soul on Christ alone for his salvation; knowing that "other foundation can no man lay, than that is laid, which is Jesus Christ," the "sure foundation:" and "whosoever believeth in him, shall not be confounded." He was enabled to exercise faith in the

complete atonement which Christ has made for his people, and could say from heartfelt experience, "My beloved is mine, and I am his." He was now a new-born heavenly soul, Christ was formed in him the "hope of glory." The love of Christ was shed abroad in his heart by the Holy Ghost. He was "delivered from the power of darkness, and translated into the kingdom of God's dear Son, in whom he had redemption through his blood, even the forgiveness of sins."

He was now able, with all saints, to comprehend, in some degree, "what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge." The Lord was pleased to fill him with the fruits and graces of the Spirit, and to fit him with spiritual gifts. Having his life in Christ, the living vine, and Christ dwelling in him, he began to work for the glory of God, and for the good of souls.

"Now did he tell to sinners round,
What a dear Saviour he had found," &c.

About this time, Mr. Turquand wrote a serious letter to his father, informing him of the happy change which had taken place in his mind, saying, the Lord in mercy had "snatched him as a brand from the burning." He conversed with all he knew about their souls, and of the awfulness of dying without an interest in Christ, taking every opportunity to obey the injunction of his Saviour, "preach the gospel to every creature." And no doubt but the spiritual seed that he was the means of sowing, will spring up into an abundant harvest, to the glory and praise of God; for, "he that soweth bountifully,

shall reap also bountifully;" and the Lord has said, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper whereunto I sent it." He was "apt to teach," and was unwearied in praying with the sick, the aged, and the poor; he met the people at the cottages for prayer, reading, and expounding the Scriptures. He was not ashamed of the glorious gospel, but joyfully took up the cross, counting it an honour to be reproached for Jesus' sake—"If ye be reproached for the name of Christ, happy are ye, for the Spirit of God and of glory resteth upon you." He experienced many trials from some of his acquaintances, on account of his adherence to the truth: for, as in the time of Esau and Jacob, "he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now:" but none of these things moved him, neither counted he his life dear unto himself, so that he might win souls unto God.—"If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The word of God was his stay, and his guide—and the promises strengthened his soul.—"Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." He buckled on the gospel armour, and in the Lord's strength he went boldly forward as a good soldier of Jesus Christ, sword in hand, "holding forth the word of life;" waging war against sin, Satan, self, the world, and hell, and came off

"more than conqueror, through Christ which loved him."

In the year 1811, Mr. Turquand married Miss Mary Ann Shallcrass, eldest daughter of Mr. William Shallcrass, of Basted. They had several children, three of whom are living, viz. Samuel James, Ebenezer, and Mary. These dear young people were piously instructed, and are now grown up an honour to their parents. Mr. Turquand continued at Norman Court for several years; he was diligent in business, fervent in spirit, serving the Lord. His spiritual labours daily increased, and he frequently preached in the cottages, and other places; many flocked to hear him, and the word was blest to their souls; so that it evidently appeared he was called to the ministry, and the Lord soon placed him in a more extensive sphere of usefulness.

Mr. Turquand began his public ministry in the year 1816, at Milford, near Lymington, Hants., being appointed as the regular minister of the chapel newly erected there, and which station he filled till his death. While pursuing his course in the ministry which he had received of the Lord Jesus, Mr. Turquand was an *indefatigable labourer* in the spiritual vineyard, watching over the souls of his flock, as one that must give an account, studying in all things to approve himself unto God. Besides preaching occasionally four times on the Lord's day, he preached every evening in the week, devoting one hour before the service to the instruction of youth. And there are many bright characters now in the church, who were called early in life to the knowledge of the truth through his instrumentality.

Mr. Turquand had the affliction to lose his first beloved wife, who was taken to glory in the year 1820; and in 1822, he married Miss Elizabeth Kingstone. By his second marriage, two sons were added to his family, named John, and Paul James. These dear boys have reason to unite with their brothers and sister, in blessing God for such a father as Mr. Turquand was, who instructed them diligently in the Holy Scriptures "while sitting in the house, walking by the way, when lying down, and rising up." Mr. Turquand was an early riser; he was sometimes up at four in the morning; he engaged one hour for prayer and reading his Bible, and one hour he occupied in the spiritual instruction of his children and servants: and he had the delight of seeing the fruits of his labours, for the Lord has blest the souls of three of his children, and all his servants excepting one. He devoted every Thursday to fasting and prayer; first for himself, then for his beloved wife, his dear children, and his church, making mention of them individually by name, and spreading their cases before the Lord in prayer; then his relations, his honoured benefactress, ministers, and friends. At one particular period, he sat up for three whole nights in a week, for three successive weeks, pouring out his soul in prayer to God, and reading the Scriptures; surely, then, the following scripture seems applicable to him—"In labours more abundant; in watchings often; in fastings often." He made a point of writing to many of his relations and friends, at the commencement of every new year, on the salvation of the soul.

He was zealous of good works,

and honoured the Lord with his substance, and spent two-pence out of every shilling in the cause of God. He was very industrious, and cultivated his own garden and field, with very little assistance. In the midst of his domestic comforts, his heart was in heaven, using his temporal mercies with thankfulness, and as blessings lent to him only for a short season. He lived so near to God, that Mrs. Turquand (his beloved widow) always compared him to a second Enoch.

Mr. Turquand's death seemed to be brought on by visiting the sick and the dying: he was frequently praying by those who were dangerously ill with infectious fevers, where scarcely any one else would venture. He lived unto God, and he died in his work. He had accomplished much in a short space, "redeeming the time." And having done his work, the Lord did not delay to give him his reward, but took him home to himself from this world of tribulation, to enjoy that blissful and eternal inheritance, which is "incorruptible, undefiled, and that fadeth not away:" "where the Lamb who is in the midst of the throne shall feed him, and lead him to fountains of living waters, and God shall wipe away all tears from his eyes."

Mr. Turquand died after nine days' illness, on the 6th of December, 1836, in the fiftieth year of his age.

He was buried on the Friday after his decease. The Rev. Mr. Burt, of Beaulieu, performed the service. The Rev. Mr. Mather attempted to speak at the grave, but his feelings overcame him, and he could not proceed. A large concourse of people assembled on the spot—and the sobs

and tears of his church and congregation were truly heart-rending. "By the grace of God, he was what he was;" and the memory of the just is blessed. "Be ye therefore ready also, for in an hour that ye think not, the Son of Man cometh." Matt. xxiv. 44.

ON THE POLITICAL CONDUCT OF DISSENTERS.

To the Editor of the Baptist Magazine.

SIR,

It has become the practice of certain politicians, to class together infidels and dissenters, as joined in a league to overthrow the Established Church, and with it the British constitution. This charge is as unjust as it is serious; and, on being dispassionately weighed, must fail to obtain credence: nevertheless, it may not be unprofitable to consider, briefly, how far the conduct of dissenters affords a pretext, however specious, for such an aspersion.

Infidelity and revolutionary principles generally go hand in hand. This, indeed, is according to the nature of things. The man who scoffs at revelation cannot be expected to love a constitution in which "Christianity is part of the law of the land." The infidel, therefore, *from principle*, hates the established order of things, both ecclesiastical and civil; and in his zeal to destroy the church, is reckless what becomes of the state.

And is this the character with whom dissenters are accused of having formed an alliance? It is; and unless we can show, *first*, that there is nothing unconstitutional in the *principles* of dissent; and, *secondly*, that those principles are legitimately acted upon, not outstripped by dissenters in the present day:—the parties making

the charge will not deem it refuted.

The *first* of these propositions will scarcely be denied. In addition to the *practical* proof afforded by the steady adherence of the dissenting body, to the principles which placed the reigning family on the throne, there is the *logical* one: that as the constitution is based on the *liberties* of the people, we, in dissenting from the Church, are only asserting the highest of constitutional privileges, *liberty of conscience*.

Besides, there is a large class of dissenters (and I avow myself one of them) who, although they conscientiously differ from the Church of England, are yet far from entertaining a spirit of hostility towards her; who think she has been the instrument in the hands of God for disseminating his word, and the principles of the Reformation, in every corner of our land, at a period, too, when all other resources appeared inadequate to the purpose; who, while they admire her excellences, throw the veil of charity over her imperfections: and who would rather contemplate the spirit of true and unaffected devotion which runs through her liturgy, than scan the faults of her ministers and servants.

But, it may be asked, what say this class of dissenters to the revenues of the church, and the

compulsory manner in which she sometimes exercises her rights? I will answer the inquiry. Without mooted the abstract question whether it is not the duty of a Christian state to provide for the religious instruction of its people, they find that the piety of some of their ancestors—it may be the superstition of others—have time beyond memory appropriated ample funds for the support of the national religion; that these funds are *property*, in the strictest sense of the word, to which, in the present day, no *individual*, as such, can have the remotest title; and they would not dare to apply to secular purposes what has been thus immemorially dedicated to the service of God and religion. They may see something in the distribution of this property which they cannot applaud; they may lament the avidity with which some of the clergy grasp at preferment and gain; but they had rather these anomalies were corrected by friends of the church, than see the venerable institution itself destroyed by its enemies.

There are undoubtedly other conscientious dissenters, who entertain different views—who think an establishment inimical to the interests of religion, and who would separate church and state. Of these, however (i. e. of *conscientious* dissenters), I believe not one would sacrifice the constitution to his opinions. They do not perceive the *reciprocity* of the union between church and state, nor believe that the overthrow of our ancient ecclesiastical institution would involve our civil polity in the same common ruin. At all events, I am warranted in saying, that their opinions are *not the necessary result of dissent*. With dissenters,

true constitutional principles are the *rule*; the opposite, where they are found, the *exception*.

But, *secondly*, do we dissenters, as a body, simply act upon these principles? I am afraid we do not. If I were asked to define Protestant dissent, I should call it, "Secession from the Established Church *for conscience' sake*, coupled with a firm advocacy of religious toleration and liberty." According to this definition, so long as dissenters were persecuted, or placed under civil disabilities, they were true to their principles, by making loud and reiterated calls for redress. But the case is now altered. The victory of our principles has been achieved. The demon of persecution has been banished from our land; our disabilities have been removed; and we may now employ, without fear of interruption, our time, our talents, and our energies, in the extension of the Redeemer's kingdom, and the cultivation of universal peace and good-will. It is a lamentable fact, however, that we are too frequently found in the arena of politics: and this is a desertion of our principles. By some unaccountable, but not uncommon, delusion, now that we have few, if any, *real* grievances to complain of, we fret ourselves with *imaginary* ones. While ruminating on the supposed hardship of paying a few pence in the shape of church rates, we forget our recent triumph in the repeal of the corporation and test acts; and dazzled with the splendour of a state religion, lose sight of the inestimable privilege we enjoy, of worshipping God "under our own vine and fig-tree, none daring to make us afraid." Here it is that our adversaries find us

off our watch-tower: here they obtain a pretext for maligning us, and misrepresenting our tenets. They say, and that with the semblance of truth, that we are ungrateful and implacable; that every concession we obtain is made the vantage ground for further demands, and that we are not to be quieted without the sacrifice of the national church, and the overthrow of the Protestant constitution.

Surely this subject is worthy the deepest consideration of the dissenting body. Ought we not in these, as well as in less public matters, to "avoid giving cause of offence"—to "abstain from the very appearance of evil?" Christians ought not to be political agitators. Their kingdom is

not of this world. Never, perhaps, have they been more imperatively required than now, to merge all minor differences, and make common cause for the extension of their common religion. Infidelity proudly rears its head: the powers of darkness are in the field. These are the foes we are called to encounter. In this warfare the distinctions of sect and party should be forgotten; and whatever may be the opinions of those with whom we co-operate, we should say to them, in the words of the apostle Paul, "Grace be with all them that love our Lord Jesus Christ in sincerity."

Yours, &c.,

GEORGE STAMP.

Caistor.

THE INFLUENCE OF WEALTH ON CHRISTIANS AND CHRISTIAN CHURCHES.

To the Editor of the Baptist Magazine.

It is humbling to an intelligent mind, to find that religion which is designed to promote the highest felicity of mortals, and which softens down the asperities of life, and insures a hope of a blissful hereafter, should, under any circumstances, especially after we have tasted its sweetness, be found to flag in the heart of the possessor, or should be so nearly extinct as to require a process of affliction to arouse up the dormant sensibilities to the sad reflection, that it is waning in its character and influence; and often, that it is quite neutralized, if not entirely destroyed.

And yet it is to be feared that nearly every Christian, when under the influence of wealth and prosperity, or when he has

enjoyed a long season of evenness of communion with his Lord, has cause to lament that he feels less zealous in his anxieties to honour him, and more indifferent to spiritual, in proportion to the amount of temporal prosperity.

But if human nature were really yielding itself, submissively, to be moulded by the divine hand, and would allow vital religion to work its own legitimate influence in the heart and understanding, this could never be the case. But we are so apt to get conceited in our own capacity for conflict, and feel so ready to boast of spiritual wealth, that we almost forget the source, through which alone strength is derived; and where all that is virtuous and

holy is concentrated; and whence we draw solace and power sufficient to resist the wiles of the tempter.

And were it not that the history of the church, in all ages, affords ample testimony of the existence of this fact, we might be ready to suppose that the glory of religion had become dimmed in these days of lax discipline, and effeminate devotedness to the cause of Christ. But look where we will, traces of this declension were always apparent when prosperity became common to the professors of Christianity. It appears that from the perversity of our nature, the very things which should nerve us with ardour to conflict with evil of every form, and that should fortify us for maintaining, against all opposition, the post which has been allotted to us of "holding forth the word of life," in our life and conversation, are the very means of reversing our usual dependence upon an Almighty arm, consequently, we often fail and are discouraged. We seem, under such circumstances, to lose that simplicity of character, that pureness of humble reliance, which makes us to cleave the closer to the source, whence only help that is adapted to our necessities, can be obtained. It was thus of old. "When Jeshurun waxed fat, he kicked." Whilst the meat for which the Israelites had longed was yet in their mouths, they murmured, and provoked God to anger. When David's kingdom flourished, he was forgetful of his best friend; and he had to say that it was "good to be afflicted," for then he learned God's statutes.

And since the time of the

Saviour, the same sources of regret have been prevalent. It was so in the early ages. When Christ and his apostles had but just left the world—yea, whilst their blood was yet warm upon the earth, errors had sprung up; schism was afloat, and that, immediately upon the time when hundreds had evinced a readiness to sacrifice their all for the testimony of the truth—submitting to the most cruel tortures, to banishment, imprisonment, and even to death, the most protracted and painful. In all their trials they seemed stedfast, immoveable, abounding in the work of the Lord. But as soon as Christianity became allied to wealth, it degenerated and sunk from its high elevation. Dissensions sprung up, and evils have been perpetuated to the present day; many of which we must hand down to our successors as we received them from our progenitors.

And does not the history of individual churches corroborate these remarks? To say nothing of the seven churches of Asia, examine where we may, if we know the history of those churches—it will be found that whilst they retained their native simplicity and beauty, there were many converts added unto them. Religion flourished not only *around* but *within* them; they were the sanctuaries of love, peace, harmony, and holiness; but when distorted by wealth which was not consecrated to God; when linked to men of affluence, men who were capable of wielding an influence which, if directed aright, would have been a powerful auxiliary to the cause, we find that evils were soon rife on every hand, a

struggle for power commenced, and spiritual declension succeeded. And is it not thus with many Christian churches in the present day? We fear that it is; and that not until they fall back again to their native simple dignity and glory, and throw aside all pretensions to internal resources, will they begin to flourish after a season of comparative drought and want of success.

Such things, we remarked before, were humbling to us; and it behoves all carefully to watch against a spirit of anxiety for the attainment of worldly greatness, for the sake of allying it to the Christian character. Rarely indeed, can they exist in the same individual. Some honourable exceptions are found, but not so many as would induce us to covet the snare, or to wish it more general.

There was emphatic truth in the Saviour's declaration, "To the poor the gospel is preached;" for whether it intend those who are poor in pecuniary resources, or the "poor in spirit," still it is equally true. Poverty and religion can really flourish together. There no rampant weeds spring up to choke the good seed of the kingdom. It is the native soil of religion; and every grace of the Spirit, whenever they exist in perfection in such characters, sheds a brighter halo of beauty and glory, owing to the contrast. Religion despises trappings, but "Is, when unadorned, adorned the most." To attempt to beautify her is as if we were

"To gild refined gold, or paint the lily."

It is the ornament of the cottage; whilst, if found in the palace, it transcends the lustre

of the monarch's gems. It beautifies that which is sublime, and gives sublimity to beauty. In a word, it infuses the spirit and savour of the dear Redeemer, under all circumstances; which is seen in meekness, combined with firmness of purpose in furthering the glory of the great God; and leaves no room to question, whether or not the possessor be really under the impress of the Holy Spirit's influence.

But how rarely is it seen under such an aspect! Here and there it is found, and resembles one of the brilliant stars "in the diadem of night," which seem to shine the brighter because of the feeble lustre of those surrounding them. Mostly, it is seen in its less lovely features, and it may be attributable to the following amongst other causes. First, to a lack of maintaining an intimate converse with eternal realities. It is plain that we sometimes feel their importance, or we should sink into total indifference; but it is only just so much as to induce a painful anxiety as to the result. Secondly, It may be attributable to a want of earnest persevering prayer to attain like-mindedness with the Saviour; or if earnest prayer be used by us, it may be that we cherish some sins in the heart, and forget the sentiment of David, when he said, "If I regard iniquity in my heart, the Lord will not hear me." Thirdly, it may arise from a want of implicit faith in the divine testimony. It is to be feared that at the "great day" we shall find that we have been miserably deficient in lively sterling faith in the word of truth. And what is true of individuals, in this respect,

is of churches too. Oh, where is the spirit that fired the worthies of former days? How seldom and how feebly *we* "sigh and cry" for the abominations done on the earth! and why? because we are partaking of the world's sins and allurements; how then can we sigh or cry against it? And where is the spirit of the prophets that could constantly urge the prayer, "Revive thy work, O Lord, in the midst of the years;" and when will the church take up the bitter cry, and, responding to the minister's prayers, earnestly ask, "Lord, how long?" David said, "Rivers of waters run down mine eyes, because men keep not thy law." Jeremiah, in still more plaintive accents, cries out, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people?" and Paul expressed his anxiety still more strongly, "I could wish myself accursed, for my brethren and my kinsmen according to the flesh."

But these sentiments and holy breathings, it may be, will be regarded as too enthusiastic for our phlegmatic condition; yet, until we can cherish some warm sympathies with them, we fear that the set time to favour Zion is not fully come. Surely "we have not because we ask not, or because we ask amiss." Are we satisfied then with the state

of religion in this country? or does it bear any relative proportion to the necessities of the thousands perishing around? We presume not; what then is the duty of Christians in such a case?

We confess freely that we care little for the silver and gold in such a work; for *that* all belongs to God, and he will secure to himself as much as is needful to promote his own designs. But we earnestly covet a faithful band of poor, humble, pious, devoted, zealous, and praying people; and then, if need be, even the windows of heaven might be opened, and blessings descend in such profusion as to overflow the vessels prepared for their reception. Armed with a power like this, our first missionaries entered upon their arduous labours in foreign lands. With this, the Christian martyrs were enabled to yield themselves up for Christ's sake. This is the nucleus and germ of every revival of religion in every place; and with this and *this alone*, we may expect to see the church becoming adorned with majesty and power sufficient to overthrow "all things that offend:" and when she shall be seen "clear as the sun, fair as the moon, and terrible as an army with banners." For this who would not pray, "Hasten it, O Lord, in thine own good time!"

W. S.

Sheffield.

REMARKS ON THE EXERTIONS OF THE PRESENT CRISIS.

THAT Christianity has done much in the moral purification of the world, none will, probably, attempt to deny. And yet when the area of territory over which her principles have spread, and their partial influence in the region of their professed au-

thority be considered, it will be seen that some hidden causes arrest her triumphs, and have not yet permitted her to enlighten, bless, and save the world. The simplicity of her truths must be more accurately known, and her motives to action more powerfully felt, before she can effectually heal the nation and renovate the globe. It seems as if the ministers of Christ were now seeking, if possible, to discover that machinery of means, which under divine agency, secured the first triumphs of the religion of the cross, and which, in the first three centuries of its publication, occasioned the word of the Lord to have free course, to run, and to be glorified. Men like the primitive evangelists are found in the towns and villages of the land, and while the fetters of logical arrangement and grammatical accuracy are burst asunder, their eloquence is the eloquence of love, and the common people hear them gladly. Not that education and refinement should have no place in the ministry of the gospel, especially in an age when miraculous endowments have long ceased; but it should ever be the aim of the minister of Christ to become all things to all men, and while cultivating those higher attainments which qualify him for the propagation and defence of that word, which has been committed to his charge, among the learned and refined; still to the ignorant is his ministry also to be addressed, and by him, as by his heavenly Master, to the poor is the gospel to be preached. The extent of the last commission of the Saviour to his disciples is now, perhaps more than ever, be-

ginning to be felt; and while the missionary is engaged in the arduous work of philanthropy abroad, the wants of the perishing heathen at home are seen and in some measure supplied. Men are going from house to house, and into the highways and hedges; and the simple truths of the gospel are brought to oppose the profligacy and vice which inundate, as stagnant and noisome waters, the social face of our land. Services like those of a primitive age, in the open air, are becoming frequent, and those who in past days shrank from such arduous duties, have hastened to join in the work; ministers of all denominations are engaged; societies of all kinds are employing their agents; and by these means the young and old, the self-righteous and the profane, are listening to the voice of truth. The opposition of the world, too, has comparatively ceased, as well as the prejudices of the church; the agents, so variously employed, for the most part pursue their labours without interruption or insult; the objects of their instruction are numerous and attentive, and the mind of the sceptic objects, rather than the mob assails. Is it the frequency of these labours that has hushed the fury of the turbulent and forbidden the outbreaks of violence? or has a mysterious and unseen agency been at work, and tamed the brutality of vice, that Christianity might display the tests of its heavenly origin for the conviction of the understanding, and the subjugation of the heart?

It might appear indeed, that some such an agency had been operating, and that now had ar-

rived a crisis in the history of the world. Upon the means employed in the extension of truth depends the decision of the momentous question—whether this be the auspicious moment in which God will bless the earth? Whatever be the cause that has tended to the withdrawal of opposition, certain it is, that now is a fair opportunity presented for the operation of Christianity in reforming the habits and transforming the hearts of men. Does it contain within itself those revelations which make wise unto salvation, and are we assured that divine blessing shall ever attend the just use of the means employed? Surely, then, it becomes an imperative duty on all who profess to regard its precepts, to see that its principles are known, and that the moral leprosy of the world is healed. In addition, however, to the prevalence of exertions in the cause of Christ, and the little opposition made to them in the present day, there is to be observed another feature of importance; the general apathy and want of proportionate success that attend them. This applies with more force to the labours at home than to those abroad, and, as might be expected, varies in particular circumstances. In the day when religion was fast wasting beneath the blight of ceremony; when the kingdom of God, instead of being esteemed as internal in its efficacy, was thought to consist in ritual observance and outward pomp, there were found men like Whitfield and Wesley, born for the crisis, to restore in some measure the simplicity of the gospel within the

pale of the establishment; to give new life and vigour to the whole Christian church, and to extend the power of religion to many a heart. The services conducted by these evangelists were attended with results far different from those of the present day. There was an interest excited, a latent energy aroused, and a blessing vouchsafed, which are now unknown. Men went from sermons then to pray and weep over their sins; and though there might be much that was artificial, much that was not genuine, still was the permanent effect of the gospel far more extensive—in comparison with its increased operations—than it is now. It may be, that the blessing of God is withheld, lest the proud heart of man should deem his puny instrumentality essential to the advancement of religion, happiness, and virtue. And the heavenly influence does not descend, that they who plant and water may learn from the unfruitful soil and the barren field that God only giveth the increase. While it is an auspicious moment in the history of the church, and an opportunity for renewed and enlarged exertion, there seems in the wisdom of God to be a lamentable withdrawal of that Almighty power which alone gives success. God waits to be gracious, but the united voice of supplication from the thousands of Israel has not yet ascended to his throne; his Spirit has not been poured out, because it has not been implored, and men, perhaps, in this day of activity and benevolence, have relied rather upon the might and power of human means, than upon the Spirit of the Lord of Hosts.

E. S. P.

MISSIONS TO INDIA.

To the Editor of the Baptist Magazine.

DEAR SIR,

Having had the pleasure of several interviews with our esteemed friend, Mr. W. H. Pearce, returned from Calcutta, after an absence of nearly twenty years, I have been much interested in his statement of the great destitution of missionaries in that part of the British dominions, and participate strongly in his ardent desire, that at least ten more missionaries be immediately sent to that dark, but exceedingly interesting, part of the world. I understand, that there will be but little difficulty in finding suitable *men*, but that the great obstacle is the lack of pecuniary *means*. All who are in any degree acquainted with the limited resources of the Baptist Missionary Society, and the heavy demands made upon them, must be convinced that it would not be prudent greatly to increase the expenses of the institution, unless some plan could be devised, by which its income should be proportionably increased. How this can be effected has been with me an object of very serious consideration. It must be acknowledged, that at the present time, there is in this country a great stagnation of business, and that consequently there are very few tradesmen but feel severely the pressure of the times, while very many are almost overwhelmed with financial difficulties. An extra effort, therefore, cannot be expected from every one, who has it in his heart to do something toward this good object. Very many, I feel certain, will be grateful to the God of providence, if they are enabled this year to maintain the expenses

of their trade and family, without intrenching upon their capital; and the persons who may be in such a situation (unless their capital be large), cannot be expected to do much, even for so great an object. But there is another class of Christians to whom I would appeal; viz., those who, being supported by the interest of funds already accumulated, or engaged in business little affected by late embarrassments, have but partially, or perhaps not in the least degree, suffered from the present commercial distress; and who, it may be, have had for many years an uninterrupted series of worldly success, and whose income now is as great as it has ever been, during the late years of commercial prosperity. To such I would earnestly and affectionately appeal;—to them I would now suggest a plan, by which ample funds may be raised for the glorious object of sending forth ten additional missionaries to India. It is a plan which if acted upon, will injure no one, and not in any degree distress those to whom it applies.

I propose, that all who are interested in this important object, and grateful to God for a supply of the good things of this life, solemnly and faithfully pledge themselves, that should their heavenly Father smile upon their worldly affairs in *this year* of calamity and distress, so that they are enabled to meet all their family and trade expenses, they will devote the surplus, be it little or much, to God, as a thank-offering to him, that they have been mercifully preserved from

those financial troubles which so many of their brethren have been called to endure. What I recommend to others, I mean to practise myself. I am a tradesman of limited business, and have a young family depending solely upon my trade for their support; but I shall feel it a pleasure and an honour to devote *the whole* of my year's savings to so good an object; trusting that HE who has taught me to look up to Him for my *daily bread*, will continue to bless my efforts to provide my family with those comforts which I have hitherto enjoyed. I am happy to add, that a friend and neighbour with whom I have conversed on the subject, is willing to do the same.

Some may possibly object to this mode, because it would be publishing to the world the capabilities of their trade, or the largeness of their income (for this, as before implied, ought not to apply to tradesmen only). But this difficulty would be easily obviated, by the party sending up their savings to the secretary of the missionary society anonymously, such sums being regularly acknowledged through the medium of the Baptist Magazine; on this ground, therefore, no objection can reasonably be urged.

There are doubtless some professing Christians who will think this scheme visionary and enthusiastic; that it is attempting more than it is our duty to do; that it is quite sufficient if some small sum be annually contributed to aid the work of evangelizing the world. But such persons, one would imagine, quite forget, or perhaps have never properly considered, *the magnitude of the work* to be accomplished; and that we have scriptural reason to believe

that God will do it entirely through the agency of his church on earth, consisting of individual believers. I feel persuaded, Mr. Editor, we almost habitually forget our individual responsibility in this great work; we are too much in the habit of saying, "The church is to do this and that," and thus release ourselves from our personal obligations, forgetting that the whole church is made up of single members, and that it is the bounden duty of every individual Christian to isolate himself, and to do to the utmost of his or her ability towards evangelizing the world. We are not responsible for the conduct of our fellow-Christians; we shall not be called to an account for their neglect of duty; but we must be responsible for our own. Ought we not, then, so to employ our time, our talents, our influence, and our property, in the great work of rescuing our fellow-immortals from eternal death, as though their salvation depended solely on our individual exertion? Shall it, then, be said that there are a number of men willing to devote their lives to this important object, and that they are waiting only for Christians to supply the pecuniary means? If so, are not all those persons verily guilty of withholding the bread of life from poor dying men, who have enough of this world's good and to spare, but are refusing the means necessary for supplying this blessing to the heathen? Well might the apostle exclaim, "*Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*"

AN ADVOCATE FOR INDIA.

REVIEWS.

Memoir of the Rev. William Newman, D.D., more than forty years Pastor of the Baptist church at Old Ford; President and Theological Tutor of the Academical Institution, Stepney, from its commencement, 1811, to 1826. By GEORGE PRITCHARD. London: Thomas Ward and Co., 27, Paternoster Row.

THE preparing for the public eye the memorial of a departed friend may be regarded both as a pleasing and a painful exercise. Admiration and gratitude, associated with benevolence, have induced many a writer, to delineate the character he admires, and to present it, in all its loveliness and beauty, to the inspection and imitation of others. Personal friendship is gratified by the attempt. The very act of preparing such a work is an agreeable expression of the best feelings of the heart; and sometimes may operate as a sort of safety-valve under the heavy pressure of its sorrows. There is, moreover, the pleasure of retrospection in this engagement. While tracing the life and moral lineaments of a highly-valued friend, the memorialist seems, as it were, to be again associated with the object of his affection. Recalling the reminiscences of former intercourse, he re-tastes the pleasures of departed joys. It is a delightful illusion; and sometimes under its transient influence, as the attractive features of the portraiture are unfolding to his view, he may be almost ready to exclaim, with the amiable poet,

"Death has but half succeeded in his theft;
Thyself removed—thy power to soothe me left."

But it is not always thus: other, and far less pleasing associations of thought and feeling, will obtrude upon the mind in the prosecution of such a work. The illusion, as we have said, is but transient; and the recollection that those scenes where memory delights to linger

are gone never to return, cannot fail to awaken the tenderest emotions of sorrow. To record the virtues of a friend is doubtless to erect his best monument, and seems to be rescuing something from the hand of the spoiler. And yet, alas, the remembrance of these virtues shows but the magnitude of the loss; the writer being fully conscious that he "cannot deliver his soul from the hand of the grave," that he cannot by "any means redeem his brother, or give to God a ransom for him." The counsel and the kindness which heretofore guided, sustained, and cheered him on his journey—whatever be his future exigency—can never be sought again—will never smile upon him more. This is a painful thought, and in moments of pensive reflection will press heavily on the spirit; especially if the writer has passed the meridian of life, and felt—as he can scarcely fail to have done,—the force of the poet's declaration,

"Friends grow not thick on every bough,
Nor every friend unrotten at the core."

From the intimate connexion, and strong attachment which has so long subsisted between the writer and the subject of the volume before us, it was natural to expect that its preparation for the press would be accompanied with emotions akin to these: of which the following contains a modest intimation:

"While thus employed, he seemed to live again through the scenes in which, during many years, in the discharge of varied duties, he was so happily united with his lamented friend, and the review of which continues to supply no inconsiderable relief, under the painful reflection, that, aided by his presence, they can no longer be performed."—p. 5.

Christianity does not disown or repress the feelings of nature, but regulates their exercise; and where friendship has been sanctified by

piety, superadds feelings and motives more elevated and refined than any which personal attachment can supply. In the following passage, Mr. Pritchard has stated the circumstance which especially devolved this labour of love upon him, and the motive which induced him to undertake it.

“Being entrusted, by the testamentary direction of the revered deceased, with all his “manuscripts and papers,” the author interpreted the deposit as involving a sacred obligation to attempt, in the first instance, to render the bequest available to record the divine favour, as illustrated in the leading occurrences of a life consecrated throughout to the pursuit of objects most worthy of attainment, and affording, in all its stages, an eminent example of unblemished integrity, and active benevolence. It is hoped, therefore, that, in the absence of superior competency, this effort to perpetuate the impression which so uniform an exhibition of distinguished piety is adapted to produce, will not be deemed either intrusive or uninteresting.”—p. 4.

“The following pages have not been written merely in compliance with profound respect and ardent attachment, but with fervent solicitude, that inspection of their details might be rendered tributary to the interests of vital religion, and the praise of its divine Author.”—p. 5.

In the brief space allotted to this Review, we shall not attempt to include any biographic sketch, or connected history, of the life of this distinguished servant of Christ;* but in a style more discursive, glance at some of the prominent features of his character.

Of Dr. Newman it may be truly said, as recorded of one of old, “he

was a faithful man, and feared God above many.” In his general deportment, he exhibited a richer combination of excellences than it has often—we had almost said ever—fallen to our lot to witness, even in the Christian character. While his literary attainments would have entitled him to take high ground amongst his brethren, he never aimed to make the humblest and most illiterate feel his inferiority. His mind was purified from every tincture of vanity and self-display. He was clothed with humility, and the law of kindness was upon his lips. He was slow to speak, and never obtrusive in his observations; but what he said was usually appropriate and pithy, bearing the stamp of thought, and often charged with deep practical wisdom. His merits were not of that kind which attract most admiration at a distance; they were more distinguished for solidity than splendour; but they would bear the closest inspection. And hence it was that he usually grew in the esteem of his friends, in proportion to the intimacy of their acquaintance with him. While he mourned over the defects of his own character, and would often confess his manifold offences before God with a humble, lowly, and penitent heart, when judging of the principles and conduct of others, he always leaned on the side of charity. He knew how to be faithful without being unkind; and while yielding and pliant in temper, he was firm and inflexible in his principles. Prudence directed his energies, and piety consecrated them to God. He was equally distinguished for the soundness of his understanding—the accurate discriminations of his judgment—the warmth and constancy of his affection—the gentleness and urbanity of his manners. Time, as he advanced in age, added to the dignity of his character, and the weight of his opinions; but left him still in possession of that mildness and suavity of temper for which he had always been distinguished.

* This we think is better given in a separate article, as we gave Mr. Ivimey's, in the Supplement, 1836. In this form, the record of the lives of departed brethren, whose names are interwoven with the history of our denomination, is more complete, and more easy of reference. As, however, the duties and responsibility of those now connected with this periodical will terminate with the present volume, the propriety of thus occupying its pages must, of course, be referred to others.

"In life's last stage (oh, blessing rarely found!),
Pleasant as youth, with all its blossoms
crown'd:

Through every period of this changeful state,
Himself unchanging—wise, good, affectionate."

Dr. Newman was in the habit, it appears, of recording the exercises of his mind in a regular diary, which extended through a period of more than forty years. From this copious source his biographer has supplied many valuable extracts. These will, of course, be read with diverse interest, according to the moral taste and mental habitude of the reader. Viewed only with that philosophical inquisitiveness which delights to trace an effect to its cause—to resolve facts into principles—to follow the stream through all its meanderings up to the spring whence it issues, there is something instructive in this portion of the volume. We are here introduced into the hidden recesses of thought and feeling—are permitted to inspect the very elements of character, the springs of action, the fountain of all that is excellent or odious in His sight "who trieth the reins and the heart." Those who have often marked and admired the external deportment of this man of God, will here see the motives which induced it—in these private exercises of devotion they will discover the principles which animated and sustained his public duties. His soul and his services were dedicated to God. These indications of deep bumility—elevated devotion—ardent gratitude—and intense benevolence,—introduce us to a more intimate acquaintance with our departed brother, than was, perhaps, permitted to his most familiar associates during his residence amongst us. The following passages, referring to different periods, and elicited by different circumstances in his history, will serve to illustrate his character, and may draw forth the pious sympathies of congenial spirits.

"In September, 1789, my mind was very deeply impressed about preaching the gospel, and studying with a view to that important work. With great difficulty and trembling I opened my heart

to Mr. Ryland; told him I believed God the Holy Spirit had begun a work in me; that I had, through his kindness, an opportunity of acquiring useful knowledge for that purpose; that I considered it my duty as well as privilege; an act of gratitude to Christ my Saviour; for a power to do good, and an opportunity, make the doing that good a duty. To my great comfort, Mr. Ryland encouraged me to go on; to continue in prayer, and lay up a good stock of knowledge. He said, 'Providence was the interpreter of God's will;' told me 'to wait, and seek, and see what the Lord would do for me; but if God intended to employ me, he would make it appear;' desired me to follow Providence, not to force it."—p. 33.

"Sept. 1793. Began this morning to read the Bible regularly through—took a list of names of members from the church book. O my God, give me wisdom and prudence; give me patience, fortitude, and all I need. Help me to seek first the kingdom of God, to walk with God as Enoch did. (Gen. v. 24.) Make me useful, O Lord, make me useful, in some way or other, in this place. If there be any holiness in thy character, dear Jesus—if there be any virtue in thy blood—if any love in thy heart—make me useful. I devote myself to thy service; O keep me and prosper me, humble me in the dust, and make me thrive in every grace.

"Lord, help me to know the extent of the abilities thou hast given me, by a diligent and laborious exertion of my best powers of mind; but oh, keep me humble, keep me humble at thy feet—at thy feet, that happy place where Mary sat. I have had more comfortable retirement this day, for meditation and prayer, than I have had any day, I believe, for seven years past."—p. 69.

"Monday, Nov. 11th. The church here is happy in my ministry. The congregation increasing. My acquaintance, and my labours, and, I hope, my usefulness, enlarging. What shall I render to thee, O my God, for all thy benefits! I thank God, I was happy yesterday afternoon, in preaching on the beauty of Christ. The transcribing of Mr. Booth's charge at the ordination of Mr. Hopkins, of Eagle Street, has been of use to me. Oh, what base motives, what unworthy ends, what a polluted heart! I fear, sometimes, that I am not after all, a child of God, and much less called to the ministry. O Lord, show me thy will, I would love thee, I will, I will, in thy strength, devote myself to

thee. In the most solemn manner do I now devote myself to thee, thou Eternal God; my time, my strength, all I have, and all I am. Lovely Jesus, take me, make use of me. Honour me by making me an instrument of honouring thee in thy church. Help me constantly to keep in view the grand end of my existence, to glorify God, and to enjoy him for ever. May I be enabled to follow the example of my dear Lord and Saviour. May I be furnished with gifts, and filled with grace. May I feel, in my public work, a strong and tender affection for the souls of men! Lord, let not sin have dominion over me. Help me to overcome the tempter. Let not the world frighten or allure me. Give me all the wisdom I need. Preserve me through life, in death, and let me rejoice in thee to eternity. Amen.”—p. 78.

“My soul much humbled by thinking of the character of Christ, and comparing my own with it.”—“Read Button against Fuller—Fuller’s reply. B. pleads the cause of free grace. F. the cause of necessary righteousness. B. says, take care of Arminianism. F. says, take care of Antinomianism. B. says, don’t pull down the throne of grace. F. says, don’t pull down the throne of judgment. I look upon them both with pleasure. F. is far superior in powers of reasoning and language; and I think, upon the whole, he deserves most to be followed. But I hear one say, ‘Call no man master on earth.’ Spent two sweet hours in the company of Mr. Fuller, Dr. Gill, Archbishop Tillotson; I think I should be happy in their company for ever. I felt some sweet aspirations after the perfection of the heavenly state.”—“Oh, how sweet are spiritual employments, when performed in a spiritual frame!”—p. 159.

“At prayer-meeting expatiated a little, with sweet pleasure and enlargement, on the glories of the heavenly world,—alas! it was like drawing the picture of a man, or the map of a country, I never saw! ‘We know not what we shall be.’”—“I feel an attachment here which, I think, nothing could dissolve, when I think that my labour has not been in vain in the Lord.”—“Resolved to speak evil of no person absent, and to learn something from every person present.”—“Lord, pardon me for the past, pity my present case, purify me for time and eternity to come. I feel increasing desire to fill up my time honourably and usefully. Yesterday, read over my dear Jonathan Edward’s resolutions; and I do solemnly resolve, as he did, ‘to live

with all my might while I do live.’”—“Very much distressed for a text, but the Lord was my helper! Oh, may I never preach a Christ unknown, nor deal in the false commerce of truth unfelt. In the evening, my soul was all awake and alive. I would not change the honours and pleasures of the pulpit for the honours and pleasures of the largest empire in the world.”—p. 162.

“Oct. 20, 1798. This day, I went from the grave of a neighbour to the pulpit: yet a little while, and I shall go down from the pulpit into my own grave. Prepare me, Lord!”—“Satan tempted me to neglect secret prayer; I resisted—he fled. Query: Am I certain that he tempted? Or was it the wickedness of my own heart?”—“Learn from the devil,—sagacity, diligence, zeal, and perseverance.”—“Prosperous day in my studies. How sweetly and serenely the vessel glides along under the influence of a fair wind and favourable tide!”—p. 168.

Amongst those upon whom titles of literary honour have been conferred, perhaps comparatively few could say as Dr. Gill is reported to have said, when he received his diploma, “I neither thought it, sought it, nor bought it.” No one, however, acquainted with Dr. Newman, will for a moment suspect that the degree he obtained was either the result of personal request, or pecuniary consideration. This compliment, which is dated, Brown University, Providence, Nov. 20, 1816, he received on the 24th of April following. Referring to it, he says, “Well, it is but a feather! A British officer going into the battle at Waterloo, did not think much of the feather in his cap.” On this occasion, it appears, he wrote to the late Rev. R. Hall, to ascertain his opinion as to the consistency of such distinctions with the instructions of our Saviour to his disciples, to call no man master on earth. This drew forth a letter from that eminent man; which,—apart from his judgment on the topic of inquiry,—is valuable as showing his estimate of the character of the subject of this memoir, and supplying, at the same time, an interesting illustration of his own.

“My dear Sir—I thank you sincerely for your very excellent sermon on the

death of the Princess, which I have read with much satisfaction; and think it, without any compliment, the best I have seen on the occasion, and I have perused many.*

“With respect to your inquiry respecting the doctorate, I have little to say more than this, that it does appear to me to militate directly against our Saviour’s prohibition. The term *rabbi*, by the consent of Dr. Campbell, and the best writers, coincides, as nearly as possible, with the modern term *doctor*. It was a religious degree of honour, conferred by their theological schools, to denote a pre-eminence of spiritual wisdom; and if it has not this import (or rather if the D.D. has not), I am a loss [to know] what it means. Nor can I conceive in what manner our Lord, supposing it had been his acknowledged intention to have forbidden it, could have done it more effectually, consistent with the genius of the language in which he spoke. Though I am fully convinced some who receive it are as remarkable for their humility, as the obscurest of their brethren (and I might adduce the instance of Dr. Ryland and of Dr. Newman in proof of this assertion); yet it is naturally and intrinsically an ailment of vanity, and, no doubt, gratifies that passion in some; and, on that account, as well as for the reason before mentioned, it appears to be abhorrent from the simplicity of the gospel.

“It is an invention of barbarous, monkish ages, unknown, as you are well aware, to classic and Christian antiquity. It had its origin in the decline of knowledge, both civil and religious, and appears to me to possess a tincture of the barbarity of its origin. In my ears it would sound like a nick-name, and I am truly concerned that it was known that such a mark was put upon me: I endeavoured to keep it as secret as possible. In addition to other considerations, I might add, it has been bestowed with such a total want of discrimination, that it can never [add] an atom to the reputation of any man who deserves it. Neither you nor Dr. Ryland will derive the smallest increase of celebrity from it; your own merits would always render it unnecessary. In short, my pride would concur with better reasons for inducing me to reject it.

* How greatly that which he himself afterwards published was universally allowed to excel all others has been fully proved by its unprecedented sale.

“I hope, my dear Sir, you will excuse the liberty I have used in explaining myself on the subject, assuring you that my esteem for you is by no means diminished by this slight difference of opinion, nor by another of much greater importance, on the subject of communion. You will greatly oblige me by keeping the fact of my diploma as secret as possible.

“I am, with ardent wishes for your happiness and usefulness, your affectionate brother,

“R. HALL.”

With the Baptist Magazine Dr. Newman was connected as a contributor from its commencement, and more than twenty years as one of its editors. In every stage of its history, up to the period of his death, he was its warm and steady friend—never neglecting the duties or evading the difficulties which his connexion with the work imposed upon him. In the welfare of the widows of his ministerial brethren, he took the most lively interest; and so effectively did he plead on their behalf, that there is reason to believe a more liberal contribution to their necessities was obtained from the church at Old Ford, through that medium, than perhaps from any other throughout the kingdom. On the pages of the Baptist Magazine, therefore, the memory of Dr. Newman has an unquestionable claim; and one in which we think we could find an apology, should we, in this notice of his memoir, trespass a little beyond our ordinary limits.

In the early part of the year 1815, the feelings of our esteemed brother were exposed to a severe trial, by the death of that eminently distinguished minister, the Rev. Andrew Fuller; his attachment to whom was very strong, of long continuance, and warmly reciprocated. When, therefore, he heard that this venerated man of God was taken from the earth, he said to his friends, “Know ye not that there is a prince and a great man fallen this day in Israel?” From these words he addressed a funeral sermon to them, which, at their request, he published. The de-

scription he has given, at the close of that discourse, of the character of Mr. F., is striking and powerful:—

“ Ah! when shall we see those who will combine, as he did, in their official character, the talents of the cabinet and of the field; in their course of life, the contemplative and the active; in their friendship, all that is venerable, and all that is amiable, in equal degrees; in their preaching, the argumentative and the pathetic; in their writings, the most artless simplicity, and the most profound research; in controversy, the acuteness of a metaphysician, with the perspicuity and plainness of speech which become the man of God! Theology is doctrinal, practical, casuistical, and polemical. Who will undertake to show in which of these departments he most excelled? He has written so much, and so well, that from his miscellaneous writings it would be easy to form a complete body of divinity. What point of doctrine, in natural or revealed religion, is there which he has not contributed to elucidate? What precept has he not explained and enforced? Which of the positive institutions has he not set in its own proper light? What case is there in Christian experience which he has not described and discussed? What field of controversial theology is that which he did not enter, and in which he gained no laurels.”—p. 248.

Dr. Newman possessed a heart susceptible of the strongest attachments of friendship. His description of the character of Mr. Ryland (father to the late revered Dr. Ryland), is a proof of this: his esteem and veneration for whose memory was almost unbounded. The following passage occurs in a sermon on Nonconformity; and which Mr. Hall has characterized as a “spirited and forcible delineation” of the character of that extraordinary man.

“The late Mr. Ryland. This is a name never to be mentioned by me but with emotions of grateful affection; he was the friend and the guide of my youth.

“As a preacher, in the powers of memory, imagination, and expression, I have never yet seen any man to be compared with him. I should despair of

conveying to the mind of one who never heard him, an adequate idea of the majesty and force of his elocution. Cicero probably had more softness, and polish, and artificial grace, but Demosthenes himself must have yielded to him in spirit and fire, in overpowering vehemence and grandeur. Perfectly natural, unstudied, unexpected, there were often passages in his sermons sublime and terrible as the overflowing lava of a burning mountain. Every thing in his aspect, his voice, and his whole manner, was fitted to arrest and to enchain the attention of his audience. Had he lived in the days of Philip of Macedon, he would have been the successful rival of the very highest of those Grecian orators,

— Whose resistless eloquence
Wielded at will that fierce democracy,
Shook th' arsenal, and fulmin'd over Greece.
To Macedon and Artaxerxes' throne.

“He was always above other men, and sometimes above himself. When, for instance, he exhibited the face and the convulsions of the terrified Belshazzar, and traced the hand-writing on the wall, expounding, at the same time, its awful import, his hearers were breathless, motionless, petrified with horror! When he described Jacob beholding the wagons that Joseph had sent to carry him into Egypt, every heart was melted, and many wept aloud. He governed the spirits of men with a kind of absolute sway; but while he agitated most powerfully the passions of others, as a tempest of wind the mountain grove, he had always the command of his own.

“As a teacher of youth, he had a constellation of excellencies. ‘Simplify and repeat—simplify and repeat (he used to say), are the maxims for a school.’ He had walked in all the fields of knowledge: and it seemed to me, an inexperienced youth, that he knew every thing that was to be known, and could do every thing that was to be done. Many of his powerful and pointed sayings must, I am sure, be remembered by all those now living who were his pupils.

“His strong partiality for Dr. Gill and Mr. Brine, with whom he was intimately acquainted, led him to adopt their views of some theological questions, from which I should dissent; but I rejoice, while I remember, that all the mighty energies of his heart were exerted to bring the object of faith near, as he expressed it, to exalt the blessed Redeemer, and to enforce the necessity of trusting exclusively and for ever in the blood and righteousness of the Son

of God. In gentleness he was as a little child among those whom he loved; and his candour was excessive. I remember often his kindness in listening to me, while I read to him the plan of my first sermon; and the tenderness with which he solemnly charged me to be sure to show the people how it might become a day of greater things.*

"Never can I forget the awful silence of the night in which he died. It seemed to me that all the wheels of nature had been suddenly stopped by his death: all the universe stood still!"—"Having lived with him on terms of intimacy almost six years, at a period when I was susceptible of the strongest impressions, I often comfort myself with the hope of seeing him again, in happier circumstances, and with the consideration, that my future converse with him will be endeared by the recollection of the numerous tokens of friendship with which he honoured me while he was on earth."—p. 367.

In addition to the above quotations, we had marked for insertion the address which Dr. Newman delivered at the grave of his esteemed brother, the Rev. Solomon Young; but we have already exceeded our limits. It is a specimen of refined friendship, and abounds in touches of natural pathos, which has rarely, if ever, been surpassed. The fact to which the venerable speaker refers, at its close, has, alas! now been realized. "While (he says) I deeply lament his death, it is a mournful satisfaction to me, that as we had the same field of labour, we shall have the same resting-place. I shall soon lie down with him, and be covered with the dust of the same ground.† Let us all learn, my respected friends, to work while it is day, and to wait for the Son of God from heaven."

We will only add, that we have read the work before us with an affectionate interest. It is an impartial record of the life of a highly-valued friend—a faithful memorial of the character of a

devoted, consistent, and exemplary minister of Christ. To those who are engaged in the Christian ministry, or who are anticipating the weight of its solemn obligations, we would especially recommend it. If read in the spirit in which it is written, they can scarcely rise from its perusal without profit: while, in reference to others, we would say, in language which has been applied to a kindred spirit, "The innocence and sanctity of his behaviour, the sensibility of his heart, the fidelity with which he discharged the duties of life, and the equanimity with which he bore its rebukes and sufferings, will leave a lasting impression on the minds of all his friends and acquaintance." The virtues they admired while he was living, have acquired a more sublime and sacred character—and, may we add, a more efficient influence—now they are beheld through the shades of the sepulchre.

A Greek and English Lexicon to the New Testament. By EDWARD ROBINSON, D.D., late Professor Extraordinary of Sacred Literature in the Theological Seminary, Andover, North America. A new edition, carefully revised and corrected, with some additions, and various improvements, by S. T. Bloomfield, D.D. F.S.A., &c. &c. London: Longman and Co. 1837.

WE hesitate not to affirm, that Dr. Robinson's Greek and English Lexicon to the New Testament, as edited by Dr. Bloomfield, is the best that has hitherto been published in this country. The author has long since been known to have conferred lasting obligations on the lovers of sacred literature in America; and his translation of the first edition of the *Clavis Philologica* of Wabl, is not yet forgotten by those who have profited by that valuable publication. That work was alone sufficient to establish Dr. Robinson's repute as an able and judicious scholar, as well as an enlightened promoter of the highest and infinitely most important literature; but his merit is much enhanced by the present volume, in which, hav-

* The text was, Zech. iv. 10, "Who hath despised the day of small things?"

† The tomb of Mr. Young is within a few feet of that in which Dr. Newman now lies interred.

ing laid aside the garb of the translator, he appears for himself, to stand or fall on his own responsibility.

Of all the multifarious allotments of literature, the task of the Lexicographer is perhaps the most difficult, irksome, and repulsive. They who calculate and weigh the cost, will rarely be induced to undertake the labour; while such as enter on it without this necessary precaution, will soon be compelled to relinquish what they should never have attempted. Scaliger himself could be thankful that he was not doomed to the drudgery of a Lexicographer; but that eminent critic should then have been grateful also that there were others equally qualified for the office, and less repugnant to its toils. The man, however, who would erect a monument of learned industry, such as Dr. Robinson has presented in the work before us, must bring no ordinary powers to the task. Adopting the modern historico-logical method of definition, on the plan of Gesenius and Passow, he must trace every word to its origin, investigate its primitive form and meaning, mark the modifications existing at different epochs and in varying dialects, and observe their influence in the extension or restriction of its use and signification. Further, he must note the relations of every word in the wide field of construction and phraseology; while, by no means forgetful of the demands of a modern, but extensive and invaluable science, his inquiries must be prosecuted through all the real or imaginary coincidences and affinities of comparative philology. But, although he labours in so deep a mine, the gold and the diamond of imperishable thought are there. Still he must confront opposition and contend with difficulties. With the *μέλει το πᾶν* of Periander for his watch-word, he must penetrate to the intellectual ore, through all the depths of its concealment. His chief pleasures, too, must arise from his occupation: since he must frequently be satisfied with a share of applause, ill proportioned either

to his exertions or their success; and he will painfully be called to reflect how often the brightest jewel may glitter in the cabinet of the proud, or irradiate the coronet of the mighty, while the hand by which it was rescued from its "dark unfathomed cave," is never heeded.

If, notwithstanding, any language can be supposed capable of repaying those labours in a higher degree than another, it is that of Ancient Greece, containing, as within a rich casket, the elements of so much that is glorious in sentiment, or transcendent in action—of so much that commends itself to our understandings, and to our hearts; a language which, however proudly ennobled with the lavishments of genius, possesses still sublimer claims on our attention—claims which nothing less than the grossest stolidity can disavow, and (we hint without being singular in the insinuation*) which little short of criminality can neglect: for God himself, by choosing this from all other languages of the earth for the declaration of his purposes of grace and mercy, has for ever endeared and consecrated its study to mankind.

Yet it must excite surprise, that the principles of the Greek tongue, until within the last few years, have but imperfectly been understood: and hence our real knowledge of its excellence and perfections has been but limited and superficial. We have no desire to impugn the memories of those who have gone before us: we would rather thankfully consider how much has been effected in our own country, since the revival of letters, to command our gratitude, and even our admiration; while on the continent, and more particularly in Germany, the accumulations of learned industry have been almost inconceivable. Yet, among ourselves especially, much remained to be done. Our scholastic systems opposed the spirit of research. Here bigotry long wore the mask of profoundness,

* See Luther and Melancthon's observations on this subject.

and unblushingly received the honours due only to learning; while improvements were deemed innovations, and their projectors traduced as ignorant empirics. To come forth from the covert of Latin commentary and annotation, generally incurred the charge of ignorant perversity, or of literary treason. The Latin commentary and enunciation, by flattering our vanity, obtained our respect; while, too often trifling with the understanding, they imposed on our credulity. How frequently have we thus been deceived by the speciousness, rather than profited by the reality, of erudition!

However by many it may be overlooked as a recommendation, while to our continental neighbours it may prove a disadvantage, that Dr. Robinson has shown a decided partiality for his own, rather than for the Latin tongue; yet some of our readers will be grateful for this preference. We have no wish to disparage Latin, as a vehicle of philological information: much less can we withhold our applause from its poets, orators, and historians, the inspiration of whose genius flows down to us in the eloquence of its periods. We admit that it possesses many claims to the distinction which it has so long and uninterruptedly enjoyed, as the current language of the learned; and that it is not ill adapted to the universality which it has obtained: but we yet think that the interests of true knowledge have deeply suffered from its exclusive adoption. The learning of ages has been allowed to roll as into one vast abyss, when it should have been diffused in salutary streams, visiting the lands in plenteous and fertilizing irrigation. We rejoice in a literary revolution. We congratulate the critics on the continent, that they are no longer ashamed of their vernacular tongue; and, at this advanced period of English literature, shall we be ashamed of ours? We hail with pleasure the proof to the contrary, supplied by this Greek and *English* Lexicon to the New Testament.

That the style of the sacred writers of the New Testament differs importantly from that of the Greek classical writers, is a fact known to all who have the slightest pretensions to scholarship. Various are the opinions which have been advanced on this subject, but none are more consistent, or could more easily or successfully be supported, than those which are adduced in the Author's own invaluable preface, to which we must refer the student. Dr. Robinson, too, has ably discussed this topic; and his learned Editor, also, has well canvassed his remarks on this, and on every other matter connected with his Lexicon, to render necessary any observations which we otherwise might have been tempted to offer. That eminent scholar and critic has, indeed, in his beautiful editorial preface, too far anticipated our remarks, to allow us any scope for the gratification of our philological predilections; but his promise respecting the deterioration of the idiom, subsequent to the time of Alexander, will not be forgotten. We could have wished that he had himself entered, however briefly, on the important subject of verbal inspiration, instead of having referred to Dr. Henderson. The theological world, notwithstanding, is under many and great obligations to Dr. Bloomfield, and the prominent and somewhat laborious part which he has sustained in the introduction of this Lexicon, has considerably increased them.

The name of Schleusner, spite of all his faults and admitted prolixity, still survives in the associations of many of our readers: nor will his improvers, the accurate Wahl, the acute and luminous Bretschneider, soon fail to be remembered. There are other names too dear to the real lovers of Greek and biblical literature, to be approached without reverence: they are the fixed stars in the canopy of classical literature—and it is the pride and the praise of the present Lexicon, that their emanations are happily and faithfully concentrated in its pages. But this is a ground

on which, for a reason just advanced, we forbear to enter, especially since the brief limits to which our notice is confined would preclude the possibility of doing so to our satisfaction: we cannot, however, close our remarks, without assuring the mature scholar, that, for general accuracy, depth of research, and condensation of mat-

ter, combined with the advantages resulting from judicious arrangement, and logical classification, at once presented in a form the most popular, inviting, and available, he will find no work in our own, and few in any other language, equally suited to his purpose, and adapting themselves to his inquiries.

BRIEF NOTICES OF RECENT PUBLICATIONS.

1. *The Beheading of John the Baptist*; by F. W. Krummacher, D. D., author of "Elijah the Tishbite." Translated from the German. pp. 36. Wertheim.

2. *The Holy Ghost and his Living Temples*. By F. W. Krummacher, D. D. Translated from the German. pp. 34.

3. *The Believer's Challenge: Rom. viii. 34: "Who is he that condemneth?"* By W. Krummacher, D. D. Translated from the German. pp. 35. Wertheim.—The admirers of "Elijah the Tishbite," will be gratified by the appearance of these elegant little volumes. They are, each of them, characterized by the same vivacity of genius, devotional fervour, and evangelical spirit, which distinguish the other works of Dr. Krummacher, and as such we cordially recommend them to our readers.

On Restitution; Lot and his Wife; the Rich Man; Christian Composure. By the Rev. Frederick Strauss, D. D. Chaplain to the King of Prussia: Professor of Divinity, Counsellor to the Supreme Consistory, and Minister of the Cathedral, Berlin. Translated from the German by Miss Slee. pp. 106. Wertheim.—We are obliged to Miss Slee for her translation of these valuable little tracts of Dr. Strauss. The first and the last of the subjects of these sermons are not, perhaps, so often discussed from the pulpit as they might be with advantage. In the sermon on Restitution, the writer very powerfully shows that without it there can be no amendment, no repentance, no forgiveness. He shows how the curse rests upon ill-gotten wealth, and how the sinner is cheating himself of his peace. "He cannot enter the place which he has polluted by sin, without feeling himself driven away by a secret pang. He cannot talk of similar iniquities, and hear the indignation of mankind expressed against them, without ex-

periencing the inward torture of his conscience. He cannot look upon his victim without shuddering and reading in his countenance the sentence of his own condemnation. He cannot witness the detection and exposure of another who has been guilty of the same sin, without feeling his heart beat quicker, and his cheek turn pale." The sermon is admirably written, and many passages of great beauty and pathos might be easily extracted.

The Inconsistencies of professing Christians a Hindrance to the Prosperity of the Church and the Conversion of the World. A Sermon by the Rev. S. Brawn. Wightman and Co. London.—We congratulate the infant Association of West Essex on the efficiency of its services, and the opportunity afforded them of requesting the publication of this discourse. Its intrinsic worth is such as to draw the attention altogether from the style of the author's composition. We recommend it, not as a model for the imitation of ministers, but as a source of valuable instruction and admonition to all the churches. The two points to which attention is directed are, first, The inconsistencies observable in professing Christians; and, secondly, The consequences resulting from them—"Your iniquities have separated between you and your God."

The Danger of Apostacy from Christ: by Barrow Kidd. Westley and Davis. pp. 145. 18mo.—A neat and interesting book, exhibiting many useful hints on a very solemn subject.

Bible Lives, Vol. 1 and 2; by the Rev. B. H. Draper, Southampton.—These volumes are written in a style greatly adapted to the use of children, and convey much useful instruction.

1. *The Bible the Religion of the Church of England*. Simpkin and Marshall. 18mo. pp. 18.

2. *Essays on the Church*: 12mo. pp. 341. Seeley and Burnside.—These two works show at least the feeling of the church party, and prove that its controversial character will not easily be exceeded by the dissenters. The two following deserve to be considered on the other side.

An Appeal to the Wisdom and Piety of our Ancestors as affecting the Expediency of Church Reform. Anonymous. Hamilton and Adams, 8vo. pp. 32.—This contains important data and close reasoning.

The Church of England identified (on the authority of her own historians chiefly) with the Second Beast, Rev. xiii. 1—18; By R. B. Sanderson, Esq. late Fellow of Oriel College, and formerly Secretary of Presentations to the Lord Chancellor. Hamilton and Adams. 8vo. pp. 42.—This witness must have had opportunity for seeing the condition of our establishment: whether his conclusion be just, the public must decide.

An Attempt towards an Analysis, Arrangement, and Compression of the Book of Common Prayer of the united Church of England and Ireland: by the Rev. J. Riland, M. A. Curate of Yoxall. Hamilton and Adams. 8vo. pp. 64.—This proves at least that clergymen feel the necessity of some reform in the church.

A Lecture on the Primitive State of Man: By James Carter. Simpkin and Marshall. 8vo. pp. 34.

The Connexion between Geology and the Mosaic history of the Creation: by Edward Hitchcock. 12mo. pp. 100.

Philological View of the Modern Doctrines of Geology: by Moses Stuart. 12mo. pp. 75.—The two foregoing volumes form Nos. 19 and 20 of "Student's Library of Useful Tracts," published by Clark, Edinburgh. Simpkin and Marshall. London.

The Philanthropist: by a Lady. Ball. London. 12mo. pp. 389.—This neat volume contains a very useful illustration of selfishness and benevolence in their several operations and results.

Gertrude and her Family; by the author of "Visits to my Birth-place," &c. &c. R. H. C. Tins. London. 12mo. pp. 246. Second Edition.

Exercises in Orthography and Composition on an entirely new plan, containing much valuable information on various subjects: by Henry Hopkins, conductor of a

school at Birmingham. Simpkin and Marshall. London. 12mo. pp. 229.—A very useful book.

Works of Dr. Chalmers, Vol. VI. Hamilton and Adams; London. Collins and Ingram, Glasgow.—This contains the commercial discourses which are too well known and esteemed to require recommendation; the printing, &c. are uniform with the former volumes, and do the publishers great credit.

The Christian Warrior; edited by the Rev. T. Jones. Seeley and Burnside. London.—An instructive and useful volume.

The Golden Pot of Manna; by the Rev. J. Burns. Wightman. London. 12mo. 2 vols.—In these neat volumes will be found a lesson of instruction for each day in the year. All the passages have a more or less direct bearing on the person and work of our Lord Jesus Christ. They are evangelical, but constantly keep in view the point of practical improvement. We hope that a wide diffusion of this work will reward its author with many proofs of its extensive usefulness.

Luther on the Psalms; by the Rev. H. Cole. Seeley and Burnside. 12mo. pp. 391.—This manual contains the received versions of the Psalms, with Martin Luther's extemporaneous remarks upon them. Though taken by his hearers, they were revised by himself, and published by his permission. They contain many characteristics of the great reformer's mind, and throw considerable light over several of the Psalms. But the work would have been more valuable if the blank spaces had been furnished with chronological notes and historical references.

Evans's Weekly Lectures. 12mo. Harding and Co., Gray's Inn Terrace, London.—This very cheap form of circulating the pulpit exercises of our revered friend, must have a great tendency to benefit his large and interesting congregation. We hope that he will be long spared to continue his valuable ministrations.

A concise View of Christian Baptism; by John Craps. Wightman, London. Fourth Edition. 10th 1000.—This is the richest penny publication that we know on this subject. In this last edition, Mr. Craps has contrived to force within its limits some important additional matter on the baptism of the Spirit.

OBITUARY.

MR. AND MRS. HARVEY, LATE OF LIVERPOOL.

BOTH the subjects of the present memorial enjoyed the advantages of a religious education. Mr. Harvey was left, when very young, with a widowed but pious mother, of whose memory he retained the most endearing recollections; and of whom he ever spoke with the warmest affection. She was a member of the Methodists' Society; and gave unwearied attention to the soul of her son, seeking at all times its spiritual and eternal welfare. Mrs. Harvey was not less favoured; for she was one of the daughters of the late Mr. Medley, who laboured so faithfully and successfully in Liverpool, as the pastor of the church of Christ meeting in Byrom Street. His home exertions for the advantage of his much-loved offspring, were cheerfully seconded by those of his beloved partner. Thus were Mr. and Mrs. H. highly privileged from their infancy, by being associated with those who feared the Lord; and who made it a part of their solemn duty to bring up their children in his nurture and admonition. But they were favoured infinitely beyond this—by an early and personal acquaintance with the true God, and with his son, Jesus Christ; whom to know is life eternal.

As to the precise time when this divine knowledge was communicated; or as to the means infinite wisdom employed in their illumination, no correct information can now be obtained. They heard the gospel in its purity, from that lover of the truth, Mr. Medley, who had the unspeakable pleasure of baptizing his own daughter in the year 1792, and in 1795 he administered the same sacred rite to Mr. Harvey; after which consistent profession of their faith in the Son of God, they were received into communion with the church, and remained in the full enjoyment of its privileges; until the Lord removed his servant Mr. M. to serve him above. After his death, the people were divided in the choice of a successor; and twenty-seven were dismissed to form another church, among whom Mr. and Mrs. Harvey were numbered. In connexion with this church (which is now under the pastoral care of Mr. Lister), they were honourably and usefully employed; the one as a

deacon, and the other as a Dorcas indeed.

The distinguishing and glorious doctrines of the gospel were very much loved by them; and its holy duties as cheerfully performed. The house and the people of God were their delight. They were among the first to encourage the awakened inquirer; to look after the wanderers; to welcome the returning penitent; and to notice the strangers who occasionally worshipped with them. They were the friends of the poor and perplexed. The widow and the fatherless in their affliction, enjoyed their visits and sympathy: and as they had opportunity, they did good unto all men, especially unto the household of faith. The sailor shared in the labours of Mr. H. He met him with pleasure and constancy beneath the Bethel flag; and was well known to many a weather-beaten tar. But in their own family, their worth was better known. Those who witnessed their daily walk—who observed their habitual solicitude as parents—can best testify to the grace of God that dwelt in them. Their prayers, their example, their admonitions, their letters, their affectionate and holy concern for the salvation of their beloved children, has not been in vain; nor can ever be forgotten by those before whom they reflected that light which they themselves had received from the Sun of righteousness. Usefully and honourably employed, as they were; yet now they are gone; and sweet is their memory still.

The Lord was pleased to exercise his servant, Mr. H., with a long and painful affliction. At the commencement of his illness, and in the prospect of death, he triumphed in the Lord gloriously. After speaking with great pleasure of Christ as the sole foundation of his hope, and rejoicing in the stability of his rock; just in the contemplation of a speedy dismission, he exultingly exclaimed, "Soon an abundant entrance shall be administered unto me, into the kingdom of glory, for the Lord is about to cut the work short in mercy and righteousness. Not been a week yet; and hope before the close of it to be at home." In this, however, he was disappointed; for he had

to endure two years' increasing debility, occasionally accompanied with the most acute pain. This scene of suffering terminated with a calm and happy dismission on the 30th of January last, when he entered into the joy of his Lord, in his sixty-fifth year. His beloved partner, who had been his faithful companion in life, made every necessary arrangement for his interment. Her own mourning was preparing; when on the 4th of February, in her sixty-third year, she was unexpectedly taken from the house of mourning, to that of joy and eternal gladness. In death they were not separated; while the surviving relatives were called to perform that most painful duty of following to the same grave on the same day, an affectionate husband and wife; and one of the best of fathers and of mothers. Their sleeping dust was deposited in the Necropolis (Low Hill) where Mr. Lister officiated; who also improved the solemn and unusual event in his own chapel, on the following Lord's-day morning. The numerous attendance at both services, evinced the esteem in which they were held by those Christian friends among whom they had associated; and with many of whom they had taken sweet counsel.

Blessed are the dead that die in the Lord; and blessed be the Lord for that grace which bringeth salvation. We have glanced at its operations in early introducing the subjects of this me-

morial into the paths of peace. We have observed its fruits in the general tenor of their lives; nor is it less apparent in the mysteriously lingering death of the one, and the mysteriously sudden decease of the other. In the former case it supported those who were more immediately called upon to administer to the sufferer; and its consolations gladdened his own soul, when the nature of his complaint allowed of its full exercise: and in the latter case it shines with unusual lustre. Mrs. Harvey had no fears as to her acceptance in the beloved. Her only fear arose from the anticipation of her struggle with the last enemy. She was heard in that she feared. Struggle she had none: for she fell asleep on earth, and awoke in heaven. She died sleeping. Enemy she had none: Christ had taken away his sting. Death proved her friend; even the gate to endless joy, although she feared to enter in. She was also spared the pain of parting with the children *she loved so dearly* on earth; and had the pleasure of meeting in heaven with others saved by grace; and of joining with them in praising its riches. Which grace we supplicate to be bestowed upon all the relatives of the now sainted parents, that

"When soon or late we reach the coast,
O'er life's rough ocean driven,
We may be found—no wanderer lost—
A family in heaven."

J. R. V.

RELIGIOUS INTELLIGENCE.

LONDON MISSIONARY SOCIETY.
VALEDICTORY SERVICE.

ON Tuesday, Oct. 17th, a special meeting of the directors and friends of the London Missionary Society was held in the large room, Exeter Hall, when several missionaries and their wives, amounting to upwards of thirty individuals, took leave of the Society previous to their embarkation for India, South Africa, and the South Sea Islands. Upon no occasion have we beheld this spacious room filled by an audience more numerous or respectable. Several hundreds were unable to gain admittance.

At eleven o'clock, Wm. T. Blair, Esq., Mayor of Bath, took the chair; and the services were commenced by

singing. After which, the Rev. H. Townley offered up solemn prayer for the blessing of God upon the object for which the meeting was assembled.

For the statement read by the Rev. W. Ellis, and the interesting addresses which followed, by the Rev. Messrs. Dr. Fletcher, C. Mead, J. Arundel, T. Binney, Dr. Philip, J. Read, and Jan Tzatzoe, a Caffre chief, we must refer to the ample report given in the Patriot (19th ult.). The following brief extract from the opening speech of the worthy chairman, is all our present limits will allow.

"With what feelings, and with what words, shall we bid adieu to these honoured servants of God around us.

who are about to go forth in this great and good cause, and upon many of whom we are now probably looking for the last time? How shall we best strengthen their hands, and comfort their hearts, in the view of their great undertaking? They are not going forth, we hope, to bonds and imprisonments, but they will undoubtedly have to encounter difficulties and trials peculiarly their own, and therefore demanding the best encouragement and help that we can give them. May we not say to them, and may I not say to them in your name, that they will be followed by the tenderest sympathies of thousands of British Christians, who will participate with them in all their alternations of joy and sorrow; and who will not fail frequently and fervently to remember them at the throne of grace? Yes, dear friends, in bidding you farewell, we pledge our hearts and hands to you. You will, doubtless, be followed by the prayers and sympathies of all the churches; and what is far better, the presence and blessing of God will accompany you, and the blessing of those who are ready to perish, I doubt not, will come upon you. May you be blessed, dear friends, in all your undertakings; and may you, at the last great day, reap abundantly, in your own person, the reward of those who have been the instruments of turning many to righteousness! And if at any time your hearts are oppressed, and sunk within you, amid the discouragements and the difficulties which you will encounter—for on these you must lay your account—if at any time you are oppressed by fightings without, and by fears within, then permit me to say, think of Him who bears man's image; who was bruised for our iniquities; who endured, in his own person, unspeakably more of contradiction and opposition than can fall to the lot of any of his followers. And, last of all, remember that the day is rapidly approaching when it will rebound unspeakably more to your honour and everlasting happiness, to have been the humble labourer in the missionary field, than to have worn the purple or swayed the sceptre of the whole civilised world."

REVIVAL OF RELIGION.

A series of meetings to promote the above object was held during the whole of the last week in September, 1837, in Shakspeare's Walk Chapel, Shadwell, except one day which was devoted to the formation of a Christian church,

and the setting apart of Mr. Thomas Moore as its pastor.

The following is the order of the services, viz. :—

Lord's day, September 24th.—Morning six o'clock, a prayer-meeting. At 11, a sermon by Rev. J. Craps, of Lincoln, on Gen. xxxix. 9, last clause. Afternoon at 3, a meeting for special humiliation and prayer. Evening at half-past six, sermon on Christian baptism, by Mr. Craps, from 1 Pet. iii. 21; after which the minister of the chapel baptized seven persons.

Monday 25th.—Morning, at 6, a prayer-meeting. At 11, Lecture I. On the general importance of a larger effusion of the influences of the Holy Spirit; from John vi. 63, first clause, by Mr. Craps. Evening, at half-past six, Lecture II. On the necessity of special humiliation before God for our past neglect of the Holy Spirit, Eph. iv. 30, by Rev. J. Wallis, of Beulah Chapel. An address by Mr. Craps.

Tuesday, 26th.—Morning, at 6, A prayer-meeting. During the other parts of the day, the formation of the church, and the designation of the pastor.

Wednesday, 27th.—Morning at 6, A prayer-meeting. At 11, Lecture III. On the duty of special and united prayer for the out-pouring of the Holy Spirit, from Ezek. xxxvi. 37, by Rev. J. Upton, of Poplar. An address by Mr. Craps. Afternoon, at 3, A public meeting for addresses and prayer. Subject—The means of promoting a revival of religion. Evening, at half-past six, A public meeting. Subject of the addresses—The danger of neglect in matters of religion.

Thursday, 28th.—Morning at six, A prayer-meeting. At 11, Lecture IV. On the encouragement we have to expect the out-pouring of the Holy Spirit in answer to prayer, Luke xi. 13, by Rev. J. Davis, of Church Street, Blackfriars. An address by Rev. C. H. Roe, Secretary of the Baptist Home Missionary Society. Afternoon, at 3, A public meeting. Addresses to parents and children. Evening, at half-past six, A public meeting. Subject—Motives for early piety.

Friday, 29th.—Morning, at six, A prayer-meeting. At 11, Lecture V. On the blessed effects of the outpouring of the Holy Spirit, Isai. lv. 13, by Rev. P. Dickerson, of Alie-street. An address by Mr. Craps. Afternoon at 3, A public meeting. Subject—The love of Christ. Evening, at half-past six,

A public meeting: Addresses to different characters, viz., the careless sinner, the inquirer, the young Christian, &c. &c.

Saturday, 30th.—Morning, at 6, A prayer-meeting. Evening, at 7, A sermon by Mr. Craps, text, Heb. xiii. 9.

Lord's day, Oct. 1.—Morning, at 6. A prayer-meeting. At 11, A sermon, by Mr. Moore, from 1 Pet. iii. 18, first clause. Afternoon, at 2, An inquirers' class. At 3, A sermon by Mr. Frances, of Stepney College, text, Eph. iii. 19. Evening, at half-past 6, A sermon, by Mr. Moore from Ps. cxxii. 6. After which, the Lord's Supper was administered to about fifty persons, members of Baptist and Pædobaptist churches in the neighbourhood.

On the same day, preaching in the open air at 9, 2, and half-past 5 o'clock, by Mr. Gayton, of Gosport.

Remarks.—A week's meetings of a similar kind were, with the happiest results, held in the same chapel, at the close of last year; and as on that occasion, so now, the interest and enjoyment of the meetings increased to the end. Every one regretted they had terminated, and so eager were all for their continuance that it was requested the prayer-meeting, at 6 o'clock, A. M., might be kept up throughout the next week, which was done, and well attended. The early meetings were especially seasons of refreshing, the average attendance at which was about fifty persons, and a more than ordinary spirit of prayer was enjoyed. The lectures on the Holy Spirit led, under God's blessing, to deep humiliation, to effort, faith, and prayer for the bestowment of his influence. Christians of all denominations were engaged in these interesting services, and all found it good to be there. The exercises engaged in were short, particularly the prayers and addresses, and every thing was avoided which would excite weariness in God's service. There was no attempt to produce extraordinary excitement. The addresses and sermons were simple, faithful, and pathetic. Many received serious impressions, which we hope will never be erased; several instances of which afford hope of ultimate conversion. Professors seem to have set out on their journey with fresh zeal.

On each afternoon tea was provided for the accommodation of friends, who afterwards either went out "two and two," into the streets and lanes of the

city, "to compel them to come in," or spent the interval before the service in prayer.

The ministers who engaged in these services were, the Rev. C. H. Roe, J. Craps, C. Stovel, J. Davis, J. Wallis, J. Upton, D. Rees, J. Clarke (late from America), — Packer, of Chelsea, A. Farrar, (Wesleyan), with several of the students from Stepney College. The brethren Craps and Roe who attended,—the former, all the meetings, and the latter, several of them,—were, under God's blessing, made very useful. "O Lord, revive thy work!"

CENTENARY.

BAPTIST CHURCH, CANNON STREET, BIRMINGHAM.

On Thursday, the 24th of August, being the centenary of the formation of the church assembling in Cannon Street, services were held commemorative of that important event. There was a prayer-meeting in the morning at seven o'clock. In the evening, at half-past six, was a public meeting, when a detailed history of the church from its commencement was read by the secretary; and suitable addresses were delivered by the minister of the place, and other Baptist ministers resident in the town. The service was varied by songs of praise to God, and the large assembly remained without impatience till after ten o'clock. A medal has been struck off, commemorative of the event.

When this church was formed, a hundred years since, there were 17 members—now there are 742; and other three churches in the town, of the same faith and order, have emanated from it, in one of which there are more than 500 members. It has sent forth many useful ministers; among these, the late Dr. Staughton, of America. Here the devout and fervid Pearce laboured nine years; Mr. Morgan, of Birmingham, nine years; and the venerable Mr. Birt, of Hackney, twelve years. Connected with the church, there are several interesting village stations, supplied regularly by a devoted band of preaching brethren. In the schools there are above 1000 children and adults. The first public sermon on behalf of the Baptist Mission was preached by Mr. Pearce in Cannon Street, when £70 were collected.

At the invitation of this church, on the following sabbath all the Bap-

tist churches in the town, including the General Baptists, held a united communion, when twelve or thirteen hundred persons commemorated the dying love of the Redeemer. It was a solemn and joyful occasion, which will not soon be forgotten. The ministers and deacons of all the churches were engaged in the service.

Union is strength. The numerous body of Baptists in Birmingham have a great work to do for the glory of the Redeemer and the good of men, in that densely populated locality. It is hoped they may not only know the "time of their merciful visitation," but consider seriously what is required of them as a section of the church of Christ.

REGISTRATION OF BIRTHS, &c.

At a monthly meeting of the Congregational Board of Ministers in and about London, October 10, 1837, it was resolved unanimously.

"That this Board has reason to fear that many of their brethren and others, holding Registers of Births or Burials, have not yet forwarded them to the care of the Registration Commission; and that they earnestly recommend an immediate compliance with the application of the Commissioners, because otherwise they will not be able to secure for their Registers a legal recognition; the Registers, if not deposited, will, in the end, be lost; and, however the subject may now be treated with indifference, when the wise and excellent arrangement proposed by the Government shall be duly appreciated, a heavy reproach will rest upon those who, having possession of these documents, did not avail themselves of the opportunity to obtain for them a safe depository, and a public and legal acknowledgment."

THOMAS WOOD, Chairman.

N.B. The Commissioners kindly offer every facility towards accomplishing the object. Where any difficulty exists, they invite to a correspondence. Copies are allowed to be taken; extraneous matter is allowed to be separated; and ever afterwards the original document will be easy of access to the public.

ORDINATIONS, &c.

SHAKESPEARE'S WALK, SHADWELL.

On Tuesday, Sept. 26th, 1837, a Baptist Church was formed in the above chapel, and Mr. T. Moore, late of Horton College, Bradford, was set

apart as its pastor. In the morning at six o'clock, a special prayer-meeting was held. At 11, the Rev. R. W. Overbury, of Eagle Street, read the Scriptures, and prayed: the Rev. C. H. Roe, Secretary of the Baptist Home Missionary Society, preached; after which, fourteen persons were formed into a church, by the Rev. J. Davis, of Church Street, Blackfriars. Seven were from other churches, and seven were baptized on the previous Lord's-day.

In the afternoon, the Rev. J. C. Hyatt (Indep.) commenced the service by reading the Scriptures and prayer. The Rev. E. Steane, of Camberwell, preached the introductory sermon from Acts xvi. 5, and proposed the usual questions: the Rev. W. H. Murch, of Stepney College, implored the divine blessing on the newly-chosen pastor; the Rev. J. Craps, of Lincoln (Mr. M.'s pastor) addressed him on the nature and duties of his work, from Col. i. 28; and the Rev. G. Pritchard, of Keppel Street, concluded the service with prayer.

In the evening, the Rev. J. Davis read the Scriptures and prayed; the Rev. C. Stovel, of Prescott Street, preached to the newly formed church; the Rev. John Davis, of Princes Risborough, concluded the services of the day with prayer.

This infant cause has been raised under the auspices of the London Baptist Association. The chapel which had been for sometime closed, was reopened in November, 1836. A Christian Instruction Society, a Lord's-day school, and Bible classes, have been formed, and are in active operation; with several other means employed for the good of the depraved population around. The chapel is near to Ratcliffe highway, in the midst of a maritime district, which affords ample scope for exertion.

BRABOURNE, KENT.

On Friday, March 24, 1837, Mr. T. Scott was publicly recognized as pastor of the Baptist church at Brabourne, near Ashford, Kent; the services in the afternoon were commenced by the Rev. J. P. Biscoe, of Folkstone, by reading the scriptures and prayer; the Rev. W. Matthews, of Canterbury, delivered the introductory discourse, and asked the usual questions; the Rev. W. Marsh, of Hythe (Indep.), offered the ordination prayer; the Rev. J. Payne, of

Ashford (Mr. Scott's pastor), gave the charge from Heb. xiii. 17, and concluded with prayer. In the evening the Rev. J. Clark, of Folkstone, conducted the devotional services; the Rev. J. P. Briscoe preached to the church from Deut. i. 38, and the pastor concluded with prayer. The brethren Skinner, Shrewsbury, Parnell, Court, and Viney read the hymns. The chapel was crowded to excess, and great numbers could not obtain admission.

KINGSTHORPE, NEAR NORTHAMPTON.

On August 9th, two services were held at the above place, connecting together, for the sake of convenience, the chapel anniversary, and the recognition of a union recently formed between the church and its pastor, Mr. G. Ashmead, member of the church at Shortwood Horsley, Gloucestershire.

In the morning, the service was introduced with reading and prayer, by brother Knowles, of Hackleton; a very concise description of a gospel church was given by brother F. Wheeler, of Moulton; brother Tunley, of Northampton, proposed to his friend the usual questions, and received extempore answers; brother G. Jayne, of Road, offered the prayer for the minister; brother T. F. Newman, of Shortwood (Mr. A.'s pastor), gave the charge, from Titus i. 7; and brother Gray, of Northampton, addressed the people, from Phil. i. 5; and brother Gough, of Clipstone, concluded with prayer.

At 6 in the morning, brother Marriott, of Milton, introduced the service by reading and prayer; and brother Newman preached on the common excuses made against serving God, at the present time, from Hag. i. 2; and brother Lord, of Woolston (Indep.), concluded with prayer. The hymns were given out in the morning by brethren Goodrich, of Ravensthorpe, and Chater, of Kibworth (Indep.), and in the evening, by brother Brown, of Bugbrook. The attendance was crowded, and from the two collections, and the proceeds of a social tea in the chapel, £23 were collected towards the remaining chapel-debt.

The cause of Kingsthorpe arose from the occasional labours of neighbouring ministers many years ago. The venerable Dr. Ryland, when pastor of the church in College Street, Northampton, occasionally laboured there; and for now more than twenty years, the gospel has been regularly preached there, in

general, three times on the Sabbath. For some years, various brethren laboured in succession together, with ministers in the neighbourhood; until the year 1822, a few persons were baptized, and formed into a church, and the pastors of neighbouring churches occasionally administered the Lord's Supper.

For many years the rising interest laboured under considerable difficulty, until 1835, when, through the liberality of a friend connected with a neighbouring church, and a general effort among themselves, they were enabled to erect a very neat and commodious chapel, which has been much better attended than the place they formerly occupied. In the autumn of last year, they became acquainted with their present pastor, who, after having laboured among them some months, received a unanimous invitation to settle among them. Mr. A. commences his labours with encouraging prospects of success.

On the following Sabbath evening, nine persons were baptized in a neighbouring river; Mr. Gray, of Northampton, gave an address, and Mr. Ashmead administered the ordinance of baptism, and received the new members. Not less than 1500 persons are supposed to have been present.

FAKENHAM, NORFOLK.

On Tuesday, Oct. 3, 1837, Rev. James Cozens was publicly recognised as pastor of the Baptist church, in this town. The services were held in the Wesleyan place of worship. In the morning, at 11 o'clock, Rev. W. Legge, of Fakenham (Indep.), introduced the service by prayer and reading the Scriptures; Rev. James Puntis, Norwich, delivered the introductory discourse; Rev. W. Brock, Norwich (Mr. Cozens's late pastor), asked the usual questions, and received Mr. C.'s confession of faith, &c., Rev. R. Fairbrother, Dereham (Indep.), offered the ordination prayer, with imposition of hands; the Rev. W. H. Murch, D.D., of Stepney College, delivered the charge, and Rev. J. Hewitt, Swaffham, concluded the service by prayer. In the evening, after singing, Rev. W. F. Poyle, Lynn, read the Scriptures and prayed; Rev. W. Brock preached to the people; and Rev. Samuel Eastaugh (Wesleyan), Fakenham, concluded with prayer.

ULEY, GLOUCESTERSHIRE.

On Tuesday, Oct. 10, 1837, Mr. E. Webb, student from the Baptist College,

Bristol, was publicly recognized as the pastor of the Baptist Church in this place. The Rev. S. Packer, of Chelsea, commenced the service by reading and prayer; the Rev. E. L. Shadrach, of Dursley, stated the nature of a gospel church; the Rev. J. Dunn, of Minchinhampton, asked the usual questions, and received the answers; prayer was offered for the influences of the Holy Spirit to descend on Mr. Webb, by his late pastor, the Rev. T. Winter, of Bristol; after which, the Rev. T. S. Crisp, President of the Baptist College, Bristol, gave the charge, from 2 Cor. ii. 15, 16; and the Rev. S. Webley, of Avening, closed in prayer. In the evening, the Rev. J. H. Cox (Indep.), minister of Uley, read and prayed; the Rev. T. Winter delivered a sermon to the church, from 3 John 4. The Rev. Jerome Clapp, of Dursley, closed in prayer. The weather was unusually fine, and the chapel, during the whole of the services, was thronged to excess.

CANADA.

The following donation for the Baptist Canadian Missionary Society, is gratefully acknowledged:

Anonymous, by Rev. G.

Pritchard..... £5 0 0

NOTICES.

The new Baptist Chapel at Staines, Middlesex, will be opened (D.V.) on Wednesday, Nov. the 8th, when the following ministers have engaged to preach. The Rev. F. A. Cox, LL.D. in the morning; the Rev. J. J. Davies, of Tottenham, in the afternoon; and the Rev. J. Leifchild, of London, in the evening. Services to commence at eleven, three, and six o'clock. The assistance of Christian friends towards the liquidation of the debt is affectionately solicited.

It is confidently expected that the new Baptist Chapel, Clapham, will be opened for Divine worship, on Tuesday, the 7th of November, upon which occasion (D. V.) three sermons will be preached; that in the morning by the Rev. J. Leifchild, of London; afternoon, by Rev. Dr. Cox, of Hackney; evening, by the Rev. E. Steane, of Camberwell. Services to commence at eleven, three, and half-past six o'clock.

It is with great pleasure that the friends of the Redeemer, of various denominations, are invited to "rejoice with those that do rejoice" on this joyful occasion. Already upwards of £1300 have been promised towards this house of prayer; and it is believed that £400 more will defray the whole expense of the erection.

RECENT DEATH.

SAMUEL HOPE, ESQ.

Died, a few days since, at a distance from home—whither he had gone to recruit his impaired health, Samuel Hope, Esq. of Liverpool, banker; sincerely and deservedly esteemed and regretted.

NEW PUBLICATIONS.

In the press, and shortly will be published, *The West Indies*, in 1837. Being a journal of a visit to the islands of Antigua, Montserrat, Dominica, St. Lucea, Barbadoes, and Jamaica; made for the purpose of ascertaining the actual state of the negro population: with an appendix. By Joseph Sturge and Thomas Harvey.

Just published, a fourth edition, enlarged and carefully revised by the editor, of a *Selection of Poems*, by Joseph Cottle.

In the press, and nearly ready, *Divine Emblems*; with engravings, after the fashion of Master Francis Quarles. By Johann Abrecht, A.M.

Mr. Clark, of Edinburgh, the publisher of the *Biblical Cabinet*, will speedily bring out a new and improved edition of Professor Robinson's *Greek Lexicon to the New Testament*. It has undergone a most careful revision, by two of the most eminent scholars of the present day. Several thousand errors in the American edition have been corrected, and various improvements introduced.

Just published, *Interesting Tales*; by J. H. Jung Stilling; including incidents connected with his life, which do not appear in his biography. Translated from the German, by Samuel Jackson.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. V. NEW SERIES.

NOVEMBER, 1837.

THE SECOND REPORT OF THE BRISTOL AUXILIARY BAPTIST HOME MISSION.

BEFORE retiring from office, your committee would lay before this meeting a brief report of their proceedings during the past year. They would fondly hope, the following thoughts may prove encouraging to their successors, and act as stimulants to the friends of missions and the gospel generally, and of this Auxiliary in particular, to increase their exertions in this good cause during the coming year.

For the favourable reception they have met from the friends of Christ, and the cheerful manner in which their application for pecuniary aid has been responded to, in nearly every instance, they take this early and open way of returning their sincere thanks, and would not be unmindful of, nor ungrateful towards their God, who has put it into the hearts of his children thus kindly and liberally to aid in promoting his cause.

This Auxiliary, being exclusively employed in collecting funds and communicating intelligence of the progress of the Society's operations in the country at large, will, in this report, merely lay before the meeting some facts communicated by the secretary of the parent Society, and a few extracts from their report.

The operations of the Society are conducted as usual in nearly all the counties of England and Wales, and many of the adjacent islands. Our Auxiliary for the Islands and Highlands of Scotland is in full and vigorous exercise. Their little churches, during the late season of privation, have, in several places, severely suffered, and the missionaries, during the dreadful storms of last autumn, winter, and spring, have had more to contend with, amidst the wild, barren, and hyperborean districts, over which their labours extend, than in any former period. In the midst of it all God has kept them, and the good work prospers in their hands.

The limits of this report will not even admit of a passing allusion to missions, so widely diffused and extensively carried on, at more than 600 stations in this country. Suffice it to say, that in the great majority of stations the work of the Lord is prosperous. The churches are in peace; the missionaries are laboriously laying themselves out for the conversion of sinners and the edification of the saints; more than 10,000 poor destitute children are educated in the sabbath-schools; numerous copies of the Scriptures are disposed of and circulated; adult schools and night schools are, in some places, taught by the missionaries, their wives, or families; tract distribution, on the loan system, and visiting, on the christian instruction plan, are regularly and extensively practised; Bible-classes among the young are found highly beneficial; and, in fine, every plan that God's word sanctions, and the wisdom, piety, and zeal of the church, in this day of active exertion in the cause of Christ, can dictate or suggest, is strongly urged upon the churches and missionaries under the patronage of the parent Society, and willingly and zealously reduced to practice by them: to forward the spiritual interest of their respective districts.

A spirit of prayer and devout waiting upon God, for the outpouring of the Holy Spirit, has begun to show itself in many parts of the Home Missionary field. Revival meetings, protracted to three, four, and, in some cases, to ten days, have been held in various places, from which great good has resulted. In Lincolnshire, the associated ministers and churches have resolved to begin, henceforth, all their new missions by revival meetings, for a week, at least, at the principal station: one at *Partney* has been thus begun, with pleasing proofs of good, by which a wide door has been opened to the missionary. In Devonshire, Somersetshire, Wilts., Gloucestershire, and

Herefordshire, the missionaries are labouring well and prosperously.

Devon. At Brayford, Mr. Cutcliff has been encouraged by the addition of upwards of 50 to his church, by baptism, within the last 18 months.

At Bideford, a new chapel, capable of seating 500 hearers, is in process of erection, and another at Dolton. Large additions have been made, during the year, to the churches at Torrington and vicinity, at Barnstaple and neighbourhood, and more are looked forward to as speedily about to be baptized. The visit of Mr. Spasshatt from Cornwall has, this autumn, greatly cheered and revived the cause at Exeter and the surrounding district. The church at Minehead has taken a fresh start, and has lately been increased by the addition of 9 by baptism: more are soon expected to follow their example. May they prove a real addition to the little flock there, and encourage our brother in his arduous labours, in a station where he has had much to contend with!

The Rev. J. Offord, of Exeter, one of the secretaries of that Auxiliary, thus writes to the parent committee, on behalf of Mr. Scoble, of Bridestow, "Brother Scoble labours regularly at 6 different villages, population 6300. Occasionally at 2 more, population 2600, average congregation 500; 2 Sunday-schools, containing 100 children. During the last five years, he has entered upon, broken up, and well cultivated this field. In this short period, 80 persons have been baptized, and formed into a church of Christ.

"He preaches four times every Lord's-day—five times in the week at the out-stations; the Gospel is not preached in any of the churches, within the wide range of his extensive and prosperous operations. The circle of his labours embraces an area of 100 square miles. Mr. Offord concludes thus—This is a very deserving case, if prayer, faith, labour, success, poverty, distress, humility, and patience, in a missionary, are among the things which render his case deserving in your eyes. Surely our valuable brother will not be allowed to sink; and, yet he must do, if some one will not take him up. Our funds here are utterly inadequate, or we would willingly aid him."

We sincerely wish the young people at Bristol would adopt Brother Scoble, and his station—a more worthy hard-working man, or a more destitute station, they cannot find.

The mission to the city of Hereford is now beginning to assume a healthy and vigorous appearance. A neat chapel is in course of erection—the friends on the spot have come liberally forward to aid this truly important work; what the little church in this city have long and anxiously desired, and earnestly

prayed for, and many Christians in different parts of the kingdom have frequently urged, will thus speedily be realized. May the rich friends of the Redeemer generously help on this infant cause, and the blessing of the Most High rest upon it!

The Romanists are here building a splendid chapel, and hope, no doubt, to make many proselytes among the uninstructed poor of this city and county, the most spiritually benighted of all England. Hence, let us strive to be beforehand, and enlighten the poor by the preaching of Christ crucified, and then we need fear no attempt to lead away our people into the errors of so unscriptural a system.

Your committee would finally call your attention to the many stations now opening, which we cannot enter, and the many churches now without pastors, for whom we can provide no supply, from want of suitable men to enter these truly destitute but most important fields.

The question under such circumstances will press itself on every reflecting mind, "Are our academies supported as they should be?" Are the numbers under a course of preparatory instruction, at all equal to the circumstances of our churches, our Home, Irish, and Foreign Missions? Uneducated men—men of undisciplined minds—men of unsubdued tempers—men unused to alternate study and labour—men of rude and vulgar habits—will do nothing at this day in the Home Mission, or for Ireland, and certainly not in the Foreign department. Are our colleges at all supported in proportion to the amount of the property placed by God in the hands of our denomination; and the influence we are naturally expected to exert on the educated classes of society?

Is it not a mournful fact that the educated children of our rich families are constantly found sitting in the chapels of other Christian bodies, or regularly going back into the Church, and lost thus to the denomination for want, in a good measure, of an educated, able ministry? Are we not, as a people, far behind our brethren in America, in attention to education? Look at how they endow their colleges! Who in England, of the hundreds that might do it, will bequeath £1000, £5000, or £10,000, to one of our academies, instead of leaving it, and thousands more, to children that do not need it, and who are in numerous instances more injured than benefited by such an unnatural accumulation of capital?

Finally, are our young people (we mean the young men who are just entering, or about to enter our churches) looking forward to the office and work of the ministry, as ardently as its vast importance demands. Do those who are looking forward to the evangelist's or pastor's office, esteem it, and long for it, as

the post of danger and honour of labour and success, of self-denial and sacrifice, and therefore of divine renown, and that species of immortality which attaches to the names of Brainerd, Edwards, Neff, Carey, Owen, Fuller, Pearce, and other of their class; and which is that alone worthy the desire of a deathless spirit, of the Christian minister? We fear such sentiments are not common among the rising race!

Why is it that a superabundance of talent is glutting the market in all branches of trade

and commerce, in which riches and distinctions are to be hoped for or found, while no such superabundance is to be found in the department of Christian labour, of ministerial consecration.

Again, the question returns, "Are our colleges, our schools of the prophets, supported as they should be?" We are confident they are not. Is it not the truth then, that we want more vital religion, more of the mind of Christ, more spirituality, more thorough consecration of our all to God?

Resolutions agreed to at the Annual Meeting, held at Broadmead, October 24th, 1837.

ROBERT LEONARD, Esq., in the Chair.

Moved by the Rev. T. S. Crisp.

Seconded by Mr. Baker, of Boroughbridge.

1. That the Report now read be adopted, and circulated under the direction of the Committee.

Moved by the Rev. T. Winter.

Seconded by the Rev. — Wassal.

2. That this meeting deeply deprecates the great want of Pastors for our churches, and agents for the important Stations now opening to the missionaries of this Society, and would earnestly press that part of the Report which refers to this matter, on the prayerful attention of the audience.

Moved by the Rev. C. E. Birt.

Seconded by the Rev. C. H. Roe.

3. That to carry the designs of this Auxiliary into successful operation, the following persons be the Officers, Committees, and Collectors, for the ensuing year:

Gentlemen's Committee and Collectors.

MR. T. CARY, *Treasurer.*

MR. D. WALTERS, MR. J. S. CUZNER, *Secretaries.*

Committee.

Revs. C. E. BIRT.
 ——— T. S. CRISP.
 ——— PROBERT.
 ——— THOMAS WINTER.
 ——— WASSALL.
 ASH, Mr.
 BRYANT, Mr. L. Jun.
 CUZNER, Mr. H.
 CUZNER, Mr. J. H.

LEONARD, ISAAC Esq.
 LEONARD, ROBERT, Esq.
 PHILLIPS, Mr. E.
 SHERRING, R. B. Esq.
 SHOARD, Mr. JOHN.
 SHORT, Mr. S.
 THOMAS, Mr. J.
 WARREN, Mr. W.
 WEARING, Mr. S. B.

Ladies' Branch.

Miss LEONARD, *Treasurer.* Mrs. PHILLIPS, *Secretary.*

Committee.

BRYANT, Misses.
 CUZNER, Mrs. J. H.
 CARY, Misses.
 DIX, Miss.

FRAPE, Mrs.
 GOULD, Miss.
 LEONARD, Miss.
 MOORE, Mrs.

SHORT, Misses.

LIST OF SUBSCRIPTIONS AND COLLECTIONS.

Ariel, Miles, Esq	1 1 0	Hensley, Mr	0 10 6
Ash, R. Esq	1 0 0	Holland, Mrs	2 0 0
Bompas, Dr	1 0 0	Leonard, J. Esq	1 1 0
Bonville, Mrs	1 0 0	Leonard, R. Esq	1 1 0
Bryant, Mr. J.	0 10 6	Moore, Mr. W	0 10 0
Cary, Mr. S	1 1 0	Pewters, Mrs	0 10 0
Clements, Mr	0 5 0	Do. Miss	0 5 0
Coulsting, Mr	0 5 0	Do. Miss C	0 5 0
Cox, Mrs	1 0 0	Do. Miss H	0 5 0
Crisp, Rev. T. S	0 10 6	Phillips, Mr	0 10 0
Cross, Mr. and Mrs	1 10 0	Pollard, Mr	0 10 0
Cuzner, Mr	0 10 0	Ransford, Mr	0 10 0
Cuzner, Mr. S. H.	0 5 0	Robertson, J. E. Esq	1 1 0
Dix, Mr	0 10 6	Sykes, Mrs	1 0 0
Edwards, Mr. F	0 10 0	Thomas, Mr. E	1 0 0
Finzel, Mr	1 1 0	Walters, Mr. D	0 10 6
Forster, Rev. J	1 0 0	Warren, Mr	1 1 0
Fuller, Mr. J. G	0 10 6	Wise, Mr	0 5 0
Gould, Mr	0 5 0	Wood, Mr	0 5 0
Hare, John Esq	5 0 0	Wornell, Mr	0 10 0

BALANCE SHEET.

	£	s.	d.
Broadmead's Collection Lord's-day (morning)	13	11	3
Counterslip Collection, Lord's-day	11	4	8½
Bethesda do. do	3	19	6½
Newfoundland do. do	2	18	6½
Public Meeting, Broadmead	17	0	6
Collected by the Ladies	17	11	0
Collected by Mr. Wearing	2	7	9
Do. by J. S. Cuzner	2	9	8
Christmas Cards, by do. (nett)	1	6	2
Subscriptions (See list)	21	18	6
Mr. Whitemarsh	0	10	0

By Amount handed to Mr. Roe, deducting	£94	17	7½
the Expenses of the Auxiliary	94	17	7

Signed on behalf of the Parent Society,

CHARLES HILL ROE, *Secretary*.

*** Donations and Subscriptions will be gratefully received on behalf of this Society, at No. 6, Fen-Court, Fenchurch Street; by the Treasurers, MOSES POOLE, Esq., 4 Lincoln's Inn Square; or Rev. J. EDWARDS, Clapham; by the Rev. C. H. ROE (Secretary); or any Minister of the Denomination.*

IRISH CHRONICLE.

NOVEMBER, 1837.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, Walworth; Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; Messrs. MILLARD, Bishopsgate Street; SANDERS, High Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; BURLS & Co., Lothbury; Rev. C. ANDERSON, Edinburgh; Rev. Mr. INNES, Frederick Street, Edinburgh; Rev. J. FORD, 1, Rathmines-road, Dublin; Mr. J. HOPKINS, Bull Street, Birmingham; Mr. J. H. ALLEN, Norwich; and any Baptist Minister, in any of our principal towns.

From the recent letters from Agents of the Society, we select the following extracts.

Rev. Jno. Bates, Sept. 18.—With this parcel I forward you a statement of the schools and the journals of the daily readers, with several from the Ballina district. Though I could not myself visit all the schools at the general inspection, I have reason to believe the children have been pretty regular in attendance during the quarter. They have been attentive also, having repeated during that time 781 chapters from the New Testament, learnt since the last inspection. The fact of a considerable number of children, mostly Roman Catholics, committing large portions of God's word to memory, cannot be contemplated without much satisfaction. If we do not live to see them converted to God, their attachment to popery will, at all events, be loosened; and who can tell but that the seed thus sown may eventually produce a rich harvest of spiritual good?

For a month I was confined to my house, or to home exertions exclusively, by the blows I received as referred to in my last. Mulhern also got a few heavy blows a few nights since; he was not however seriously injured; in a short time we hope the country will be quiet, and we may pursue our work in peace as we have been wont. The people supposed us engaged on behalf of an unpopular candidate. I was not, however. Up to this time I have carefully abstained from every thing political, and I hope never to identify myself with any political party. I have other work to do, of far greater importance, and far more congenial with my feelings. Last Thursday a jubilee was held in the Roman Catholic chapel of this place. Twelve priests assembled, to hear confession and forgive the sins of all who would attend. The object was to absolve the people, especially from the sins committed during the election. The forgiveness, however, was not free; men paid one shilling each; women and children, a smaller sum as they were able. The numbers present were not much below two thousand, so that the priests would reap a rich harvest; but what is to be ex-

pected in times of excitement, from a system which so easily dispenses with moral restraint? Yet this is popery in Ireland. Talk of pagan darkness—we have here as thick a cloud resting on the minds of the people!

Hugh Hogg, Boyle.—There are a few even here who have received the truth in the love of it. A short time since I was reading and explaining Matthew iv. in a house in School Lane: attention was speedily gained, while I spoke on the love of Christ in submitting to temptation, and also on the means he adopted to resist the devil. To-day I have attended the wake of Arthur M'C. whom I had known previously to his death for many years. I believed him to be a sincere follower of the Lord Jesus. About thirty persons were present, to whom I spoke for near an hour, on the solemn subject of a preparation to meet death and judgment. They were chiefly Roman Catholics, who all conducted themselves with the utmost propriety (a thing uncommon at a wake), and seemed suitably impressed by what they heard. Shall it be a vain thing to make known the gospel of Christ, even in such places and at such times?

Thomas Leonard, Ballinglen.—My reading of the Irish and English New Testament to my neighbours during the last three months has been regular, and I hope not without some benefit. The people themselves are inquiring after the truths of the gospel, and many of them, like the Bereans, search the Scriptures, to see if the things be as we tell them. One man, John M'G. said to me lately, "the more I read of the scriptures, the more I like to read. I often get my aged father to listen to some portion of the Irish Testament which I read to him." This man often reads to his fellow-villagers, and recently, the priest's clerk entered into a controversy with him before many of them, on the necessity of auricular confession, and the value of priestly absolution. John maintained scripturally and most triumphantly the all-sufficiency of the atonement,

the nothingness of all human efforts to procure reconciliation with God, and the exclusive power of the blood of Jesus Christ to take away sin. This man is nominally a Roman Catholic, really, I trust, a believer in him who alone justifies and saves. Many renounce their false hopes and views, but retain the name of Catholics, the last thing they are disposed to part with.

Denis Mulhern, Coolany, Under date, Sept. 12.—After mentioning 48 occasions during the preceding month on which he had been employed in reading the scriptures publicly, says, I returned a few days ago from visiting the schools in my district. They have been better attended than usual, as you will see by the return. At Killenumera, a respectable gentleman, with whom I met, bore testimony to the good resulting from the school there. Before it was established," he said, "fourteen or fifteen years ago, you could not find a copy of any part of the scriptures in one house out of six, and but very few could read it if it had been in their possession; now, in nineteen houses out of twenty, you will find the Old or New Testament, or both, and all can read it." He could well remember, he added, "when not only the villagers, but the people for two miles round, went a considerable distance to get the smallest article of dress made; now almost all the female members of the families make up their own cotton frocks, linen, &c." Such advantages conciliate attention to the higher object we have in view, the making known the word of life.

John Monaghan, Old Rock.—In company with Br. Brennan, a few days ago, I met with a very old man, in county Roscommon, who appeared to know and take great interest in relating anecdotes in the history of his country; but when we referred to another world and to Jesus Christ, the old man said he had never heard any thing on these subjects. We declared to him the gospel, reading from the Irish Testament the purpose of Christ's coming into the world. The old man listened attentively, and with evident interest. We left with him the tract, "The sinner directed to the Saviour." Who can tell but this first declaration of the gospel to an old sinner of 74, may prove the power of God unto salvation? I have distributed many tracts lately, which, especially tracts in Irish, have been eagerly received. A female whom I have often visited lately, to give spiritual instruction, said to me a day or two since, "I place no confidence for salvation in what I can do, or the priest can do for me. I look to the Lord Jesus Christ alone for pardon and life. I am

very happy, for I believe that Jesus Christ died for my sins."

A few days ago, I read the Irish Testament in the house of B. G. near Ballymoate. While going over the close of Matt. xi, G. himself, who is an intelligent Roman Catholic, said, "this is indeed a gracious offer of mercy to poor sinners. Our priests tell us that the power of forgiving or retaining sins is committed to them." This led to an interesting conversation, during which many references were made to the word of God, my object being to show the people present, of whom there were several, that there is but one intercessor, one mediator between God and man, and that by him whosoever believeth in him is justified from all things from which he cannot be justified by his own works. All expressed their cordial gratitude for what I had been enabled to show them; one who had parted with his New Testament in consequence of what he had heard from a priest, declared his intention to procure it again, and read for himself the promises and invitations of divine mercy.

Roger Mullarky, Ardnaree.—Early in this month I went to the parish of Kilmactigue, where I met with some persons who are searching after the truth. We read together, and conversed upon Heb. ix. and x. and some other portions. Since then I met with one of these persons in this town, and again strove to fix his attention on the holy word. He is now diligently reading the Irish Testament to the people around him. He lives in a dark, destitute spot, near Lough Talk. I have supplied him with tracts, which he reads and circulates. Meeting the other day with an old acquaintance, whom I had not seen for many years, I was called upon to give an account of the change of which divine grace has made me the subject. To the Society, under God, I owe my conversion from error to truth, from darkness to light. He listened to my statement attentively, has since acknowledged that he too is in error and darkness, and he is now reading attentively the Irish Testament. May it be the power of God to his salvation! At Attymass, where we formerly had a school, I have lately obtained an entrance, and the poor ignorant Catholics have entreated me to visit and read to them frequently. Truly knowledge cannot be withheld when the people begin to inquire.

John Nash, Tarbert Kerry, in his journals for two months, reports his being occupied 192 times in reading the Scriptures to small companies of his neighbours, the greater number of whom expressed great pleasure and gratitude for his attentions.

He labours in an exceedingly destitute part of the country. One man, he says, opposed me much; but at length he begins to listen attentively. "If you and your book be right," said this man to me, "the priests are leading the people astray." I directed him to the Saviour. Many people were present: we at length parted in peace. I am engaged every Lord's-day in teaching others to read the Irish Testament. Sometimes eight people, sometimes fewer, come to me to learn, and to them I have an opportunity of expounding the way of life.

Robert Beaty, Carentry.—When travelling along the road, in the neighbourhood of one of our schools, a little after the late contested election in Sligo, which was a time of great excitement on the part of the priests, and many of their adherents, I was met by an old man, a Roman Catholic, whose family, I could learn, received instruction in our school; and by this means the Bible was brought under the old man's roof, and he had in some measure become acquainted with its divine records. "I do," said he, "belong to the Roman Catholic party, but I am ashamed of them on account of their conduct at the time of the election, and previous to it. The priests," said he, "should discountenance violence, and strive for peace." He then quoted from Matt. v.: "Blessed are the peacemakers, for they shall be called the children of God." I told him, that, as the Catholic clergy profess to be the successors of St. Peter, they ought to follow his precepts. I then read and explained for him part of 1 Pet. ii.; he inquired what chapter I was reading, that he might read it again in his house, and said that he had great delight in reading the New Testament. I was led to consider the blessed effects of the society's labours, appearing in this way, well worthy of notice.

A few days ago, I went into the house of a tradesman near Ballinacarrow, where several persons were assembled together, and all were Roman Catholics. After some conversation with them, I directed their attention to the word of God, reading and explaining part of a chapter. They all heard with attention, and approved of what they heard; but one man talked of some popish errors, and asked me to prove that they are not right. I told him that I had nothing to do with proving them not right, but that he, if he pleased, might prove that they are right. The man seemed rather ashamed, and went away. I stated to them the gospel plan of salvation, and met with no further opposition. A young man who was present, and heard attentively, has

since called at my house to borrow a Bible.

Patrick Gunning, Clonrush.—Passing through some fields near Ballycolman, I heard a call at a distance. It proceeded from a man running towards me with his hat in his hand. At a short distance from him were several men resting, one of whom requested me to read a portion of the Irish Scriptures. I read and conversed for a long time with them; they expressed great thankfulness; the master adding, that he should not consider the time lost, if I stopped with them, thus occupying their attention till night. "Your conversation," he says to Mr. Thomas, "seems to have been useful to Mr. P., at Williamstown; he appears to feel, as well as acknowledge, his depravity, and has become a reader of the New Testament.

William Cavanagh, Carrowmore.—In Kincun, where I have been reading lately, the people paid considerable attention; at which I am the more encouraged, because three years ago they would not hear the Scriptures read. The Protestant religion, they said, was novel; now they receive the preachers and readers of our society with great kindness. The change is to be attributed partly to the kindness shown them in times of scarcity and affliction by the friends of the Society. I recently visited the Shraheen school, one boy in which, John M'H., who has been in the school about eighteen months, repeated to me distinctly five chapters from the New Testament. At the house of John G., lately, a priest called to ascertain why G. had not been at mass lately. The New Testament was adduced, and the man proceeded to trace his altered conduct to its directions. His reverence became very angry, and, seizing the Testament from the man's hand, dashed it into the fire. G. rescued it undamaged, and immediately dismissed the priest from his house. "Never will I," said he, "kneel again to a priest, or go to mass." Another man, C., often comes to my house to read; not daring yet to take the Scriptures into his own cabin.

Michael Mullarky, Clonmell.—I am not yet sufficiently familiar with the dialect of the Tipperary and Waterford mountains; still, frequent intercourse with the people will soon, I trust, remove this difficulty. I am led to hope that the Lord is opening a door of usefulness for me.

Yesterday I had a very pleasing visit to the barracks in this town, where I lent several tracts, and read and explained various portions of the Scriptures for the soldiers and their families. They were much pleased, and wished that I would visit them again. A man with

whom I had some conversation in the street gave me his address, and requested that I would call at his house. I read the Scriptures on the mountain-side, but the people did not sufficiently understand me to receive great benefit. I converse as much as possible with the native Irish of these parts, to acquire their peculiar accents and terms, with which I fancy I am becoming more familiar. I generally go from my knees to my work, and return to the closet, leaving the issue with him who has promised to grant the blessing.

Mr. Smith, Clonmell, adds on the same letter: My dear Mrs. S. has an interesting case engaging her attention just now. A woman, Ann S., in a most abject state of poverty, is desirous of abandoning the errors of popery; she has two children, a boy about fifteen, and a girl about twelve years of age. The latter she is about to give up to Mrs. S.'s care, who purposes to clothe her, and instruct her, and fit her for service. A few friends here have contributed towards this object; and if any of your benevolent friends could afford us help, it would be of great service. This is but a sample of the cases continually brought under our notice; and could we avail ourselves of a small fund for their relief, it would serve, under judicious management, and the divine blessing, to promote our chief object,—the salvation of souls. We have had the above case for some time under our notice, and believe that it well deserves the interest we would excite on its behalf. The boy we hope to find a situation for, and shall keep him under our own eye. He is learning to read Irish very successfully. I am much pleased with the appearance and demeanour of Michael Mullarky, whom the Society has placed under my care. He seems devoted to his work, and notwithstanding the difficulty as to dialect, which he mentions, he has found already many opportunities of doing good, and the promise of some important permanent stations for regular and stated operation.

John Flanedy, Mount Shannon.—R. W., of Gooney's Rea, who is a native of a northern county, and who had been brought up a Presbyterian, married a Roman Catholic some time since, and began to attend upon mass. Lately, however, I have been permitted to read the Scriptures to him and his family. He seems to have been receiving the truth for some time past, and now he declares his faith in the Redeemer, and wishes to be baptized. Pat Gunning and myself recently visited a house about half a mile up the mountain; the person's name is C—.,

whom I found to be an old disciple, having been taught the principles of the word of God early in life, he still retains the truth, manifests great love for the word, and understands the way of salvation through the Lord Jesus Christ. Yet he held a few points repugnant to the gospel; but having heard me speak concerning these points, he appeared glad that he was thus favoured, towards the close of his life, with such views, and disclaimed any thing but the Lord Jesus Christ as the beginning and the end, the first and the last, of his salvation. He has, indeed, as well as I could perceive, a well-grounded hope. While we were discoursing on the salvation which is by faith, about twelve or fourteen persons, Protestants and Roman Catholics, came in and took their seats, and listened with great reverence to a chapter read and explained, and then united in prayer to the God of heaven, for a blessing upon what was read and spoken. Several women who were present appeared deeply affected. I trust it was a time of refreshing from the presence of the Lord, as well for my old friend, who owns the house, as for some of the other persons who were present.

The Committee have recently effected considerable changes, as to the location of the agency of the society, on the recommendation of the brethren who recently visited its several stations; among which, the following, it is believed, will improve the efficiency of the instrumentality it employs:—Moate, with its school and church, is placed under Mr. Hamilton's care, instead of Mr. M'Carthy's, his hands being too full. Mr. Bates is to be removed to Ballina, Mr. Allen ceasing to be an agent of the society. Thomas Berry is sent as a minister and itinerant to Abbeylicux and its vicinity. Michael Mullarky studies and labours under the direction of Mr. Smith, at Clonmell. A Mr. Sharman, late a Wesleyan Methodist minister, baptized by Mr. M'Carthy, is to be stationed at Coolany; and a Mr. Campbell, lately connected with the primitive Methodists, or, as they are called in Ireland, the church Methodists, who has been baptized by our friend and brother Marston, at Grimsby, is about to proceed to Cork, to labour in that large and interesting city. In the closing Chronicle for the present year some account of the tour of our brethren who have lately visited Ireland may be expected. Afterwards, our readers, we trust, will be content with a quarterly instead of a monthly Chronicle.

MISSIONARY HERALD.

CCXXVII.

NOVEMBER, 1837.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CHITPORE.

Our readers will perceive, by the following extract of a letter from Mr. Ellis, dated Feb. 18th, that the unhealthiness of this station has rendered it necessary for him to remove to Howrah. It is deeply to be regretted that this step should involve the discontinuance of the school for the instruction of Hindoo youth in the English Language, hitherto superintended by Mr. E. The Christian Boarding School will not be affected by the change. The friends of that truly useful institution will notice with pleasure that the number of pupils therein has been lately increased in consequence of liberal contributions on the spot.

I have already furnished you, through brother W. H. Pearce, with a report to the end of last year. You will also have heard through him, that it has been found necessary to relinquish Chitpore, and transfer as much as possible of our engagements to Howrah. We, accordingly, remove there in two or three days. This step has at length become absolutely necessary, from the unhealthiness of the Chitpore station, owing to its dampness, and the great increase of vegetation all around. During the past year, I have scarcely been well for any length of time; severe attacks of fever have frequently brought me very low; but God has in mercy restored me, and I am again tolerably well. In the last wet season, our medical attendant insisted on our leaving Chitpore, and would not consent to my return until the rains were over. Indeed,

I do not think there would be a prospect of my surviving here without becoming so shattered in health as would render it necessary for me to leave India. Reluctant as we have been to leave Chitpore, we now yield to apparent necessity, and I trust, are led by a Divine hand, and that all will work together for good. Since we have been at Chitpore, there has been a fearful number of deaths among our native brethren and children. From an average number of sixty persons residing with us, there have been upwards of thirty deaths within a period of four years, and I think that at least one half of them have been cut off through the effects of malaria.

Although our future location will be Howrah, our past labours at Chitpore will not be greatly affected by it, as our native brethren and the boys' Christian Boarding School go with us. One thing we are obliged to resign by our removal, is the Institution for Hindu youth. I deeply regret this, as I had bestowed no little attention on it, and its numbers had increased to nearly three hundred boys, all receiving a decidedly Christian education. I always have, and do still regard these schools both as a legitimate and very promising means of doing good; besides which, they are at present nearly the only means of influencing and bringing the knowledge of the gospel to the more respectable classes of Hindu society. I shall have no difficulty in securing as many youths as I wish, to form a school of this kind at Howrah, if my strength is equal to it. I almost fear it will not be, as the Christian Boarding School will now contain fifty boys, and I feel the welfare of this institution to be of the first importance, and to demand my first attention. The care of the English church at Howrah will also devolve upon me, as brother Thomas wishes to resign it, his

hands being full with other engagements in Calcutta. Pray, my dear friend, that the Divine blessing may be vouchsafed to us, and the change thus necessitated be for much ultimate good, and the salvation of many souls.

I had intended to have added something on the state of the Christian Boarding School, but I must make this the subject of a separate letter. You will be happy to hear that a friend here has very kindly taken the sole expense of ten new boys, so that now its numbers will be increased to fifty. Another kind friend has just now taken five boys to support. I now begin to hope that the institution will receive the help it requires. It is full of promise, and I trust will eventually be a great blessing, and send forth many to preach in their own tongue, the glorious gospel of the ever-blessed God. I feel most sincerely grateful for all the assistance friends have given, and must still look to them for that support which is yet needed to continue the school.

MONGHYR.

Extract of a letter from Mr. Leslie to Mr. Dyer, dated Feb. 25, 1837:—

I am again considerably behind-hand in my correspondence with you; but when you have heard my story, I dare say you will not be disposed to blame me. As usual, in the cold months I have been a good deal employed in itinerating, and notwithstanding the severe fever I had after my excursion among the hill tribes, in the beginning of 1834, I still felt anxious to revisit them, and accordingly, laid my plan for doing so early in January last. Desirous of letting you know the result of my visit, I determined on not writing to you till my return. I did visit them, and returned in safety on the 24th of January. About a week, however, after my return, I was seized with fever, which took such a firm hold of me, that it defied all attempts to remove it, for the long space of nineteen days. For several days, the doctor attended me three times a day, and for many more days, twice a day. I was indeed brought very low, and I believe the doctor thought me in considerable danger. The Lord, however, had mercy upon me, a most unworthy sinner. The fever at last gave way; but it has left me in a state of great weakness. Indeed, it is with some degree of difficulty I now write to you. I am, however, recovering; and trust ere long to be again in a fit state for labour. And what has been my

circumstances, has been the same with a native preacher who accompanied me. He is reduced even lower than I am; but, blessed be the name of the Lord, he too is, I hope, recovering, though very slowly. I do not, however, impute either of our fevers to our visit to the hill country, though there are many who think differently. If they have had any thing to do with our journey, they have been occasioned by fatigue. But I do not think even this to be the case. I have often endured greater fatigues without any thing like fever.

My journey was, on the whole, a very satisfactory one. The people heard us with attention, and even astonishment. The chief with whom I took up my abode, (the greatest man in the whole country, and to whom the people are submissive almost beyond credibility) was much struck with our message, and implored me to send him and his people a teacher who might reside among them, and who might teach him and his people the way of salvation. He offered to provide a house for the teacher, and said that he would issue out an order for all the children within a moderate distance around to assemble daily to be instructed to read the word of God. And this he said with all his heart. He himself seemed to be a most shrewd and intelligent man; and I am sure he is no deceiver. The hill-tribes know nothing of deception. They are a noble, independent, and hospitable race. They are in these things the very antipodes of the people of the plains. I know that it will take the same grace to convert the hill-people, as the people of the plains; but humanly speaking, I think that a mild, frank, godly missionary residing among them, would soon see the whole people turn unto God. I have very little doubt but the same success would soon be witnessed, as has been the result among the Karens of Burmah. Indeed, from all I have read of the Karens, they appear much to resemble the hill-people of Hindoostan. But the question is, who will go among them? Notwithstanding all I have experienced, I am ready to go again; and it is my firm purpose that if my life is spared, and I continue in the country, not to lose sight of the people. I have one of them now with me, whom I am teaching to read the word of God, and I most earnestly pray that ere long the Spirit may touch his heart. He is a mild man, but he is rather inert, and has no great ambition to excel. But the Lord, if he has any designs with regard to him, can soon change him.

Since I last wrote, we have had an addi-

tion to the church in a woman, who, though the wife of a country-born, is, I believe, a native, or at least, a direct descendant of natives. She, I hope, is a true convert, and was brought to the knowledge of the truth amongst us.

The native Christian who took it into his head that he was called to preach, and who left us secretly, has been found. He is in Bengal, and has been preaching too. He has been taken under the protection of a godly man, a country-born. I believe his preaching has been of no use. He, though a good man, has no more preaching talent than a babe. I believe that the person with whom he now is, intends soon to send him back to us. I would rather that he would keep him.

CEYLON.

Extract of a Letter from Mr. Daniel to the Secretary, dated Colombo, April 9th, 1837.

As you wish to be informed respecting the mode of instruction adopted in our mission schools here, and the results which they have afforded, I shall devote this letter principally to these subjects.

As to the former part of the inquiry, I may say that the object of them is, as far as possible, the religious education of the children, and it is our desire that every thing may bear upon it. When the schools were commenced, there was much difficulty in obtaining suitable books, and it was found requisite for a time to use their own country-books, to teach them to read. By the exertions of different missionaries, a tolerable supply of Christian books suited to them has been prepared, so that those which contained the wretched religion of their country, are now thrown out of the schools. In addition to the Scriptures, we have now a Singalese edition of some of Dr. Marshman's Dialogues; of three of Dr. Watts's Catechisms, viz., the one for little children, and his two historical catechisms; with a very excellent work, entitled, "The Principles of the Christian Religion," giving a tolerably detailed account of the great doctrines and duties of the gospel; and we have lately introduced a Singalese poetical version of the History of Joseph, by a talented native, which is very popular, from the interesting nature of the narrative, and the conformity of its metre to the ditties which are continually chanted by the peasantry around us. The children are taught to read and write, and to commit to

memory successive portions of the New Testament, and the other above specified books. In some of the schools in Colombo, a part of the children learn English and Portuguese. In all our village schools, the gospel is preached, not only to the children, but to as many adults as can be induced to attend. I should feel happy in being able to state to you a large number of instances of real and saving benefit that have resulted from these efforts. But, alas, our faith and patience are frequently severely tried here, as well as in our other efforts to do good! We have, like all our missionary brethren near us, to complain, that we see but little of the pupils after they have left the schools. Their parents are, in general, so little sensible of the value of education, that they think they do us a great favour, in suffering their children to attend the school; and as soon as they get to any size, they are taken away to attend to any worldly employment. In Colombo, a considerable part of the pupils are Roman Catholics, and neither their priests nor parents will suffer them to attend our places of worship on Lord's days. When they go home in an evening, they are exposed to the infection of the idolatry of their own houses; and what has been done in the day, is undone in the night. The American brethren, to prevent this, have established boarding-schools, to insulate the children from their friends; and in these boarding-schools, their principal success has been witnessed. We have, however, to rejoice that even our efforts have not been in vain. Young persons have by this means been put into a condition to read the word of God and religious publications, which would otherwise not have been the case. The seed that has long laid buried, may yet spring up. About twelve persons who have been educated in these schools, are members of our churches. I baptized one some time ago, who received the first religious impressions by God's blessing on my daughter's labours. The minister who is settled at Byamville, who is a very excellent and laborious preacher, was one of these scholars. Three others of them, without any fee or reward for their labours, are almost every Sabbath employed in preaching the gospel to their countrymen; and the person who superintends the new Mission of ours in the Kandy province, and who regularly, with great acceptance, declares the gospel on a large surface, was a scholar of Mr. Chater's. Thus some fruit to eternal life has been reaped. One or two of the scholars who have died, have given evidence of a change of heart.

BELIZE.

A letter from Mr. Henderson, dated the 6th of July, contains gratifying evidence of his success in the very necessary work of education, and of the zeal evinced by the church under his care (now consisting of forty-one members,) to help in raising funds for the support of the Mission. From these local resources, nearly £200 were furnished towards the expenses of the station in the eleven months preceding.

Mr. Henderson had also been visited by a Spanish gentleman from Guatemala, who wished to place his son under his care, for an English education, and who avowed his wish that, on the score of religion, as well as in other respects, Mr. H. would treat him as he would his own son. It would be of incalculable importance to introduce truly Christian and competent teachers into the vast provinces of what was Spanish America; and it may be hoped that, ere long, something will be done to accomplish this.

JAMAICA.

FALMOUTH.

Extract of a letter from Mr. Knibb, dated, Falmouth, July 3, 1837.

I have lately been severely exercised in mind, respecting the few members in the church who hold apprentices. I made it a matter of prayer for divine direction, and after some private conversation, I mentioned yesterday morning my conviction of the sinfulness of it, and urged them sincerely to think of it. Blessed be God all but three have promised at once to free them, though they are poor, and will suffer poverty in consequence; and I have every reason to hope that the remaining three will follow the example, and that by the 1st of August, we shall be clear of the foul stain. Long has it oppressed my mind, but I knew not how to act, as society has been in such a feverish state; but my mind is at rest; I feel that in publicly denouncing it (and I did it with all the affection I could), I have done my duty, and I do not care for

the consequences. I intend to use what influence I have in the town, to persuade others to act in a similar manner, and I hope God will bless the attempt. Those who have freed them, have told me that it is from a firm conviction that it is a sin to hold them; they had long thought of the subject, but as it was their *all*, they were fearful of not being able to procure food for their children, if they thus acted.

This noble triumph of principle over all considerations of worldly interest has, we understand, been considerably extended, since the date of the above letter; though no further particulars have reached us from the spot.

BROWN'S TOWN.

In the following communication from Mr. Clark, there are indications of a spirit among the negroes, which we hope, in due time, will develop itself in abundant mercy, to long-degraded and cruelly-oppressed Africa. It is delightful to trace the genuine influence of the gospel, operating in this direction, on the minds of those recent converts to the faith. Mr. Clark's letter is dated, Brown's Town, July 22nd.

Our Sabbath School is in an interesting state. The adults and children are making pleasing progress. On Saturday afternoons I meet as many of the children as can attend, for catechetical exercises, and am highly gratified at the amount of Scriptural knowledge which some have acquired. On Friday evenings I have a Bible class for young men, which is well attended. Mrs. Clark has a female class of a similar character. These classes I find to be of great service. They give us an opportunity of marking the progress of the members, and, we hope, of assisting them to advance in intelligence, and in the knowledge of the truth. The members of these classes are nearly all Sabbath-school teachers, or conduct classes on the several properties. Of two or three young men, I have much hope that, before long, they may assist me in other duties. On Sabbath mornings we continue to have crowded congregations: the attendance on Sabbath and week evenings, and especially at our missionary prayer-meetings, is good.

There is a missionary spirit in existence. It wants to be called fully out and directed. We have had a missionary meeting, to form an auxiliary society; only £8 has been collected. The reason of the sum being so small, is—we were preparing for a quarterly collection (which amounted to £57), towards liquidating the debt on the chapel. To clear this off, all our energies are at present directed. I tell the people that they cannot better aid the cause of missions, than by quickly paying off their debt, and then support their minister, that he may no longer be compelled to draw from the Missionary Society for this purpose. They will do more than this; they will be able to assist the new station, and in supporting either a schoolmaster or another missionary, so that we may not only have service here every Lord's-day morning, and every alternate sabbath, in the mountains, but we may enlarge our coasts, by carrying the gospel yet higher up in the mountains, where there are many people in a state of awful darkness.

We have another object in view, and I trust that we shall not be able to feel satisfied until it is brought about—that as a church we send a missionary to Africa, or support one there. The hearts of the people warm at the thought. They talk of Africa, and pray for her; and I do trust that, before many years roll round, the churches in Jamaica will be honoured in sending forth a band of holy and devoted men, to penetrate into the interior of their “father-land,” and diffuse the blessings of the gospel amongst their kindred.

PORT MARIA.

Our readers are aware that this, and the associate stations at Oracabessa and Bagnal's vale, are vacant, in consequence of the lamented decease of Mr. Baylis. His affectionate and pious widow still remains at the station; and, although burdened with the care of an infant family, exerts herself to the utmost, to maintain the services there, in the hope that a Missionary will soon arrive from England.

Under the date of July 25, she writes thus to the Secretary:—

I have just received your very kind letter, for which I thank you. I am still

here, and believe it to be my duty to remain for the present: it is at the earnest request of many of our members, that I leave them not until a minister arrives, and I have consulted with some of our missionaries, and it is their wish also that I remain.

I am thankful to say, that we continue to meet every Sabbath for public worship: one Sabbath here, and the other at Oracabessa. Last Sabbath was our meeting here; we had a good congregation. One of our number, (an apprentice) read the Scriptures, and several engaged in prayer; I began the tunes. The Sabbath before was the meeting at Oracabessa. I was there, and while on my way going, the sun was very hot, so that I was almost overpowered, and being alone, I began to think—Am I called upon to do this—to sacrifice my health, and perhaps my life, and not likely to be of any use in the cause of my dear Redeemer, after all? And while musing thus, a thought suddenly crossed my breast, What! do I wish to live for myself only? surely I cannot be so selfish, when I remember what my Saviour has done for me. I then lifted up my heart in prayer to my heavenly Father, that his presence might go with me, to support and bless me. I then shed tears of gratitude to my Maker, for the many mercies that I have received at his hands. When I got there, I found that there was no male present that could read correctly, so that the duty devolved on me. While singing, I looked on the congregation, and could not help weeping, for they seemed to be as sheep having no shepherd; yet I felt grateful to God that we were permitted to meet for his worship, remembering the time when we dared not do so, a few years ago. We had two services; several of the members prayed, and I trust the Lord was with us. May he graciously bless every effort, (however weak and mean the instrument,) that is done with a view to promote his honour and glory! In the evening, when I was returning home, I was met by one of the people, who saw me alone, and he said to me, “Is it missus our come down.” I answered in the affirmative; his answer was, “May the Lord guide you up, ma'am,” and I doubt not but that his prayer was heard and answered, for though I have been there many times, yet that was the first time I had been alone, and I never got home better; it is generally the case that some of our members from Port Maria go with me, but they were detained through sickness.

HOME PROCEEDINGS.

The Oxfordshire Auxiliary Baptist Missionary Society held its twenty-second Anniversary, at Shipston-on-Stour, on Wednesday, Oct. 4, 1837. Rev. R. Pryce, of Coate, preached in the morning, and Rev. Eustace Carey in the evening. The devotional parts of the services were conducted by brethren Coles, A. G. Fuller, Darkin, and Stephens. At the public meeting, at the chapel in the afternoon, Rev. S. N. Taylor was called to the chair; Rev. B. Howlett, of Stratford,

prayed; Rev. T. Coles, the secretary, read the report. The resolutions passed on the occasion, expressed gratitude to the Lord of the harvest for the animating tidings received from the various fields of missionary operations—urged the continued and united efforts of British Christians, to put a total end to the manifest remnants of the accursed system of slavery in the West Indies, and deplored the fact that the Baptist Missions should be prevented from sending out more missionaries, solely from the want of adequate funds.

To the Secretary.

Camberwell, Oct. 19, 1837.

My dear friend and brother,

THE great object of sending out ten additional Missionaries to India, I rejoice to inform you, seems deeply to interest the minds of many devoted Christians; and it appears due to those generous friends in different parts of the country, who have contributed towards it, to inform them what success has attended the efforts already made to secure its speedy accomplishment.

In the latter end of July, immediately on receiving the determination of the committee to send out a missionary for every £500 which could be raised, Dr. Hoby and myself commenced our efforts in Birmingham. Here we have been promised subscriptions to upwards of £300, by a few friends, and received assurances of additional assistance from others, so soon as the present very heavy pressure on their manufactures shall be relieved. Our friends at Birmingham exhibit a lively interest in the object, and to promote it, I doubt not, will eventually raise altogether £500, thus sending out one missionary, as a standing memorial that the zeal in the cause of missions, for which they have been so long distinguished, has suffered no diminution.

After paying a short visit to Bridgenorth, in Shropshire, where a few friends generously contributed £61 4s., on August 14th, Mrs. Pearce and myself left Birmingham for Manchester. In this place also, the depression of commerce has been very severely felt, and greatly reduced the amount which would otherwise have been contributed. Including, however, a most handsome donation of £150, from Mr. Joseph Leese, we have already received, or been promised, a sum equal to £400; and I fully hope that, at another visit which several have invited me to pay them in the spring, the friends of missions there will make it up to £500, and thus secure one missionary as a representative of Manchester also.

During our stay at Manchester, the Rev. Mr. Aldis accompanied me to Rochdale, to introduce me to Mr. Henry Kelsall, of that place. This gentleman entered fully into the object, and most liberally promised £200 to promote it; and a few other friends kindly tendered their assistance.

In the meantime, Dr. Hoby was engaged in Liverpool, where he has commenced collecting, and where I hope to follow up his exertions hereafter.

On the 8th of September, I proceeded into Yorkshire, and in company with our excellent friends, the Rev. Dr. Cox, and Mr. George Thompson, attended public meetings at Leeds, Halifax, Haworth, and the surrounding places. From the pastors and deacons of all the churches we visited, we

received the kindest assistance, and, as you will learn more particularly from our much esteemed friend, the Rev. J. E. Giles, of Leeds, were successful in raising £340. I am happy to add, that all the churches whom we visited expressed their earnest desire that a deputation from the Society might visit them *annually*. I need not say, that the impressive appeals of Dr. Cox, and the stirring eloquence of Mr. Thompson, contributed greatly to the interest and success of the meetings already held.

To the Rev. J. A. James, and the Rev. Messrs. Morgan and Swan, of Birmingham; to the Rev. Dr. M'All and Mr. Coombs, Messrs. Birt and Aldis, and Mr. M'Kerrow, of Manchester; and the Rev. Mr. Galland, of Leeds, I am laid under great obligations, by their strong recommendation of my object to their respective friends, or by their personal exertions to secure it.

Including the contributions mentioned in the "Herald," and "Patriot," (not forgetting that for which we are indebted to the Christian liberality of Mr. Knill,) I find that the sum of £2,100 is already pledged to the object, *on condition that the friends of Christ in other parts of the country, make up the sum to £5000*. We cannot but entertain the confident hope, that this pledge will be speedily fulfilled; and with the design of aiding a consummation so desirable, Dr. Hoby and myself have now come up to town, to make our appeal to the tried liberality of the friends of missions in the metropolis and its neighbourhood.

A statement of the sums received to the present time, with the names of contributors, accompanies this letter.

Congratulating the Committee and yourself, that suitable agents for the work in India, are presenting themselves, as rapidly as the funds to send them are raised.

I remain, my dear Friend,
Yours most sincerely,

W. H. PEARCE.

N. B. *The List of Contributions furnished by Mr. Pearce, is necessarily deferred, to make room for the customary acknowledgment of monies received.*

Towards sending out additional Missionaries to India.

St. Albans and vicinity, Friends, by Rev. W. Upton.....	23	10	0
Enoch Durant, Esq., by do	10	0	0
Mr. Charles Davies, Wallingford.....	1	0	0
Robt. Leonard, Esq., Bristol.....	50	0	0
Rev. Thomas Hunt, Clapton.....	1	0	0
— John Craps, Lincoln.....	1	0	0
W. Flanders, Esq., by Mr. A. Saunders.....	10	10	0
Cardigan, Friends, by Mr. J. M. Thomas.....	4	0	0
F. and E. Fish, Stamford, by the Rev. George Wright	5	0	0

Contributions from September 20, to October 20, 1837.

West Kent, Auxiliary, by Rev. W. Groser.....	11	16	8
Melbourn, collection, by Mr. Evans.....	5	11	0
Harston, do. do.....	3	0	0
North of England, Auxiliary, by Rev. R. Pengilly.....	3	11	0
Cornwall, Auxiliary, on account, by Rev. J. Spasshatt.....	50	6	2
Langham, subscriptions, by Thomas Blyth, Esq.....	12	18	8
Sway, collections and subscriptions	5	0	0
Hendon, collection, by the Rev. J. Gundry.....	2	10	0
Honiton, by the Rev. S. J. Hatch.....	3	0	0

Gravesend, collected by Mr. Pepper.....	2	18	9				
Beaconsfield, collections, by Rev. B. Carey.....	10	14	0				
Downton, collection, and Sabbath school, by Rev. John Clare.....	16	15	1				
Birmingham Auxiliary, on account, by B. Lepard, Esq.....	05	14	7				
Hull, Auxiliary, on account, by John Thornton, Esq.....	130	0	0				
Norwich, Friends, by Rev. W. Brock, for <i>Spanish Town</i>	3	2	6				
Abingdon, subscriptions, &c., by Rev. J. Kershaw.....	12	13	7				
Cambridge, Auxiliary, by Edward Randall, Esq.....	54	10	3				
Colne District Missionary Association, by Rev. D. Griffith :							
Sabden.....	19	5	6	Bacup, Ebenezer.....	9	11	6
Accrington.....	13	3	0	Do. Irwell Terrace.....	8	8	6
Haslingden.....	11	9	0	Lumb.....	3	0	0
Goodshaw.....	2	16	0	Burnley.....	8	10	0
Cloughfold.....	4	10	0	Colne.....	10	1	1
							96 14 7
Kimbolton, by Rev. John Hemming, A.M.....	10	7	9				
Western District, by Mr. W. D. Horsey, Treasurer.				Minehead.....	2	9	0
Bridgwater.....	13	2	4	Stogumber.....	6	10	0
Bourton.....	6	0	10	Taunton.....	27	5	0
Dunster.....	1	0	0	Tiverton.....	3	6	0
Honiton.....	5	0	0	Wincanton.....	4	10	0
Horsington.....	1	10	0	Wellington.....	7	4	0
Montacute.....	15	0	0	W. tchet.....	1	12	4
Prescot.....	1	15	0				96 4 6
Chelsea, Paradise Chapel, by Mr. Skirrett.....	20	0	0				
Newcastle, New Court Chapel Auxiliary.....	17	17	3				
Devonport, Morice Square.....	21	16	6				

DONATIONS.

Joseph Gurney, Esq., for <i>Chilpore</i>	100	0	0
A. B., <i>Bradford</i>	25	0	0
S. C.....	5	0	0
S.....	2	10	0
T. F. M.....	1	0	0
H., in remembrance of the Lord's mercies.....	0	11	6
Mr. Page, <i>Hammersmith</i> , for <i>Translations</i>	0	10	0

TO CORRESPONDENTS.

The thanks of the Committee are presented to female Friends at Harlington, for a box of Fancy Articles for Mr. Burchell; also to Mr. Garnham, of Otley, for 100 numbers of Magazines.

A parcel of Magazines has also been received for the Canadian Mission, from Mr. Monk, Crown Street, Finsbury Square.

N. B. Particulars of contributions by Mr. Pearce, from Manchester and elsewhere; together with those comprised in remittances from South Wales, Leeds, and Bedfordshire, we hope to give in our next number.

NOTICE.

We have the pleasure to state that the Committee have appointed the Rev. Robert Bayne, of Falkland, Fifeshire, for British India. He will sail by the first convenient opportunity. Another brother has been accepted for Ceylon, who is expected to embark in the spring.

BAPTIST MAGAZINE.

DECEMBER, 1837.

MEMOIR OF MR. WILLIAM MURSELL, SEN.

THE following account of our departed friend is extracted from a brief memorial, forwarded to us by his son, the Rev. W. Mursell, of Leicester; and will be perused, we doubt not, with more than ordinary interest, by many of our readers.

WILLIAM MURSELL was born at Newport, in the Isle of Wight, April 1761. His father, Nicholas Mursell, was a native of the Island, and married Hannah, the third daughter of David Smith; William, the subject of the following sketch, being their third son. Distinguished by habits of industry and economy, Nicholas Mursell maintained a very reputable station in society, following the business of a builder, for which their son William was designed. Rising into life without the advantages of early education, and surrounded by companions as ignorant, but more vicious than himself, no wonder that his youthful days were spent in thoughtless dissipation, and that his conduct sometimes occasioned much grief to his parents, and especially to a kind and tender mother. Led onward by seducing youths, he, though much attached to his parents, at about fifteen years of age left his home, and with two others reached London; where, notwithstanding the remonstrances of his kind and pious brother James, who resided there, he, after some time, enlisted as a soldier. This rash act nearly broke his mother's heart; who, as soon as she heard of it, left no means untried to rescue her child from apparent ruin. After various unsuccessful attempts,

she applied to Sir Hans Sloane, who, being an officer of high rank, as well as a member of Parliament for South Hants, at considerable expense procured his discharge, after about six months' service in a regiment of horse. During this short season of military life he seems to have commanded the respect of his superiors, as the captain of the troop promised him immediate promotion if he would remain: and the utmost influence was needful to gain his dismissal. His father met him with delight, and took him back to his mother, by whom he was received as the returning prodigal, and treated, through maternal fondness, with more lenity than ever.

Arrived at about twenty years of age, William Mursell married Mary New, whose family, like his own, had long resided in the Isle of Wight. Brought up in habits of industry, and sincerely attached to her husband and her home, she created new sources of happiness, which had the effect of withdrawing him from more dissipating pleasures, and which gave an impression of solidity to his character and pursuits. This event, it appears, from his own papers, may be regarded as an era in the history of his mind, as well as of his life.

His brother, who, as we have

seen, treated him with so much kindness when in London, was now living at Newport, and took a deep interest in William: was a devout man as well as a generous relative, and had joined himself to the Wesleyan Methodists who, for some time, had stationed themselves in the town. No means were left untried, which religious solicitude could suggest, to induce the still worldly youth to visit the family of his brother, and to unite with others in social meetings for conversation and prayer. These invitations he persisted in refusing, being "alienated from the life of godliness through the ignorance which was in him." Speaking of his brother, he says, "He felt for me, and prayed for me, and I believe loved me dearly; but if ever I hated any one, I, to my shame be it said, hated him, though not his person, but his religion." The harsh treatment which this brother received does not appear to have damped his anxiety, or to have hindered his efforts; and on one occasion he succeeded in getting William to visit him. The conversation he heard deeply impressed his mind, and he was prevailed on to accompany his brother to the Wesleyan chapel; and from that time appears never to have neglected public worship. His relatives, as well as those of his wife's, being devoted members of the Established Church, were desirous to prevent his connexion with any whom they deemed fanatical and irregular; but he had formed a predilection for evangelical truth, and sought it wherever it was to be found, though religion at this time had only roused his conscience without effectually renewing his heart.

In this state of mind he went once more to London, where his wife soon joined him. His care about eternal things, instead of being weakened, grew stronger than ever. He went from place to place on the Sabbath in search of spiritual relief. Believing the curse of the law, and ignorant of the freedom of the gospel, the darkness thickened about his mind, while his

spirits were drunk up within him. It pleased God to cast his lot, during this gloomy season, with a family accustomed to worship at the Tabernacle, to which by this circumstance he was led. Though deriving occasional relief from the instructions of the pulpit, he was still doomed to contend, in an almost unprecedented way, with "principalities and powers:" and often, while in the house of God, was the victim of mental agony. Still, from this time, he began to acquire those views of divine truth which ultimately cheered and relieved his mind. The writings of the eminent John Bunyan were very useful to him; particularly his "Grace abounding" and "Come and welcome to Jesus Christ," from which, in his own words, he "found much relief, but it was only when Satan would allow me to read, for I was one of those whom the enemy threw down, and tare, hardly departing from me." To these sufferings of the mind, outward calamities about this time were added; his wife became very ill, and a little daughter, two years old, was removed by death. These, with other afflictions, led him to resolve to leave London again.

On his return to Newport, he gladly united with the Wesleyans, the only religious society in the town, in their public and social worship, though he did not coincide with many of their opinions. At this crisis, the dissenting ministers at Portsea observing the necessitous condition of the island, prevailed on a gentleman identified with Lady Huntingdon's connexion to visit it as a missionary, who refitted an old meeting-house at Carisbrook, near Newport, and commenced preaching in it. His ministry attracted considerable notice; and among others, the subject of this memorial went to hear him, and after a time became his clerk. This minister did not remain long at the island, but soon returned to Petworth, in Sussex, whence he came. Interested in the character of the young man who had assisted him at Carisbrook, he was resolved, if

possible, to get him to follow— which, after much entreaty, he succeeded in doing. Leaving his friends in the Island, he set out in company with Mr. Abraham, a valued and pious companion, to Petworth. His associate very soon returned, but he remained, rendering great assistance on the Sabbath to the gentleman who had induced him to remove. Many months did not elapse before the people were deprived of their teacher, who seems to have been a fickle man, destitute of that soundness of judgment and simplicity of purpose, which are so essential in the ministry of Christ. This change greatly increased the responsibilities of our lamented friend; for on him the conduct of the social meetings, and those exertions on which the very existence of the interest depended, were devolved. Amid these exigencies the preacher was formed. From leading the devotions of the people he passed, through necessity, to the occasional practice of reading a sermon to them; and after urgent requests, he addressed them for the first time from the sixth of Romans, and the last verse, "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." The report of his conduct and of his labours soon reached Medhurst, a village about six miles distant, where there was a small destitute church. One of the deacons was sent over to hear him, and if possible to induce him to divide the services between the two stations. The result was, that he afterwards preached at Medhurst in the morning, and at Petworth in the afternoon and the evening. Amidst these steady and abounding labours, Mr. Aldridge, the pastor of the people meeting in Jewry-street, London, visited Petworth, and formed a small but united church, so that the ordinances of Christ were regularly dispensed and enjoyed.

After some time, he was summoned very unexpectedly to Newport to see his father, who was seized with a dangerous illness, where he

preached in a large room, to which crowds, led by curiosity, flocked to hear him. Many listened to their old companion in sin and in folly with enmity; while others, hearkening with delight, glorified God in him. This visit, altogether contrary to his anticipations, awakened a determination among his friends in the island to withdraw him from Petworth; which, after much reflection and prayer, he yielded to, having been absent four years.

On his return to Newport, he was introduced to a large ironmongery establishment; with which—a proof of his adroitness and his diligence—he soon became so acquainted, as to be raised to the highest place of trust. Having his Sabbaths entirely at his command, he used to employ them in preaching the gospel in the town and villages around it; and, whilst approved by the church of Christ, he commanded the respect of the mere men of the world.

Convinced of the propriety and obligation of believers' baptism, he was resolved to obey it; and as there was no Baptist church in the Island at that time, he went, in company with some others, to Portsea, where his wishes were fulfilled by the venerable Mr. Horsey, who was for half a century pastor of the church assembling in Meeting-house Alley. About this time he was invited to preach to a destitute people at Lymington; an event which, though apparently trifling, altogether determined his future days.

It happened, that an old established ironmongery business, which had been conducted by a Mr. Ellary, was to be disposed of, and a few judicious persons at Lymington urged their friend from Newport to take it. On its being mentioned to suitable advisers in the Island, they acquiesced in the proposal, and offered to render any assistance which might be required. This encouraged our departed friend to enter on this new and anxious undertaking. Trusting to the direction of an all-wise Providence, he left the Isle of Wight, in company with his wife and five children, and en-

tered, assisted by his son, in the August of the year 1797, on the duties of his new station. A varied and constantly extending business pressed heavily on his shoulders, while fresh ministerial engagements invited his attention.

The people at Lymington, for whom he had supplied, and who had been for some few years formed into a second Baptist church, remained in a destitute state, and pressed him to become their minister. Some time passed away; and, being edified by his instructions, they desired him to be their pastor, and to maintain among them the institutions of Jesus Christ. From this solemn responsibility he very reasonably shrunk, fearing that it would be impossible for him, while so deeply immersed in business, suitably to discharge the obligations he should incur. After waiting and looking in vain for some other guide, the people repeated their invitation, which, in his own words, "after much thought and prayer I accepted." His ordination was soon determined on, and its services were conducted by the late Mr. Upton, of London, who gave the charge; the late Mr. Saffery, of Salisbury, who proposed the questions, and showed the nature of a Christian church, while Mr. Barnett, the previous pastor, delivered the general discourse.—"Alas! the fathers, where are they?" They are not suffered to continue by reason of death; "but Christ, because he continueth ever, hath an unchangeable priesthood."

The duties of the sacred relation upon which he had entered with much trembling, were most assiduously fulfilled. Beside preaching at home morning and evening, he visited either the village of Boldre or of Batramslly in the Sabbath afternoon; combining with these a cheerful discharge of the engagements of the pastor, with regularly preaching in the week. Leaving his business late on the Saturday night, after six days' unremitting labour, he would set himself to prepare for the Sabbath, and would often glide away unperceived from

his secular calling to enter without delay on his Wednesday evening's service. The members of his church and congregation became increasingly attached to his ministry; for, notwithstanding his commercial occupations, he "went in and out before them, feeding them with knowledge and with understanding." It pleased God to make him occasionally the means of much good, so that the people of his charge, "walking in the fear of the Lord and in the comforts of the Holy Ghost, were multiplied." It had from the first seemed to him very desirable that the two churches which existed in the town should be united; and he made some unsuccessful attempts to ensure it. After the decease of Mr. Straddling, for many years the pastor of the first Baptist church, the people remained unsettled, till Mr. Wm. Giles, then of Dartmouth, but now of Preston, visited them. During the early part of Mr. Giles's ministry, the pastor of the second church renewed his efforts to promote union; and the two societies were merged in one, after he had served the people of his choice twelve years. This event left him at leisure to cultivate fresh ground, to which he was the more induced by some unpleasant differences which occurred in the united church. He continued to visit the villages, and to preach at the little chapel at Batramslly, which he had never relinquished. A few persons, for the most part the members of his own family, withdrew from the town, and formed themselves into a distinct society at Batramslly; and though only five sat down at the table of Christ on the first day of their communion, they soon increased to forty; and the attendance on the public service was highly encouraging. Many look back with grateful delight on that happy but transient season. A barn which he had opened for worship at Beaulieu, in an opposite direction, and in which he preached as long as he could, was most cheerfully surrendered to Mr. Davis, a zealous Independent minister, who had arrived in Lymington, that he might

be at leisure to cultivate other spots. Here a commodious village chapel was built, though too much neglected. It had been closed for seven weeks, and the people wished their old friend to visit them: this, strange to say, was refused by the minister into whose hands it had passed, an incident which led to the erection of a Baptist chapel still nearer the ancient and populous village of Beaulieu.

About this time our indefatigable friend commenced preaching at Downtown Common, a most barren and neglected spot. A rustic place of meeting was fitted up, in which he used to preach to listening peasants on the Sabbath morning, and then, returning four miles to his home, leave for Batramslly in the afternoon. About a mile and a half from this place, the seat of the little church, lies the scattered but numerous - peopled village of Sway. To this benighted place the gospel had not reached, while the inhabitants were three miles from the parish church. By the desire of a person who resided there, this deserted region was embraced within the range of his wide-spread labours. He led the way by opening preaching in the house of one of the neglected poor. Exceeding being excited; and Christ, being lifted up in this dreary waste, "drew all men unto him." The interest of the people increased every month; so that, though the services were transferred from house to house, every place was found too strait, till the people proposed to raise with their own hands a mud-wall chapel. This rude temple, built by the hands and offerings of a poor but earnest people, lifting its unpretending head amid the storm, was opened on a Good Friday, when numbers attended from the neighbouring town. The doctrine of Christ "dropped as the rain, and distilled as the dew," so that many flocked to hear, and bent to pray. This place of meeting was too small, and became substituted by a brick building of much larger dimensions, and on a better site, which has been invested

in trust for the use of other generations. As by far the larger number of hearers at Batramslly were gathered from Sway, it was deemed expedient to make the latter the place of meeting for the church; so that a considerable number who were in communion, a good congregation, and a flourishing Sunday school commenced at Batramslly, were transferred to Sway. The cause of the Redeemer in this once desolate heath, required and secured from our lamented friend his first attention and care, though he still preached at Beaulieu and at Downtown; places which, like Sway, were once, in his own words, "as dark as darkness itself, but in which there are now many who have believed in the name of the Son of God." These exertions, continued for so many years in the several villages he served, could not have been sustained but for the constant and efficient services of his elder son at home, on whom the weight of his very extensive business devolved.

These plans of extended usefulness had scarcely been completed when it pleased God to visit our lamented friend with heavy domestic affliction. The health of his wife, which for many years was singularly good, had been lately declining; and in the February of 1826 she was removed by death. Her habits of industry, and her attachment to home—her tender care for a large family, and her constant attention to his comforts and wishes, had endeared her to him, while her close sympathy in all his schemes of usefulness and labours in the church of God, added incomparably to her worth. Such a companionship, stretched in mercy through a term of forty-five years, could not be disturbed without a shock,—without forming a most painful era in the life of the survivor. Death chilled a most maternal heart, and quenched an ever-watchful eye, when, attended by the lamentations of her husband and her attached children, Mary, the wife of William Mursell, senior, fell beneath its sway. But, "I am the resurrec-

tion and the life; whose believeth in me," says the Son of God, "though he be dead, yet shall he live."

Deprived of his faithful associate, and his children one after the other settled in life, in the year 1828 he relinquished a business in which, by fidelity and industry, he had accumulated considerable wealth. William, his elder son, into whose hands the business passed, entered most zealously on those labours of itineracy which his father had so long pursued; but the fatigues of which he was now less able to endure. From this time his residence was less settled, and his time divided among the several members of his family in London, Lymington, and Leicester.

While others were dying around him, the health of our departed friend, always unusually robust, did not appear to fail him till the winter of 1836, when, while residing in London with his daughter, Mrs. Nicholson, he was seized with catarrh, which, after apparently subsiding, returned with increased violence. Retiring to rest at his usual hour on the evening of the fifth day of March, in the present year, somewhat relieved from his second attack, after being kindly waited on by the servant who attended him at about three o'clock in the morning, he died before seven, aged seventy-six years; seeming rather to have fallen into a tranquil sleep than to have withered beneath the frown of the King of terrors. His remains were removed to Lymington, and placed in the burial yard of the Baptist meeting-house, in the same tomb which contained those of his departed wife. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first." On the following Sabbath the Rev. J. Millard, the respected pastor of the church, improved his death.

His religious character, which was formed, as we have seen, amid great temptations,—“born on the ocean, and cradled in the storm,”—

shone with a bright and steady lustre. The great truths of revealed religion which he had embraced, proved their divine efficacy in his history by their subduing and sanctifying power:—"He lived by the faith of the Son of God." His love of "the truth," and reverence for its Author, preserved him from those idle theories and wild dreams into which the novice and the haughty, but superficial professor are apt to run, so that he saw many in his day "who began in the Spirit, but ended in the flesh;" who with rampart zeal considered themselves almost inspired, but whose inspiration proved itself to proceed from any where rather than from above. Men who fancy they have made some novel discovery in religion, or imagine that they are unusually enlightened by the Spirit, may generally be regarded, whatever their accompanying pretensions, either as very wicked, or as insufferably weak: and the only judicious mode of treating them is to leave them to their own complacency, and to the remedial hand of time. Argument and dispassionate discussion are out of the question with men who build revelation upon the ruins of reason, and who, like some modern fanatics, pretend to combine the fire of the prophet with the infallibility of the apostle. The subject at intervals of heavy mental conflicts, our beloved friend was often driven to his closet; where, besides his more usual acts of private worship, like his Great Master, "being in an agony he prayed the more earnestly," so that devotion became the prominent feature in his Christian course. To these more prolonged exercises he was accustomed to subjoin ejaculatory prayer, prompted not unfrequently by some dreadful suggestion thrown in upon his mind. These habits of communion with Jehovah fitted him to exemplify the excellence and dignity of the Christian name wherever he went. No one appeared to doubt but that he was a man of God. He lived obviously above the world; and when in it, seemed to move

about "as seeing Him who is invisible." Good men delighted in his consistency, while wicked men were often awed by his quiet dignity. Though full of the spirit and impressed with the solemnity of religion, he seldom conversed about it, enforcing it by his life rather than by his lips, and "by well doing," instead of much talking, "putting to silence the ignorance of foolish men." This disinclination to refer to sacred subjects was doubtless to be attributed, in some degree, to his constitutional peculiarities; and, perhaps, partly to the injury which, under his own observation, might have been done to the interests of piety by its loquacious but sincere friends. Be this as it may, he seldom or ever spoke even to his own children on the great things of eternity. No man, nevertheless, enjoyed more esteem, or commanded a greater degree of respect than he, whether in the church or in the world. No one could despise him: but persons of all ranks and characters, even those who were most hostile to his religion, observed his conduct and admired it. "His light so shone before men," that even his enemies, if he had any, could neither question nor quench it.

His ministry, which was continued for nearly half a century, though distinguished by none of the outward graces, was vital, with internal worth. Warmly attached to the leading doctrines, his sermons partook of an evangelical richness, which rendered them always acceptable to the church of God. He was more suited to "comfort them that mourn," than to rouse the careless; and seldom failed to convey, through the divine blessing, instruction or consolation to the devout heart; though there was an occasional pungency in his appeals to the conscience, which made "the sinner in Zion afraid." The divinity and atonement of Christ, the exceeding riches of his grace, and the unchangeableness of his love, were the burden of his discourses, while he never seemed to forget, nor allowed others to do

so, that without the agency of the Holy Spirit "Paul might plant and Apollos water in vain." His manner was unusually deliberate, and singularly indicative of the cast of his mind; and though his diction was altogether unstudied, it was generally highly appropriate. If at any time his style was blunt and homely, it was never trifling or vulgar. He does not fall under the rebuke of having vitiated the tastes while aiming to renew the souls of men. His addresses, though free from all effort, would sometimes be full of thought, and affluent with the results of deep and wise reflection. Sermons replete with vigorous and comprehensive thinking have now and then fallen from his lips, which, expressed more elegantly, and delivered amid the glow of a kindling imagination, would have been pronounced as the creations of a very superior mind. His heart never failed to indite "good matter," even when his tongue was not as "the pen of a ready writer." The reigning charm in his public discourses was, after all, the interest which his own heart took in them,—the evident sympathy of his inmost soul with the sacred things he conveyed. He drank of the water of life while employed in handing it to others; and cried at once by his experience and his voice, "Oh, come, taste and see that the Lord is gracious." It pleased his Great Master to "bless his labours in various ways," but more especially in building up "the church of God, which He hath purchased with His own blood."

Our lamented friend excelled in his faculty of combining the engagements of business with the demands of the pulpit. He filled each of these departments, so distinct in themselves, for several years with equal propriety—the one never appearing to impinge the other. No man was more averse from meddling with religion in the midst of his secular calling, nor more offended by observing it in others. He used to say, "there is a time for all things, and you may serve God in the counting-house as

well as in the closet." He carried his religion with him as a great regulating principle under all circumstances, and he was not conscious of the least violence done to propriety or to his feelings in passing from the occupations of a citizen to those of the minister and of the saint. In him we are furnished with a most instructive and convincing lesson of the good which may be effected by the exertions of pious and consistent men on the Sabbath, who through the week are immersed in the cares and perplexities of life.

And here the writer cannot help remarking on the opinions of some aristocratic dissenters who would, were it in their power, entirely suppress an uneducated ministry; opinions which he deems extravagant and unchristian to the last degree. Doubtless literary cultivation is not only desirable in the ministers of Christ; but, when properly used, most essentially serves the great interests of his kingdom. A well educated minister commands the respect of the world, turns aside the shafts of the accuser, exposes the fallacy of the sophist, and throws external bulwarks, raised from the materials of ages, round revealed religion. It is almost impossible to overrate the value of sound learning, as the handmaid of fervent piety. But learning, however important, is neither the first nor the second requisite in the servant of Jesus Christ; and supposing a man to be endowed with the essential qualifications,—deep devotion and a lively concern for the souls of men,—is he to be withheld from attempting inroads on the empire of darkness and death, because he has not been liberally educated? Is he to refrain from rebuking the devil because he cannot do it in Hebrew? Must we presume to hinder men who are "strong in the grace which is in Christ Jesus" from publishing the glad tidings of salvation till they can revel amid the plays of Sophocles, or taste the beauties of Horace? Such overstrained solicitude for the fame of Christianity may

be natural enough in the members of an haughty and exclusive hierarchy, but ill becomes the nonconforming body; and one should think is seldom expressed, except it be where there is as much of the pope as of the pastor, and where a concern for the worldly respectability of the church, exceeds the desire for its spiritual prosperity. Some excellent men, of various denominations, who go forth from their homes on the Sabbath-day, and others who are settled among their people, who have been denied the means and the advantages of extended instruction, carry with them as many brains as their more polished brethren; and employing the natural faculties which God has given them in the appropriate sphere to which he conducts them, may disturb the powers of darkness, and draw down the approbation of Him who values and honours the graces of his Spirit, even when they chance to be unaccompanied by the decorations of a college. It is hard to imagine a heavier calamity, or an event which would give greater satisfaction to the enemy of souls, than the withdrawal from the agency of the church, of the unwearied and unpretending exertions of those devoted men, who, frequently amidst persecution, and often in great poverty, sow in barren and neglected spots the seed of the kingdom of God.

The disinterestedness with which our deceased friend engaged for so long a period in village preaching, reflects a pleasing lustre on his name. He delighted in commending Christ to those who were most ignorant of him, and suffered no ordinary difficulties to hinder his design. His time, his strength, and his property, were cheerfully devoted to this cause: if persecution stood in his way, he advanced with a smile; if prosperity attended him, "he thanked God and took courage." Though he sometimes met with the chilling blasts of bigotry, he neither yielded to them, nor resented them. His firm attachment to his own religious

opinions did not impair his affection towards others, and when his denominational distinction, believers' baptism, was attacked by idle ridicule, or assailed by fulsome pretensions to learning, he felt no apprehensions; sensible that truth would survive the jarring opinions of man. Those who evince a fretful and feverish uneasiness respecting their distinctive sentiments, betray, in the eye of the acute observer, a want of confidence in them; while such as think to suppress what they deem heresy, by censoriousness and banter, are much more likely to establish it. When called on to give a reason of the hope which was in him, our departed friend was accustomed to do it with meekness and with fear. His sympathies were not confined within the limits of home, but reached wherever the name of Christ was recorded. Applications for pecuniary aid on behalf of the cause of God were never made to him in vain, while his contributions were given with a gladness of spirit which impressed them with double value. Few men of his means have done more to advance, by their substance, the interests of truth than our truly benevolent friend. Indeed he valued money as he appeared to do all else—only as it increased his opportunities of doing good.

Though it has pleased Almighty God to remove him from earth, it is delightful to observe the traces of his usefulness which remain. The stations which he contributed so essentially to found and to sus-

tain are not abandoned, though *he* can no longer visit them. Sway and Downtown Common are laboriously cultivated by Mr. Jones, the pastor of the bereaved church, aided by the strenuous exertions of the elder son of the deceased. At Wootton, not far from the latter of these places, a little chapel has long been opened, and a still larger one at Ashley Common, where there is a considerable church under the watchful care of Mr. T. Rutter, beneath whose strong-handed culture this "desert blossoms as the rose." At Beaulieu, the original church planted by Mr. Wm. Giles, Mr. David Dore, his deacon, since dead, and the lamented subject of this memorial, is still in progress, while another interest has grown out of it. The latter is under the superintendence of Mr. Burt, and the former is supplied at present by Mr. James Dore, deacon of the Baptist church in Lymington, and by Mr. W. Mursell, the son of the departed, who is engaged in preaching in almost every place from which his venerable parent has been withdrawn.

It is impossible to calculate the results which may flow from the labours of this excellent man:—these shall "be revealed in the last time." May those of us who remain "be steadfast and unmoveable; always abounding in the work of the Lord;" and be followers of our beloved friends who "have fought a good fight, finished their course, and kept the faith."

ON THE NATURE OF FUTURE PUNISHMENT.

It is proposed in the present paper to discuss the question,— "Whether or not the punishment of hell will be material in its nature?" Popular opinion inclines to the material hypothesis. Many thinking men are disposed to adopt the immaterial. It is the object of the succeeding remarks to bring

the two schemes to the test, and to aim at something like an estimate of the evidence by which they are severally supported.

It is easy to perceive why the material hypothesis should be the most prevalent.

1. The literal interpretation of Scripture language, when speak-

ing of future punishment, seems favourable to a material view. This remark needs no confirmation. A slight acquaintance with Scripture is sufficient to vindicate its propriety. It is, however, important to bear in mind, that the representations alluded to are by no means peculiar to the Old Testament; nor are they confined to the prophetic portions of the Sacred Volume. We find them scattered with no sparing hand through the New Testament; and meet with them in the midst of direct and sober statements. These circumstances seem strongly to plead in behalf of a literal understanding of the passages to which reference is here made.

2. Such an understanding is not absolutely and at once discountenanced by the deductions of reason. Reason here appeals to Scripture authority; and demands, that—if the lessons of the Bible on the point under discussion, admit of no other than a literal interpretation,—that interpretation should at once be allowed. Besides which it may be urged, that, as the body is made an instrument of sin here, it is but just that it should participate in punishment hereafter: an argument which would seem at once to lead to the idea of material punishment.

3. This view strongly commends itself to popular apprehension. The mass have but few notions, either of mental enjoyment or of mental suffering. When, therefore, they meet with such representations as we are now considering, they are naturally inclined to take them literally. Besides which, these representations stand out in Scripture with such awful prominence, that they at once appeal to the imagination

even of the more reflective. Thus the literal interpretation becomes the accepted one, without any expenditure of time or thought as to its correctness or otherwise.

4. Then, too, such an understanding is eminently conducive to rhetorical effect: so that a speaker, who aimed more at the excitement than at the instruction of his hearers, would naturally lay hold of it as well adapted to subserve his design, and in his anxiety to promote that design, would be apt to receive for truth that which he found it most convenient to believe true; and consequently to abstain from those courses of inquiry, which, supposing him mistaken, would be likely to discover his error, and, if he were an honest man, to compel its abandonment.

On these accounts, it is not at all marvellous that, on the subject in question, the material hypothesis should be far more generally accounted orthodox, than the immaterial; nor would it be surprising if it were found that the latter hypothesis is adopted by comparatively a small section of the Christian Church. Nevertheless it may be doubted, whether the general opinion is not a popular error, and perhaps we shall see reason to admit that there is at least a strong appearance of probability in favour of a contrary one.

1. It does not seem absolutely necessary to adopt a literal interpretation of the passages concerned in our inquiry. It is generally known that the word employed in the Greek of the New Testament to represent the place of final torment is, Gehenna. The allusion contained in this word is also pretty well understood; viz. to the Valley of Hin-

nom, first consecrated to the horrid worship of Moloch, afterwards desecrated by Josiah, and turned into a receptacle for all kinds of filth, including the carcasses of beasts, and of criminals who had suffered the penalty of death. In this place, in a literal sense, "their worm died not, and their fire was not quenched." Here was constant putrefaction, and here were worms constantly feasting upon that putrefaction; and this was *the worm that died not*. Here also were maintained perpetual fires, to consume as fast as possible the loathsome substances which were thrown together; and this was *the unquenched fire*. All the circumstances, and all the associations of the place, pointed it out as a fit emblem for the place of endless perdition; for which purpose it was first used by the prophets, and afterwards by our Lord. But does it, therefore, follow that the language employed by them, or other language of the same kind, is any thing more than mere allusion or illustration? Might not the Sacred Writers and our Lord mean to say, that as Gehenna was the most fearful place in this world, so hell was the most fearful place in the world to come?—and that as any human being, but especially a Jew, with all his Jewish habits of thought and feeling about him, would shrink with utter horror from the idea of being cast into the Valley of Hinnom, so it was most necessary for sinners exposed to the Divine vengeance, to flee therefrom, and not incur the dreadful risk of taking up their eternal abode in a place infinitely worse than any Valley of Hinnom in the universe? Is there not terrific force in the comparison of an ever-accusing con-

science to an ever-gnawing, an insatiable worm? and of the wrath of God, still and for ever descending, to the ever-consuming, the inexhausted fire? Does the language in question lose any of its aptness on the supposition that it is merely figurative? And is not the idea of finished and endless woe quite as appalling, when we conceive of its inflictions as coming down more immediately upon the immaterial spirit, as when we conceive of them as falling directly on the body as well as on the soul?

Other representations of Scripture respecting the future state, seem to forbid a literal interpretation of the class of passages under consideration. Analogy seems unfavourable to such an interpretation. We have some highly coloured exhibitions of the nature of final blessedness. Festive ideas of the heavenly state are more especially presented to our imaginations. Does any one therefore conceive of heaven as a scene of real festivity? It is rather supposed not. Such notions would seem to owe their origin to the Koran more than to the New Testament. But if we reject a literal interpretation here, it is difficult to admit the propriety of its adoption in reference to passages descriptive of the final woes of the wicked. Besides which, we have another class of passages on this subject, holding a different language, and comprehending ideas much more terrible to a rightly constituted mind. "If ye believe not that I am He, ye shall die in your sins. He that soweth to the flesh, shall of the flesh reap corruption. He that is unjust let him be unjust still." These passages may serve to represent the class to which we refer. They

appear to convey the true and the most dreadful idea of eternal punishment. In our expositions on this subject, we should not perhaps greatly err if we were to take these as the basis of our statements, and interpret all others, so as to make them harmonize with these. Adjuncts of course must pertain to finite and corporeal beings, such as we are. Doubtless, therefore, hell is a place, and a very awful place. But no place can necessarily include the elements of utter misery. Those elements must have their dwelling within; otherwise hell itself need not make us wretched. The grand element of misery is sin. The whole horror of damnation therefore seems to be concentrated in that one word, "Ye shall die in your sins." Sin is in itself most abhorrent to our original nature—it attracts the wrath of God—its existence is inseparable from the anguish of remorse. It is of the very essence of hell to be delivered up to its uncontrolled power, to be left to gather its genuine results. "This is the second death." Such a death is death indeed; and the ideas of material suffering seem more fitted to weaken than aggravate the impression which the thoughts just thrown out are suited to produce on the mind. And if this statement can be sustained, the literal interpretation of the passages to which the present discussion relates, must needs be relinquished.

2. Reason seems strongly to plead on behalf of our adoption of such a course. The idea of material suffering is out of the question, in the interval between the death and the resurrection of the body. Yet will not that interval be exempted from suffering.

The too-conscious spirit will even then endure the woes of "the second death." The restoration of the body will but finish those woes—fill up the measure of a condemnation which before had been all but completed; and which, having been already limited for a season to the spirit, may be easily conceived of, as being limited in like manner, at least in its immediate inflictions, for ever.

And here an objector, taking up an argument already adverted to, might possibly urge, that justice seems to require that the body should be subjected to punishment hereafter as well as the soul. Besides, are we not warned to fear him, "who is able to destroy both body and soul in hell?" The reply is at hand. We know how intimately, even in the present state, the body and the spirit are connected, and how impossible it is for either to suffer without making its companion endure the fellowship of woe. It is also a remarkable fact, that the less palpable sorrows to which flesh is heir to, are precisely those which are most severely felt. We refer more particularly to what are termed nervous complaints; complaints little appreciated by such as have never been called to mourn their pressure, and which seem absolutely to lie beyond the range of the conceptions of many minds, but which yet have a real, and in some cases, a terrible existence. Witness poor Cowper:—

'Tis not, as heads that never ache
suppose,
Forgery of fancy, and a dream of woes.
Man is a harp whose chords elude the
sight,
Each yielding harmony disposed aright;
The screws reversed,—a task which, if
he please,
God in a moment executes with ease,

Ten thousand thousand strings at once go
loose,
Lost, till he tune them, all their power
and use.—
No wounds like those a wounded spirit
feels,
No cure for such, till God, who makes
them, heals.”

Besides which, we are informed that the body wherewith we shall be endowed at the resurrection, will be a “spiritual body;” which intimation, whatever be the exact idea intended, certainly instructs us, that there will then be a much nearer affinity between the body and the spirit than now exists, and consequently, that the sympathy between them will be far more intense, than it is possible for us now to imagine. From all which it follows, that the bodies of the wicked may finally be subjected to a penalty of woe fully equal to the demands of justice, without any of that direct infliction of pain which the material hypothesis involves.

It ought, moreover, to be recollected, that the dispensations of God towards man are eminently distinguished by their spirituality; a truth strongly exhibited under the Christian dispensation, and the actual nature of which eternity will yet more amply unfold. Does not this truth powerfully militate against the supposition, that either the rewards or the punishments of futurity will directly partake of a material character? The spirit is not in any degree to be let down to the body, but the body is rather to be elevated to a level with the spirit; as is intimated in the phrase just now introduced, “a spiritual body.” In each state the body will no doubt have a certain interest; else why should the resurrection take place? But that interest, we conceive, will be wholly of a subor-

dinate kind, reflected, and not immediate. Nor do we see on what ground such an opinion can be successfully combated, unless important concessions are made as to the spirituality of the Divine dealings towards men.

3. The material hypothesis appears to involve this difficulty, that it is impossible to carry it out without getting into the regions of absurdity. If we admit it in one respect, we cannot refuse to admit it in every other. Certainly there is nothing so very revolting to common sense in the idea of fire existing in hell,—a “lake of fire and brimstone”—waves and billows of fire. Yet it is hard to conceive of the existence of worms or serpents in that fire, piercing with their fangs the sons of perdition, and in every way aggravating their woe. It may be supposed that no attempt is ever made to realize this idea. “The worm that dieth not” is generally considered as a figurative expression, representative of ever-gnawing remorse. But it is by no means easy to understand why one part of a description should be interpreted literally, and another figuratively. If the fire be material, why not the serpents? The advocates of the material hypothesis are certainly bound to solve this difficulty. Besides which, if notions of materiality be admitted here, how can we exclude them from the heavenly state? Would it not, however, be somewhat too wild and uncouth to attempt an explanation of the symbols of the Apocalypse, respecting heaven, upon the foundation of a material scheme? And yet if any shrink from this, it is difficult to perceive the propriety with which such a scheme is maintained with re-

spect to the final state of the wicked.

5. It will perhaps be inquired, why then is the language in question employed? If the sufferings of hell be not directly of a physical nature, why is there so much of the language of materiality employed in the description of them? The answer is, that the Bible is a condescending book; it comes down to where men are, in order to raise them to where they ought to be. We are sunk in sin and sensuality: we have little notion of any thing good or evil beyond what may be seen or felt. The Bible therefore appeals to us in our own way: it exhibits spiritual good and evil, under physical imagery; it seeks to get at us in the most accessible manner: indeed if some such mode of illustration were not adopted, truth would never reach us at all. There are great numbers in our congregations, for instance, who feel but little alarm at the thought of dying in their sins, who yet thrill with horror when their feelings are wrought upon by a reference to "the worm that dieth not, and the fire that is not quenched;" and thus their fears are aroused, and they are made to perceive their danger, and perhaps led to gather up their steps to "flee from the wrath to come." It is, however, worthy of notice, that in proportion as we "grow in grace" we become less susceptible of impressions from this source, and think more of the misery which cleaves to sin itself, than of the dreadful consequences of sin. Then, the more spiritual representations of the state of future punishment take a stronger hold upon our minds, and more readily awaken our apprehension;—a circumstance which might easily be wrought up into a

distinct argument against the material hypothesis. Indeed it may be observed, that in proportion as men are freed from the sophisticating influence of sin, and brought into nearer contact with spiritual emotions, the appeals of the Bible are less founded upon gross and earthly objects, and more upon such as are elevated and refined. This progression may easily be marked in the different eras of the Old Testament history; and becomes still more palpable, on a comparison of the Old Testament with the New. And thus it should seem as if the human mind were to be advanced and pushed forward, till the immaterial at length shall triumph over the material, either in the joyous victories of heaven, or the terrible subjugation of hell. Meanwhile, the exhibition of material imagery in reference to both states, is necessary to the accomplishment of the great ends of revelation. Yet it by no means follows that, therefore, the imagery in question is any thing more than imagery. The reason stated amply suffices to account for its employment, without having recourse to any other supposition.

6. It may farther be inquired, on the supposition that the immaterial hypothesis is the true one, how ought the matter to be represented for practical purposes? To this it is replied, just as it is in the Bible. While we ought to employ all proper means for destroying the generally-received error, supposing it to be an error, it behoves us sedulously to guard against all needless refinement. We ought to admit no scruple about using the imagery which our Lord himself so freely employed. In so doing, especially in our dealings with unconverted men, we could not be mistaken;

nor could we very well generate mistake. Indeed it would be extremely wrong in us to deprive ourselves of the advantage which the Holy Spirit has put into our hand, in furnishing us with this very imagery. Hell is hell, whether it be a state of suffering purely spiritual, or a mixed state, including some of the elements of physical woe. And it is better to run some risk of begetting a little error as to its nature, than, under the influence of a false refinement, to abstain from the use of any weapon which we find in the armoury of Scripture. Souls are too precious to allow of such wretched trifling. Nevertheless, as we find those with whom we have to do capable of receiving clearer and more definite views on the subject under discussion, we ought to lay these views before them, and to put them in possession of all the information which we ourselves hold. With children we must deal as children, and reserve the "strong meat" for such as have "their senses exercised" to discern its excellence, and appropriate its nourishment.

7. And now, perhaps, some may be ready to ask, what is the use of such a discussion as that which has here occupied our attention? The answer is, that on no subject, and especially on no Scriptural subject, is truth without its value; and if the preceding remarks have any tendency to elicit truth, the

writer has compassed an end which cannot be deemed unimportant. Besides which, if vulgar declamation can but be converted into more sober, but not less earnest appeal, something is thereby done towards rendering the ministry of the Word more effective. In addition to which, it is well to know precisely on what ground we stand—where an opponent may attack, and how we may best defend ourselves against his attacks. Every error, however slight, is an incumbrance to the champion of truth; and the fewer impediments of this kind we are laden with, the better in every respect, and for every valuable purpose. What use can there be in retaining an error, however long established, or widely diffused, or apparently innocent in its tendencies? It cannot do good—it may do harm. For himself, therefore, the writer would be thankful to be set right, if it can be shown that in the present argument he is wrong; and would be glad to see his brethren renouncing their mistakes, in so far as any of them may have misapprehended the word of God.

Under the influence of such views, the foregoing hints have been thrown together; and if those views are at all promoted by what has been here attempted, the end of the writer will be abundantly answered.

J. D.

Princes Risborough.

COVETOUSNESS INCOMPATIBLE WITH CHRISTIANITY.

To the Editor of the Baptist Magazine.

DEAR SIR.—I have lately read with much interest a letter under the signature of "a Layman," which appeared in your valuable

Miscellany for March last; and as it does not appear to have attracted that notice from your correspondents which the importance

of the subject demands, I beg leave again to call to it the attention of your readers.

The letter of "a Layman" is designed to show, that a spirit of covetousness is quite inconsistent with Christian profession, and that persons evidencing it are as properly the subjects of church censure, as the openly immoral or profane. If any one of your readers will take his concordance, and turn to the various passages of Scripture referred to under the words covet, covetous, &c., he will notice the awful sins with which covetousness is classed, and undoubtedly come to the same conclusion as your correspondent. It cannot be a question, therefore, that if any person be really guilty of this sin, it is the duty of the church to admonish, suspend, and if he repent not, exclude him. A church will otherwise be guilty—not only of infidelity to one of its members, but also of unfaithfulness to its great Head; and while thus acting in disobedience to his revealed will, may look in vain for his presence and blessing.

I am aware, however, that in the performance of this duty numerous difficulties present themselves; some of them are of such a nature, that even a faithful zealous pastor may doubt whether they can be overcome, and may thus indulge the latent fear, that were he to attempt it, the result would be injurious to the church whose prosperity he desires. With a view of showing that this apprehension needs not to be indulged, and thus of giving force to the commendation of your correspondent, I beg to trouble you with the following anecdote, relating to a highly respected minister in the United States.

The Rev. Mr. M. had been for

some time pastor of a Baptist church at H., a large town in the state of New York. As he became acquainted with the state of his flock, he found several members whom, from their apparent anxiety for increased wealth, and indifference about the spread of the gospel, he could not but deem decidedly "covetous." Their spirit and example injured many of their brethren also, so that the church in general did little for the glory of God, or the salvation of their fellow-men. Mr. M. preached repeatedly on the subject, but with little apparent benefit to his hearers. In these circumstances, he made the path of duty a matter of earnest prayer to God, and of consultation with a devoted deacon: the latter agreed with him, that they should not discharge their duty unless they brought the matter before the church. Accordingly, at a meeting which soon after took place, Mr. M. read the various passages of Scripture which relate to the sin of covetousness; commented on its awful nature and dreadful consequences; and exhibited the obligation under which they were laid to separate from them any who were guilty of it. He further expressed his apprehension that many members of the church whom he named (no less than twelve, I think) were in these circumstances, and said that in consequence, he deemed it his duty, with all possible affection to the parties, as well as earnest desire for the purity of the church, to propose that a deputation should wait upon them to state the grounds on which suspicion was entertained, to receive their explanations, and report to the church the result of their inquiries at a meeting to be held without delay. Mr. M.'s pro-

posal was cordially seconded by his friend, the deacon, and almost (if not quite) unanimously adopted by the church. Judicious and candid men were appointed as messengers, and the meeting was dissolved, with earnest prayer for God's blessing on the measure.

At the appointed time the church was again convened, when the messengers reported that they had waited on all the persons referred to: some, they stated, had in confidence given them proof, that they were *not* in those circumstances of comfort or wealth which was generally supposed, but were under heavy pecuniary obligations, which left them not the ability to do as *they really wished* for the promotion of religion around them; others, affected with the message of the church, fully confessed their past worldliness and covetousness, appeared really awakened to a sense of their guilt, and seemed determined, by God's grace, to act for the future from higher principles; while a third class they said were completely under the spirit of covetousness, and evidently felt the salvation of their families, the neighbourhood, and the world to be but a trifling matter in comparison with increasing their store of worldly substance. On hearing this report, those in the first class were honourably continued as members of the church, and those of the second class were allowed the same privilege, but with the expression of a hope that their future conduct would justify the penitence they expressed; while with regard to those of the third, they were with all solemnity excluded. The consequences of this proceeding were most satisfactory—the attention of the church in general being

roused to the sin and danger of covetousness, and the duty of contributing all in their power to the cause of Christ, the efforts of the whole body, as well as of the reformed members, became far more liberal, and the expenses of the chapel, the support of the minister, bible, tract, and Missionary operations, all reaped the benefit in increased contributions of time, money, and influence in their favour. A spirit of self-examination and holy activity began to spread among the congregation: public and social religious meetings were crowded with serious worshippers, and an extensive revival of religion was the consequence, which for many years shed a happy influence over the town and neighbourhood.

Should any pastor among your readers, Sir, on perusing the above account, be reminded of one or more of his flock, who, he has reason to fear, are incurring the condemnation denounced against the covetous, let him be encouraged by the happy result to do his duty in regard to such characters. Justice to the delinquents, who may otherwise live at ease, thoughtless of their guilt and danger;—the prosperity of the church, which may otherwise be corrupted by their evil spirit and example;—and fidelity to his Lord, whose instructions on the subject are so plain and full, all demand its performance. Let him enter on it with prayer, and prosecute it in a spirit of love and zeal, and he will doubtless, like the excellent Mr. M., have reason to rejoice in the issue.

I remain, Sir,
Your obedient servant,
THEOPHILUS.

POETRY.

THE DYING CHRISTIAN.

"But now they desire a better country, even an heavenly."—Heb. xi. 6.

And am I going? Is this death,
That chills my blood, and dims my eyes—
That shortens thus my fainting breath,
And on my heart so heavy lies?

Awful, yet dear delightful thought,
What pleasing hopes dost thou inspire!
Thy vital warmth my heart has caught,
And pants for death with strong desire.

Ou pure sublime celestial joy,
Such as seraphic spirits feel,
My longing thoughts I now employ:
Yet earth detains me pris'ner still.

O that my sands would faster run,
Nor stay the wish'd for moment so!
But let thy will, O God, be done,
Until thy time I would not go.

Yet there, methinks, the angels stand,
On heav'n's high verge prepar'd to fly;
Impatient for the last command,
To fetch my spirit to the sky!

Now, now they wing their eager flight!
Celestial glory marks their way,
And pours upon my ravish'd sight,
The bliss of everlasting day.

No more a pris'ner here below,
Shall I in flesh and darkness dwell;

Or, stretch'd upon the bed of woe,
My griefs to helpless mortals tell.

Guilt now no more my soul shall wound,
Satan and sin shall tempt no more;
But grace, and peace, and love abound,
And reign in all their sov'reign pow'r.

This world, its kingdoms, and its kings,
That charm ambitious mortals so,
What little despicable things,
To the vast joys to which I go!

And ye, sun, moon, and starry skies,
Brightest of nature's works, adieu!
I go where glory never dies,
And where there is no need of you.

To worlds of uncreated light,
That sprigs from heav'n's immortal throne;
There to behold that rapt'rous sight,
The GODHEAD IN TH' ETERNAL SON.

Behold the Lamb that once was slain,
To wash me in his precious blood;
Who will in death my soul sustain,
And raise my flesh to live with God:

'Twas He, omnipotent to save,
That spoil'd the tyrant of his sting;
He triumph'd o'er the boasting grave,
And I his vict'ry share and sing!

THE CHURCH SUPPLIED WITH A PASTOR.

(The Counterpart to Lines on the Destitute Church, p. 65.)

Fold of the desert, be not sad,
Since God is not forsaking—
For you the wilderness is glad:
And sterile wilds, with beauty clad,
Into loud song are breaking!

A Shepherd still your eyes behold,
How grateful in beholding!
And still is mercy's message told,
Full sweetly as in days of old,
In fresher form unfolding.

And oh, may He his wanderers lead,
Who still the lost is wooing,

Unto that fair and pleasant mead
Where yet he maketh you to feed,
Your wasted strength renewing.

May He accept the earnest prayer
From many hearts ascending;
Long to the church the Shepherd spare,
For him, for his, in kindness care,
In love their path attending.

He will not e'er forget,—nor they
The Shepherd who once fed them—
Wept for the wandering, sought the stray,
Watch'd o'er them all; and in the way
So long, so gently led them.

E. P.

THE CHURCH AS SEEN FROM THE WORLD.

Who are those, so firmly banded,
Pressing to some distant part?
See! they go not single-handed;
One in effort, as in heart!
Should a slight division move them,
Soon the ranks will close again:
'Twould but more united prove them;
Discord bends, not breaks, the chain.

Who are those that onward hasten,
Looking not to either side?
Joy may bless, affliction chasten;—
Faithful still, however tried!
Gems across their pathway scattered,
Are to them but useless things!
Though by courts and courtiers flattered,
They disdain the smile of kings!

Who are those that, earth refusing,
Hope for bliss beyond the tomb?
Heaven, and heavenly pleasures, choosing—
Pleasures that to us are gloom!
Mark how patient, humble, holy,
All their calm demeanour seems!
'Tis as if celestial glory
Closed them in its halo-beams!

These are not of earth, though on it;
These are natives of the skies!
They refuse, despise, and scorn it,
Their's a richer, fairer prize.
For they seem, though like us mortal,
Destined to some happier doom—
Travellers to a heavenly portal,
Through the passage of the tomb!

T. S. E.

REVIEWS.

The Life and Times of the Rev. George Whitfield, M. A. By the Rev. R. PHILIP, of Maberly Chapel. 8vo. pp. 588. London: G. Virtue, Ivy Lane.

WE have perused this work with great pleasure. It presents by far the best account of this great man that we have ever seen, and it awakens hopes that a better taste will be cultivated in recording the memoirs of such as deserve to be remembered. The work before us is a portraiture of the man in all the various attitudes in which accessible materials enabled the biographer to delineate his likeness. Avoiding the expensive and uninteresting plan of printing an excessive quantity of dry documents, he has very kindly digested them himself, in order that we might be made familiar with the subject of his work. Mr. Philip has succeeded in attaining his object; so that the reader is made to feel himself the acquaintance, if not the friend, of this exalted labourer for God and souls.

One advantage which this volume confers upon the church, is an opportunity of analysing the principles which formed the character of one so greatly blessed, and which guided him through all his advancements in honour and usefulness; and we hope that this will not be lost by those who are employed in the christian ministry.

By glancing at the portrait, which the facts of his life make us recognise instinctively as authentic, we are convinced at once that its original could be no ordinary man. Its expressive indications of firmness, large benevolence, quick and deep penetration, and indescribable tact, prove almost *a priori* that he could never enter the gospel vineyard without becoming an eminent labourer. The book before us justifies this expectation, and the eminence it reveals is shown, to result from different operations of those characteristic features of his mind.

As Whitfield appears in the portrait, he seems to be absorbed in the act of effecting some benevolent design. This was the conversion of souls to God. On attaining this end he had fixed his whole heart; and never suffered one idol to have any competition with the object of his love. In this recklessness of devotion consists one secret of his success. It prepared him to hazard every interest, to grasp at every opportunity, to adapt his labour to existing circumstances, and to feel happy only in his success. He breathed the spirit of one, who counted not his life dear, so that he might finish his course with joy, and the ministry which God had committed to him.

But Whitfield had his object more defined still. The hope of being accepted as a faithful servant at last was cheering, but not sufficient for his satisfaction. He felt that he might desire the conversion of souls—of many souls—and he was ever travelling in birth with them till Christ was formed in their hearts the hope of glory.

This produced a general opinion that he was in earnest, and that he was right; which prepared all parties wherever he appeared to take their appropriate stations without supineness. If wicked, they knew that he would show them no quarter, that he would never blink the truth, that no considerations of courtesy would restrain him in his work of love. No advantage could be found but by fairly conquering him, and hence the violence of his persecutors; but, on the other hand, those who sought redemption were more ready to confide in his word, because of his absolute self-consecration.

Another cause of his success may be found in the faith with which he reposed his whole hope on scriptural records. Here his attachments were absolute and exclusive. His life

affords a wonderful instance of the success which may attend the use of even a limited portion of divine truth, when really esteemed and rightly employed. At first he knew little of regeneration; when this had become clear, he attained to the doctrine of justification by faith; after this he discovered the doctrine of election; thus he was learning day by day. But what he learnt he loved; and with all the glow of his benevolence, laboured to communicate it to other minds. Obedience to the truth that enriched his own soul was the object of his incessant toil; and at every stage of his intellectual advancement, he was blessed with similar success.

Whitfield's mind was filled with the subject before him. He could see the point that must be gained in order that the people might be safe; and he could often see the individualizing incidents that led to its attainment. Every feature of the scenery, every peculiarity in the condition of the people, every passing event was turned to present account. How many so ever the assembly, they all felt that he was speaking to them—that they were the objects of his love, and that he could be satisfied with nothing but their spiritual safety. Hence his pecuniary difficulties, and neglect of extended policies. The present filled his soul, and in this perfect absorption of all thought and feeling, he might forget matters of worldly business; but he could not labour in vain.

Another feature in his work, is, that his desire to secure the great change in his people prevailed over every consideration of intellectual credit. He would preach the same sermon as often as ever he could find an opportunity for making it produce its designed effect; and the more frequently the better. To him the reputation for originality was never worth a straw. He would proclaim any man's words, and his own words, as often as he could hope to see the people "melted down" by the love of Christ into penitence and faith.

Some have said that Whitfield

had no taste, and but little genius. In both statements they are wrong. He had rather a precise taste in things that are trivial, such as the regulation of dress, and domestic management; but he had no taste for words or thoughts that would not enter and affect the sinner's heart. This, he knew, must be broken; and that which secured this object most readily and effectively was to him most pleasing. On this he brought to bear all the vigour of his thought, the quickness of his perception, the point of his wit, the fire of his passion, and, in a word, the whole force of his genius and energies.

Whitfield was not deficient in learning, yet his attainments were not eminent, as far as the ordinary range of classical reading is concerned; but the principal source of his strength was found in the Sacred Scriptures. He studied their pages with intense and prayerful solicitude. Matthew Henry was his favourite book: this he was accustomed to peruse upon his knees. From this exercise he not only derived support for his own piety, but every kind of reasoning which he employed in his discourses. Despising no thought that would take effect, he nevertheless derived his principal reasonings from the sacred authors, and so incorporated their words into his own style, that at some periods he confessed that he had forgotten himself, assuming a sacred dignity which was not his due. He was a teacher of the Word, and by its power he prevailed.

Here Whitfield seems to be much at home. His spirit sympathized with that which was breathed by inspired men. Abstracted in his great design, he seemed to partake in the faithfulness of Elijah, in the devotion of David, and in the sympathy of Jeremiah. Over the path which sinners trod to hell he was continually pouring out his tears and his most pathetic lamentations. Before his mind's eye, the coming of his Lord seemed always present; and the interval of time that lay between him and eternity seemed as

nothing. All the constitution of unseen realities was ever before him. Angels were to him almost as visible as men. Faith had given such a distinctness to things revealed, that every thought was familiarized with them, and they were brought into all the various parts of his social intercourse. In all his letters he must have something of Christ; and in every thing he did, a constant reference to the enlargement of his kingdom was preserved. He was incapable of being drawn from his work by domestic charms, or domestic afflictions. He lived for one object, and it was his happiness not to fail in his beloved design.

The Natural History of Birds, Quadrupeds, Fishes, Serpents, Insects, &c. containing general Descriptions of the leading Divisions, Classes, and Orders of the Animal Kingdom, &c. By Rev. W. TILER. London: Simpkin and Marshall. 1837.

It gives us unfeigned satisfaction to observe the multiplication of books on natural history. Incomparably to be preferred is the reading which they provide, to the whole class of tales and novels, be they sentimental, historical, or religious. A source of knowledge at once so entertaining and instructive does not exist, as may be found in every department of zoology, nor one so free from admixtures of an injurious tendency. Nor, religion apart, do we know what is more calculated to soften and humanize the heart, and to fill it with generous and benevolent tempers, than an acquaintance with the habits, instincts, and memoirs of animals. God himself often sends us to the inferior creatures for lessons of natural affection and social virtue; while some of the most striking and touching illustrations of his own character he has drawn from the qualities which distinguish some of them. If it could be supposed necessary to authenticate this statement, we might refer the reader to Deut. xxxii. 11, and to Matt. xxiii. 37. The inspired volume is indeed copious in its references to the animal kingdom, and, as naturalists have shown, most exact and accurate in all its

allusions to the peculiarities of different animals, whether quadrupeds, birds, or insects. A pleasanter study can scarcely engage the young and inquisitive mind, than that of verifying its statements by an actual examination of the habits and instincts of the creatures referred to, where circumstances allow of it; or, where this may not be possible, by consulting books of natural history and travels. Instinct never changes. The wild ass of the desert, the pelican of the wilderness, and the barn-door fowl, are what they were in the time of the Saviour, the Psalmist, and of Job. Cities are destroyed, rivers are turned from their course, forests are cut down, fertile countries become sterile, nations sink into oblivion; in all that relates to the political and social history of the world mighty changes are undergone; and, with immense toil and deep subterranean research, some vestiges are perhaps brought to light which may serve to identify the site of Babylon, or to show what were the arts and manufactures of Egypt: but nature is immutable; time works no alteration in the forethought of the ant, or in the honey-gathering propensity of the bee. Still "the stork inhabits the fir trees, the high hills are a refuge for the wild goats, and the rocks for the conies." Hence facilities arise for this branch of study, and coincidences present themselves to observation between present and ancient times, which, while they reward, never fail to interest the student. Winter nights are now shutting us out from the recreations of the garden and the fields, when the business of the day is done, and family groups must find their entertainment at home. We do them a service by turning their attention to works such as that before us. It is written in a lively and agreeable style, embellished with nearly a hundred engravings, generally well executed, contains numerous interesting anecdotes of the animals it describes, and loses no opportunity to make the subject illustrate the Word of God, and lead the reader to prize that inexhaustible treasure of truth and love.

A Catechism on the Nature and Tendency of Voluntary Principles, the Claims of Minors to Church-membership and Christian Ordinances, &c. Aberdeen: printed for the Author. pp. 48.

DISSENTERS of all denominations are becoming increasingly alive to the excellence of the cause in which they have embarked. With characteristic zeal, they are uniting their energies for its full achievement. On this, they believe, the restoration of Christianity to its pristine, artless beauty, very much depends. It is desirable, therefore, that every scriptural means should be unweariedly prosecuted, and that every impediment which they may have themselves unconsciously placed in their own way, should be speedily removed. The light now shining around them is intensely bright, discovering much that has been hitherto concealed — much which, to many of them, may be a little unwelcome. But the sun illuminates creation at large, pouring his radiance, not only on the immediate workmanship of Deity, not only on the more prominent inventions of man, but also on the most apparently insignificant productions of his ingenuity. Thus, too, does the light of celestial truth irradiate the ecclesiastical world, showing us, not only Zion in her native symmetry, as she proceeded from the hands of the glorified Redeemer; but also the alterations which her friends have ventured to make, without authority from on high. The beam that discovers the more striking changes she has undergone, gives equal conspicuousness to the most minute. Dissenters have long been proposing to churchmen “the question of questions” in reference to the former class of these alterations, whilst, as to the latter, the majority of them have not uttered a single whisper; doubtless from a felt consciousness that they “are in the same condemnation” with the compulsories. We do not, however, believe that the cause of dissent, *as such*, is weak in any of its parts. But we feel concerned, when we see many of its professed friends encouraging its continued amalgamation

with ingredients foreign to its nature.

These ingredients, we hesitate not to say, are found in Pædobaptism. While the *dissent* of the voluntary has nothing to fear, the *voluntaryism* of the Pædobaptist is signally exposed. The voluntary can challenge the whole artillery of the churchman, while the Pædobaptist gladly looks for the fraternal aid of the compulsory. That weapon, he says, must not be employed by the compulsory against the voluntary, which he may wield with perfect freedom against the Baptist, though a thorough voluntary.

The catechism before us we have perused with pleasure. It places the subject in rather an interesting light. While listening to the following, we cannot help admitting the justice of a prefatory remark, “There never was any book so dislocated, broken, and disconnected, or exhibited in such distorted lights, as the Bible.”

“Q. Are all the services of the voluntary churches voluntary acts of worship?”

A. No: the baptism of infants, and their introduction into the church is done by others, they themselves being entirely passive;.

Q. How have the voluntary churches deduced the right of performing a solemn religious service upon the children, without the voluntary consent of the subjects?”

A. In the same manner that the compulsories deduced the right to assess the dissenters for the support of national churches.

Q. Is it not pretended that the baptism of children is designed for their benefit?”

A. Yes: but it is also pretended that assessment of the Dissenters for the support of the Established Church is designed for the good of the nation.” pp. 11, 12.

What follows, in pages 14 to 17, deserves the most attentive perusal.

The excellent doctors, whose names are attached to some of the answers in the pages referred to, are two of the noblest champions of whom dissenters can boast. Their efforts in the voluntary cause have been splendid. We hope neither

they, nor the other gentlemen quoted, will consider their sentiments, by transfer to this catechism, as suffering the slightest mutilation. They have stated the truth in the broadest light. Under its mellow effulgence, they appear to fine advantage as dissenters; but we can almost perceive the manly cheek suffused with the pædobaptist blush, when a humble brother of a baptist community expresses to them his surprise, that the good men in the church, against whom they have been writing, could possibly think themselves right, while uncountenanced "by the express doctrines of the New Testament, or by apostolic example, or by just deductions from either." We have no wish that the present union among dissenters should be even disturbed; but we deeply regret that some of our most able advocates should, at a certain point of the argument, if not falter in their voice, appear a little abashed. It must, to a certain extent, weaken the impression that might be otherwise made on our mutually respected opponents. Yet no aid can be rendered our fellow-voluntaries, so long as they tell churchmen that *compulsoryism*, if the infants of believers be in question, is perfectly proper; while, if applied to those who have sufficient understanding to refuse payment of church-rates or tithes, it is "unscriptural, unreasonable, and impolitic"! They indeed ask them to believe that "*the introductory and carnal condition of the church*" cannot be denied, when "unconscious babes" are being "initiated" into it; but that it passes into a state *indisputably spiritual*, whenever a minister in the Establishment would "invert God's procedure," by *demanding* from a dissenter his allotted proportion of stipend! Strange it is; but our pædobaptist friends virtually tell dissenters and churchmen, that both principles, voluntary and compulsory, are acted upon by themselves, as occasion requires! Again we say, we regret this state of things. Surely such an anomaly must produce some agitation in every well-regulated mind, and not

a little of an unhappy character in the one where pædobaptism is viewed or even connived at, as an ordinance of that religion, whose glory is throughout, the "voluntary," and not in any period of its development, the "compulsory principle."

We should be glad to read a well-written sermon on the inconsistency of pædobaptist voluntaries, "themselves being judges." In the meantime, we cordially recommend this catechism to all, especially to our Independent and Presbyterian brethren, who entertain views similar to our own in reference to dissent. The author is anonymous; but he has furnished us with an excellent manual, not only on the subject under review, but also on Baptism, the Lord's Supper, terms of church membership, &c. The style, upon the whole, is very agreeable, and in many of the answers, truth is even beautifully stated.

The Saints' Melody; a new selection of upwards of one thousand Hymns, &c. &c.
By DAVID DENHAM, Minister of the Chapel in Unicorn Yard, Tooley Street, Southwark. Wightman.

Though within the last few years selections of hymns have greatly multiplied, the compilation is so much a matter of taste, that additions and variations may still be confidently expected. In preparing this neat, compact, and yet ample volume of psalmody, Mr. Denham has expended considerable labour. If, like the industrious bee, he has not gathered honey from every flower, yet he has certainly to good purpose visited many inclosures of sacred poetry, and returned laden with much of the fragrance of pious versification. From this collection we anticipate, that while the strains of vocal praise will be elevated in the sanctuary, the voice of harmony in the domestic circle will be raised, and the heart of the devout Christian in retirement will be refreshed and strengthened. In the "analysis of contents, table of first lines, explanation of metres, index of

scriptures, and index of subjects," the worthy author has exhibited the most praise-worthy anxiety, that nothing should be omitted adapted to render his selection use-

ful and acceptable; and we earnestly hope that his exertions, in this department of service, will meet with their appropriate reward.

BRIEF NOTICES OF RECENT PUBLICATIONS.

Jamaica Justice; by Henry Sterne. 8vo. pp. 270. T. C. Chappel, London.—The author has been for many years a resident in Jamaica, and became obnoxious to some individuals in authority by bringing to light a murder which had been perpetrated by a free woman on her husband and two cousins, for which four of her own slaves whom she employed to perpetuate the event, were executed, while she herself was permitted to escape. His own calamities began soon after by deprivations on his own property by persons residing in the vicinity, against whom he could gain no redress in the legal courts. Applications to the governor were followed by fresh injuries, until, finding no protection, he has been obliged to retire to England that he might, if possible, obtain here the justice which has been most cruelly withheld there. We deeply sympathize with him in his afflictive wrongs, and hope that Providence will open to him some means for securing their redress. The exposure presents a dreadful state of society, which ought not to be continued in connexion with any Christian government.

The Table of the Lord; by the author of "The Listener." 12mo. Seeley and Burnside.—A beautiful little volume, containing many important truths, but mingled with several serious errors. The author retains the old heresy of Hooker, that sacraments are the instruments or means of communicating grace, even to infants, and that the character of the person who administers them does not diminish the advantage they are intended to secure for the recipients. On these gross absurdities we have no opportunity for enlargement.

A Guide to the Pronunciation of the French Language, with a Progressive Course of Reading; 12mo. by C. P. Buquet. Edinburgh. Oliver and Boyd.

The Hebrew Wife, or the Law of Marriage examined in relation to the Lawfulness of Polygamy, and the Extent of the Law of Incest; by S. E. Dwight. America. Republished by Gallie, Glasgow.

Questions on the History of Europe; by Julia Corner. 12mo. pp. 404.—This interesting and useful volume contains the history of France, Spain, Portugal, empire of Germany, Poland, Italy, and questions on the Roman See. It forms a sequel to Miss Mangnall's historical questions, and will be found very serviceable to those who are employed in the teaching of youth.

Simpson's Plea for Religion; with an Appendix showing his determination to have resigned his charge, and the Reasons on which it was founded. A new Edition edited by his Son, with a Life of the Author; by Sir T. B. Williams, LL. D. F. S. A. 12mo. pp. 626. Jackson and Walford, St. Paul's Church Yard.—This is a very neat edition of a very valuable work. The Addenda contain much information; and the life will not be perused without considerable interest by those who sympathize with pious ministers, who labour under all the discouragements that must be found in a national establishments for religious worship.

The Bible and Spade; or Captain Brelon's Account of the Rise and Progress of the Children's Friend Society. Nisbet and Co. Berners Street.—The tale of Fanny Forsher, in this volume is very interesting and instructive, and the object of the whole work is exceedingly benevolent.

An Exposition of the Names of Persons and Places recorded in Sacred Scripture; by J. Rowland. 12mo. Bennett. London.—A useful work, but the quantities and accents should have been given to assist in the pronunciation.

The Peace Maker; by Bishop Hale. Seeley, Fleet Street.—We hope that a general and prayerful study of this excellent work may lead to a most extensive enjoyment of the blessings it is intended to secure.

Companion to the Sick Chamber; by John Thornton. Ward and Co. London.—We recommend the perusal of this instructive work to all, but especially to those who are called frequently to administer instruction to the afflicted.

Saunders on the Teeth. Ward and Co. London.—The author has given in this little volume much information, and very judicious advice, on a subject which is very important. His work deserves the special attention of those who have the care of youth: and few will read it without considerable advantage, unless they should afterwards irrationally neglect its instructions.

The Two Brothers; a Narrative exhibiting the effects of Education. 12mo. pp. 99. Groombridge. London.—If the Author in some parts of his narrative has stated the importance of education, so as to put into the guilty mind an

apology for indiscretion; the facts he records will show that the neglect of youth must at all times endanger results which are most deplorable.

The History of an old Pocket Bible, supposed to be written by Itself; by the late Rev. R. Cox, A. M. Nisbet and Co. London.

A Tribute of Gratitude from a Humbled Sinner, on being permitted to enter his Eighty-Second Year. Nisbet and Co.—The work consists of two letters, which breathe an evangelical piety, while cherishing the grateful recollections of past mercies.

OBITUARY.

MRS. H. HERITAGE.

On October 5th, 1837, departed this life, Mrs. H. Heritage, wife of Mr. Heritage, of Goswell Road, London. This much-lamented and painful event took place about one year and nine months after her decided conversion to God, four months after her baptism, and only five weeks after her entrance on the matrimonial state. There was much, however, in her very short history that exhibited her as a most interesting and exemplary character, and unfolded a variety and a combination of excellencies rarely found in one person, and especially in one so young. If we are to glorify God in his people, and to "be followers of those who through faith and patience inherit the promises," we must first know in what they excelled. Of her it has been truly said, and that by those who knew her best, "that to know her was to love her." Her character will be sufficiently seen, when we observe that, though her race was short, her deportment was truly amiable, uniting great openness, with unusual decision, consistency, and fortitude; her piety, not ostentatious, was eminent; and her death, singularly peaceful! and triumphant. In her life we see much to admire, but in her death still more strikingly exhibited the unequalled value of our holy religion. When near her end, finding it necessary to remind her weeping partner of a promise made the day before, to resign her without a murmur,

—assured, as he then observed, that he was resigning her into far better keeping, and that he hoped to meet her again;—summoning all the power of affection and honest piety, she said, "Meet again? yes, I hope we shall all meet again, and oh, what a meeting that will be!" Soon after this, having examined the ground of her assurance by a reference to various passages of Scripture, she seemed to see the grim monster preparing to make his last attack, and, daring him to do his worst, said, "O grave, where is thy victory? O death, where is thy sting?" and sweetly fell asleep in Jesus, in the twenty-third year of her age, leaving an attached husband, an orphan sister, and a circle of admiring friends to mourn their loss. Her pastor improved her death on Sabbath morning September 29th, from Eccles. iii. 4, "A time to die." In such a life and such a death we see that the summons may come "at an hour when we are not aware;" that true piety can effect much in a short time; the kind of life which God honours with triumph in death; and that eminent piety can *only* be obtained by decision, fortitude, and zeal; leading us to "give all diligence to make our calling and election sure, that so an entrance may be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i. 10, 11.

RELIGIOUS INTELLIGENCE.

The following, on a most important subject, has been received from the brethren at Birmingham. We hope that the spirit it evinces in the missionaries, and the zeal with which it is supported at home, will, in their combined operation, produce the most advantageous results. Let the coloured population of Jamaica be instructed, and we shall be more likely to obtain evangelical teachers from them, than they will be to need an expensive supply of missionaries from hence.—
EDITOR.

JAMAICA BAPTIST EDUCATION SOCIETY.

The Committee appointed to obtain subscriptions in aid of the Jamaica Baptist Education Society, by the third resolution passed at the last anniversary of the Birmingham Auxiliary to the Baptist Mission, now call the attention of their friends in this place, and in the country at large, to this great and important object. For particular information they refer the members of the Baptist denomination to the excellent letter of Mr. Sturge, to the appeal of fifteen of their own missionaries, and to the rules of the Society, herewith sent; and they trust their friends will take into consideration the importance and urgency of the case. The missionaries occupy a noble position—recent documents are increasingly interesting; and if they act on the voluntary principle, we doubt not they will be supported. They are in great want of funds. In a letter from one of our missionaries, received to-day by Mr. Sturge, are the following sentences: "Do, let me implore you, help us with our schools as much as you can. We really need it. What to do, as an individual, without aid from some quarter or other, I know not."—"I cannot, and I will not, give up the schools; allow me to repeat my earnest hope that I may not be crushed beneath the accumulating anxieties and responsibilities they entail." If the Society of Friends manifest such liberality, surely the Baptists will not withhold necessary aid from a cause so glorious, and which is peculiarly their own. £200 have been already sent from the fund in the hands of "Friends" promotion of education in the West Indies, and other £200 from the funds in the hands of this Committee.

Birmingham, Sept. 11, 1837.

In the opportunity which was afforded me at the last yearly meeting to give some account of my journey to the West Indies, I read the accompanying address of the Baptist missionaries in Jamaica; the subject of which I should have pressed more upon the attention of

friends, had I not feared it might interfere with the subscription then opened to promote anti-slavery efforts.

Josiah Forster, George Stacey, and Richard Barrett, kindly consented to take charge of any sums subscribed at the time. A list of them is annexed. A committee has since been formed here, to endeavour to extend the subscription to be appropriated according to the resolutions sent herewith.

It will be seen that the schools are to be conducted according to the British and Foreign system.

The claims of the Baptist Missionaries, in Jamaica, on the friends of the negro, are greatly increased by their peculiar means of usefulness. The great success which has attended their religious labours, and their noble and uncompromising endeavours to improve the condition of the people, and to secure to them the protection of the law, have given them a direct influence which is estimated to extend over fully one-third of the black population of the island. They have it also in their power, by means of the gratuitous labour of their congregations, to erect school-houses, at a trifling expense, where they do not already exist, at each of their numerous stations in the country.

The fund now proposed to be raised is for the supply of school materials, and the remuneration of native teachers; and from the foregoing circumstances I feel persuaded that the blessings of a religious education cannot be so extensively and widely diffused through the island as by their agency. It is intended to print an annual report of the appropriation of the money for the information of the subscribers.

JOSEPH STURGE.

Birmingham, 9th Month, 1837.

Donations placed in the hands of Josiah Forster, George Stacey, and Richard Barrett, for the promotion of education in the West Indies:

	£	s.	d.
M. A. Smith	100	0	0
Rachel Howard	50	0	0
G. W. Alexander	20	0	0
Robert Howard	10	0	0
J. I. Lister	10	0	0
Joseph Eaton	10	0	0
Francis Gibson	10	0	0
Samuel Southall	5	0	0
John Warren	5	0	0
C. Bowly	5	0	0
John Harford	5	0	0
W. and W. M. Tweedy	5	0	0
Isaac Wilson	3	0	0
William Wilson	3	0	0
Joseph Hargrave	2	0	0
Thomas Maw	2	0	0
Richard Leae	2	0	0
Anna Pense (Feethams)	2	0	0
Edward Ash	2	0	0
Nicholas Albright	2	0	0
John Willis	1	1	0
William Binns	1	0	0
Joseph Doewra	1	0	0
W. Marriot	1	0	0

[Copy of a letter to Messrs. Sturge and Harvey.]

Savanna-la-Mar, Jamaica,
10th March, 1837.

Gentlemen,

We, the Baptist Missionaries in Jamaica, assembled at Savanna-la-Mar, beg to avail ourselves of the opportunity afforded us, by your benevolent visit to this island, to lay before you a statement of circumstances connected with our school.

Ever since we commenced our labours in this important colony, we have felt the absolute necessity of making vigorous exertions for the scriptural instruction of the rising generation of the poor. A considerable number of our brethren have for many years devoted their strenuous exertions in furtherance of this most desirable object, but such have been the difficulties with which they have had to contend in the prosecution of their work, from want of pecuniary means, having hitherto carried on their operations *entirely* on their own responsibility (and having been dependent for the support of the schools under their charge on the precarious benevolence of individual friends in England) that they have not only been the subjects of repeated discouragement, and been often embarrassed in their operations, but frequently, from the almost insuperable difficulties with which they have had to contend, arising from a want of permanent funds, they have been almost compelled to relinquish this interesting and important work in despair.

As the result of much deliberation, we have concluded that if the sum of £50 per annum were placed in the hands of each missionary respectively,

for every school under his charge, a school could thus form a part of every missionary establishment, and, at a comparatively trifling expense, furnish the means of instruction to a very large proportion of the apprenticeship population on the island, each missionary pledging himself, by personal superintendence and otherwise, to use every effort in his power for its individual prosperity. Under such circumstances, we beg the favour of your making this representation to the advocates of popular education at home (but more especially to the Society of Friends), in the earnest hope that they will be thereby incited to form a society for the purpose of raising funds to be placed in our hands as a local committee, to enable us to carry our plans, in this particular, into immediate operation.

We are, Gentlemen,

Yours, very respectfully,

J. TINSON,	T. F. ABBOTT,
J. M. PHILIPPO,	W. DENDY,
W. KNIBB,	J. KINGDON,
T. BURCHELL,	B. B. DEXTER,
H. C. TAYLOR,	J. HUTCHINS,
J. CLARKE,	J. CLARK.
F. GARDNER,	S. OUGHTON.
W. WHITEHORNE,	

Rules and regulations for the government of the Institution:—

1. That this institution shall be designated "The Jamaica Education Society, under the management of the Baptist Missionaries," and that a treasurer, secretary, and such other officers as may be requisite for efficiently conducting its affairs, shall be annually elected.

2. That every Baptist Missionary being a member, shall be ex officio a manager of the institution.

3. That the object of this society is, to originate and support as many schools as its means will allow, to be conducted on the plan of the British and Foreign School Society, in regard to teachers, scholars, and system of education.

4. That the teachers employed by this society shall be under the superintendence of the missionary in connexion with whose stations they may labour.

5. That every person subscribing £1 annually, shall be deemed a member of this institution during the continuance of such subscription.

6. That every person subscribing £10 and upwards shall be a member for life: and upon any legacy being paid to the treasurer, the executors who have administered shall be members for life,

calculating at the rate of £50 for each executor; and in case the legacy shall not amount to a sufficient sum to extend the privilege to all, preference shall be given to the first named in the will.

7. That the business of this institution shall be transacted at the annual association of the Baptist missionaries, when a report of its proceedings, with an account of its receipts and disbursements, shall be presented, and the same forwarded to its supporters.

8. That at such annual meeting the officers of the society shall be elected for the ensuing year.

At a meeting of the Baptist missionaries at Savanna-la-Mar, March 13th, 1837—present, brethren Tinson, Philipppo, Burchell, Knibb, Taylor, Gardner, Whitehorne, Abbott, Dendy, Hutchins, and Clark, when the preceding rules were adopted, it was

Resolved—“That the Rev. Joshua Tinson, of Kingston, be the treasurer, and the Rev. Thomas F. Abbott, of St. Ann’s Bay, be the secretary for the present year.”

At the fourteenth anniversary of the Birmingham Auxiliary Missionary Society, held in Mount Zion chapel, on Tuesday, July 18th, the following resolution was passed:

3. “That this meeting, desiring to give every encouragement in its power to the Jamaica Education Society, under the care of the Baptist Missionaries, hereby appoints the following gentlemen, with power to add to their number, a committee to obtain subscriptions in different parts of the country for that purpose, and resolves that the amount collected be forthwith remitted to the above society, to be applied to the schools connected with mission stations which may not receive direct support from government:

“Treasurer, Joseph Sturge, Esq. Edgbaston; Secretary, Mr. T. M. Livett, Hunter’s Lane; Committee, Messrs. F. Room, W. Middlemore, E. Timmis, B. Beasley, Edmund Sturge, Rev. T. Morgan, and Rev. T. Swan.”

The following have been subscribed to be applied in accordance with the above resolution:—

	Donations.	Subs. if needful till 1840.	
	£ s. d.	£ s. d.	
James Cropper, Esq. (Liverpool)	100 0 0	0 0	0 0
Joseph Sturge, Esq. (Bir- mingham)	50 0 0	50 0	0 0
John Young, (Taunton)	0 0 0	5 0	0 0
Mr. Richard Price	5 0 0	0 0	0 0

Rev. Thomas Morgan ..	0 0 0	1 0 0	0 0
Rev. Thomas Swan.....	0 0 0	1 0 0	0 0
Lieut. Col. Moxon	2 0 0	0 10 0	0 0
Mr. William Nutter	2 2 0	0 0 0	0 0
Mr. Samuel Lloyd	1 0 0	0 0 0	0 0
Mr. G. B. Lloyd	1 0 0	0 0 0	0 0
Mr. Edmund Sturge	2 0 0	0 0 0	0 0
Mr. Thomas Southall.....	1 0 0	0 0 0	0 0
Captain Moorson	1 0 0	0 0 0	0 0
Mrs. Moorsom	1 0 0	0 0 0	0 0
Miss Sturge	0 0 0	1 0 0	0 0
A Friend, per ditto	2 0 0	0 0 0	0 0
Mr. Charles Sturge	0 0 0	1 0 0	0 0
R. T. Cudbury, Esq.	1 0 0	0 0 0	0 0
Mr John Cudbury	0 0 0	0 10 0	0 0
Messrs. W. and F. Room ..	0 0 0	2 0 0	0 0
Mr. James Room	0 0 0	1 1 0	0 0
Mr. W. Middlemore	0 0 0	1 1 0	0 0
Mr. J. Middlemore.....	0 0 0	1 1 0	0 0

Committee Meeting, Nov. 2, 1837.—From recent communications it appears that the missionaries are very anxious to persevere in their work, but are greatly pressed for funds. The following is an extract from a letter recently received from Mr. Knibb:

“It will afford you pleasure to learn that the schools are prospering, and that I have an opening for another where education is scarcely known. I have this last week engaged a fourth schoolmaster, one who was educated in the Lancasterian school in Kingston, when under my care. This is one of the first fruits of that harvest I hope we shall soon reap.

I hope that we shall soon hear that help will be obtained in this important part of our work, or we shall be obliged to relinquish the schools for want of funds. But I feel persuaded that God will appear for us, and I cannot, I dare not hold back.”

Under these pressing circumstances, the Society beg to appeal to the friends of education, hoping they will kindly receive their secretary, Mr. T. M. Livett, who has consented to wait upon friends, both at Birmingham, and in other parts of the country, for the purpose of obtaining contributions.

J. STURGE, *Chairman.*

MEANS ADAPTED TO PROMOTE RELIGIOUS REVIVALS.

MY CHRISTIAN BROTHER.

The Association with which I have the great happiness of being connected, some two years ago endeavoured to increase its own efficiency by dividing itself into districts, each of which was earnestly recommended to meet once a quarter, for the purpose of promoting the revival and extension of religion within its own boundaries. Such meetings have been extensively holden, and, invariably, with

the most delightful and encouraging results. It has been my privilege to attend some of them, and, though exceedingly averse to all ostentatious proclamations of religious efforts, I am compelled, by a sense of duty, to give you some account of them, from a full persuasion, the result of experience, that, if universally adopted by our churches, they would be the means of most gloriously changing the aspect of our denomination.

Each of our districts embraces about six churches. Every minister of those churches makes it a point of conscience, if possible, to attend every meeting at any sacrifice; sometimes a neighbouring ministerial brother is invited, and always is such a brother most cordially welcomed. We first meet on some moonlight Tuesday evening at the chapel, when two hours are spent in presenting several short prayers, reading a paragraph or two of Scripture, with a cursory, practical exposition, preaching a brief sermon, delivering one or two short exhortations, and singing a few verses—all made to bear directly on the object of that season, which is to prepare ourselves for the services of the ensuing day. On the Wednesday morning, the hours from six till eight are occupied in numerous short devotional exercises; every minister, and two or three other brethren, filling up ten or twelve minutes by prayer, or in any other way which he may think most conducive to the inspiring, directing, and improving of a spirit of devotion, especially in the church with which we are assembled. It is considered most profitable to devote the subsequent part of the morning to prayer and free conference in a private meeting of the ministers. In the afternoon, an exercise similar to that of the preceding evening employs an hour and a half. In the evening, the time from six till half-past eight is spent in delivering short addresses, interspersed with brief praises, prayers, reading of Scripture, and expositions, each minister occupying about twenty minutes in one or more of these exercises, as his own mind may prompt. Two hours on the Thursday morning spent much as the foregoing morning, only having a special reference to the exhortation of the preceding day, close the public services of the hallowed season.

But the public services are not the only object of attention. The ministers meet, as much as possible, together, during the intervals of public duty, and employ the time in free and cheerful, but decidedly religious, conversation, every brother being considered at full liberty

to divert discourse of any other character into a spiritual channel; they likewise join in prayer on every occasion immediately before they go to chapel; and they finally separate by commending one another to heaven's special benediction just before they depart for their respective homes, at which season it is peculiarly delightful to bring each individual before the mercy-seat by name, in petitions specifically adapted to any peculiarity in his church or circumstances.

It is important to observe, that there are no money matters transacted at these meetings; and all that deserves the name of business, is simply, appointing the time and place of the next meeting, of which the secretary is expected to give notice to any brother who may not be present.

I have detailed this method of conducting these blessed meetings, because it has been proved efficient, and may, therefore, serve as a guide to those who may be disposed to try this means of arousing our slumbering societies. The order of such meetings, however, is but of secondary importance, so that all the distinct exercises are rendered as *brief, varied, and suited to the occasion*, as possible.

But the great concern is the SPIRIT which pervades these heavenly seasons, of which, therefore, I proceed to speak. Their first and most important feature is, a *simple and entire dependence on the Holy Spirit*; including both a consciousness of the indispensable necessity of His influence, and a full confidence, in His readiness to bestow it. This is indicated in the selection of hymns sung, the portions of Scripture read, all the prayers offered, and every exhortation given; nor is it useless to observe on this topic, that all the ministers are understood to make a preparation for the addresses they deliver, but to leave their minds to be directed, at the time to what is most suitable and impressive. Their next feature is *solemn fidelity*; there are no cold and general discussions; every sermon and address consists of a warm and close appeal to the heart and conscience, on some one of the most awakening verities of eternity. Little deference is paid to any human creeds or theologic systems; but the scriptural specimens of apostolic preaching are closely followed. The effect is, that ministers and auditors all seem absorbed in intense devotion and sacred awe. They are, also, remarkably *free and simple*. The pastor of the church with which we assemble directs the meeting when any direction is requisite, and with his request every brother is considered rea-

dy, unhesitatingly to comply, whatever part of the service he may desire that brother to take; but if any one finds his mind strongly led to pray, or exhort, unasked, he is at full liberty to do so, only it is expected that he will act seasonably, and be very brief: there is no law binding us but *love*—love to Christ—to each other—and to immortal souls. I will only add, that an indescribable *oneness of spirit* also, has marked our meetings; the ministers have all appeared in the most delightful and intimate sense, as brethren, differing in gifts, but standing on a perfect equality, and all solicitous to please and profit one another. I believe that every brother has been raised far above the low and turbid atmosphere of envy, pride, and all the other grovelling passions of earth, by a hearty willingness to be any thing or nothing, to speak or to be silent, so that the great objects of the meeting may be accomplished.

You will not be surprised that meetings thus characterized, should be eminently useful. There are abundant evidences, that, in every case in which they have been holden, they have been the means of awakening to new life and zeal the society in connexion with which they have been enjoyed; that they have been sanctified to the conversion of many souls, upwards of twenty in one place; that they have infused a most desirable spirit into other public meetings in our vicinity, and that they have exerted an immensely beneficial influence on the hearts and ministry of the preachers who have been engaged in them. I, therefore, through the medium of your valuable miscellany, beg very affectionately and fervently to recommend my beloved fellow-Christians to endeavour to institute these district meetings in their respective localities. And oh, that the great King in Zion may give power to the recommendation, and by his all-sufficient and all-needful Spirit, bless such meetings elsewhere, even more abundantly than he has done in our vicinity.

I am, my Christian Brother,

Yours truly,

SIMPLEX.

SURREY HOME MISSION.

On Tuesday, October 17th, 1837, the autumnal meeting of this society was held at the Rev. R. Connebee's chapel, Dorking; the Rev. J. Churchill commenced the morning service with reading and prayer, the Rev. T. Jackson preached from Isaiah xxxii. 15, and the Rev. T. C. Smith concluded with prayer. In the evening the Rev. J. E. Richards

preached from 1 Cor. iii. 6, and the devotional exercises were conducted by the Rev. Messrs. Percy, and Connebee. Five missionaries are wholly employed in the county, and the reports of their labours are highly encouraging; the income of the society is, however, by no means adequate to its expenditure, which has recently been increased by the employment of an additional missionary. This subject engaged the attention of the committee in the afternoon, when it was resolved, that an application should be made to all the churches connected with this institution, requesting collections once in two or three years; several ministers present signified their concurrence, and it is hoped the proposal will be generally adopted, as necessary, not only for the continuance of the present number of missionaries, but for their increase, in order to meet the urgent claims of many villages still destitute of the gospel of Christ. Subscriptions and donations will be thankfully received by the treasurer Mr. J. Hickson, Wandsworth, by the secretaries the Rev. J. E. Richards, Wandsworth, E. Miller, Clapham, W. Crowe, Kingston, also by the Rev. T. Jackson, Stockwell.

BUNYAN CHAPEL, LEWISHAM ROAD, NEAR THE FOOT OF BLACKHEATH HILL, GREENWICH.

To the Editor of the Baptist Magazine.

My dear Sir,

I beg your kind permission to acknowledge the following contributions received since Sept. 20th inst, and to add a few words further on the subject of our chapel.

	£	s.	d.
Agutter, Mr. W. Deptford	1	0	0
Anonymous	5	5	0
Baxter, Mr. Charterhouse Square ..	0	10	6
Blunt, Mrs. Joseph, Clondesley Terrace	0	10	0
Dick, Rev. T., LL.D. Dundee	1	1	0
Ferguson, Rev. R. Jeffry's Square ..	0	10	0
Fishbourne, Mr. G. W. Stepney College, collected by	1	6	6
Friend, a, Greenwich	1	0	0
Hill, Mr. Great Coram Street	1	0	0
Ker, Mr., Greenwich	1	0	0
Killick, Miss S. collected by	1	11	1
Murch, Master S, Stepney College, collected by	0	16	0
Parker, Mr. J. Blackheath Road ..	0	10	6
Pegg, Mr. collected by	1	10	0
Peppercorn, Mr. J. Deptford	1	0	0
Shrewsbury, collected by a young Lady at	1	0	0
Teulon, Miss, Greenwich, collected by	0	15	7
Wilshere, Miss, Blackheath Hill, collected by	1	3	2

The school and lecture room, will also form the vestries to the chapel, which

(the dimensions of which are 40 feet by 20,) will be opened for worship on Tuesday, Dec. 5, when the Rev. F. A. Cox, D.D. LL.D. will preach in the afternoon at three o'clock; and the Rev. John Harris, of Epsom, the author of "Mammon," &c. in the evening at half-past six. The latter service will be held in the Rev. W. Chapman's chapel, Greenwich Road, kindly lent for the occasion.

Mr. E. Wilshere, of Blackheath-hill, has kindly engaged to submit our appeal to Christian friends at Brighton, Lewes, &c., during his academical vacation at Christmas, by whom we trust he will be cordially received.

I have only to add, that as I am personally responsible for the payment of about £560 for the freehold land, and the erection of the present building, within twelve months, not one half of which has yet been subscribed, I earnestly entreat my beloved brethren in the ministry, and Christians generally, to afford their help. Contributions will be thankfully received by the Rev. J. Dyer, Fen Court, or by

Yours, very cordially,
JOSEPH BELCHER.

6, Union Place, Blackheath Road,
Greenwich, Nov. 18, 1837.

BERWICK, ST. JOHN'S, NEAR SHAFESBURY.

In August last year, from unexpected circumstances in the Providence of God which tended to lessen my small income six or seven pounds a year, I was led to think it was my duty to give up my pastoral charge, as I could not see how my family was to be supported. I named this to my people, whom I dearly love. No sooner had I named this to them, than they began to be in great earnest with God in prayer, and entreated the great Head of the church to satisfy them and me by adding one soul to the church, that it was my duty to stay with them and trust in a faithful God. And in a most remarkable way we realized answers to prayer. We soon found by happy experience, that there is a power in social prayer, to bring down the effectual blessing of the Holy Spirit on all the ordinances of the church and on all the ministrations of its pastor. In less than three weeks afterwards, my people adopted this plan, three persons were added to the church. In three months after, five were added, and on the second sabbath in April last, six more, making in the whole fourteen persons added to our church in about seven months, all of whom live and walk in accordance with

the gospel of Christ, and have given good evidence of a real change of heart. And this is not all, for we have six or eight young persons in our congregations under serious impressions about their precious souls. Three of the staunch church singers have joined our church with the above; and our congregations have so increased as to make it quite necessary to erect a new gallery, which we have done, and it is quite full. No church poorer, and but very few, if any, in a more prosperous state as to spiritual things. My people are a loving, praying, united people, though very poor. We say, "what has God wrought!" May it please the Almighty to pour forth on all the churches of Christ much of the grace and spirit of prayer.

PAUL ALCOCK,
Home Missionary.

ASSOCIATIONS.

YORKSHIRE AND LANCASHIRE.

The meeting of this association was held on the 16th and 17th of May, 1837. On Tuesday morning, May 16, the ministers and messengers met as usual to arrange the business. At two in the afternoon, the congregation assembled, and after the customary devotional exercises by brother Crook, the letters were read, which proved, on the whole, unusually gratifying. The statement of numbers was as follows:

<i>Increase.</i>	<i>Decrease.</i>
Baptized ... 656	Died. 122
By letter ... 96	Dismissed.. 56
Restored ... 17	Withdrawn 9
	Excluded.. 45
769	252
Clear Increase..... 537	
Present number, including some churches newly received.. 5927	

At six in the evening of the same day, congregations assembled in both the Wesleyan chapel (kindly lent on the occasion) and the Baptist chapel, neither of which could singly accommodate the very numerous assemblage. Brother J. E. Giles, of Leeds, preached in the former place of worship, from Ps. xlviii. 12—14, and brother William Giles, jun. of Patricroft, in the latter, from Ps. cxix. 68, afterwards in the Wesleyan chapel, brother Acworth read the circular letter, on the "Connexion of Theological Institutions with the prosperity of our churches, and their consequent claims to support."

On Wednesday morning, May 17, met at six in the Baptist chapel, and held a prayer-meeting, at which brother Saunders, of Haworth, presided. Several brethren offered prayer and exhortation. The meeting was numerously attended, and proved a very refreshing opportunity.

At ten, met in the Wesleyan chapel: brother Mc. Pherson, of Salendine Nook, read the scriptures and prayed. Brother Aldis preached from Mark ix. 33, 34. Brother Colcroft prayed in conclusion. At the same time, the Baptist chapel was nearly filled, and brother Birrell, of Liverpool, preached from Ps. cxviii. 25.

After these services the business of the association was attended to in the Baptist chapel, when it was resolved—to adopt and print the circular letter by brother Acworth; to receive into the association the first church at Haworth and the churches at Cullingworth, Goodshaw, Ashton-under-Lyne, and Eccles. And in consequence of the magnitude of the association (a matter to cause devout thankfulness) that it be now divided, &c.

After a short adjournment, the Lancashire brethren met in the school-room, when an association was organized for the churches in Lancashire and Cheshire, and it was agreed that the next Annual Meeting be held at Preston, on the Tuesday and Wednesday in Whitsuntide, 1838. Brethren Lister and Aldis to preach, and in case of failure, brethren Birrell and Harbottle. The subject of the circular letter to be the "duty of individual effort for the conversion of souls"—to be drawn up by brother J. Harbottle.

The Yorkshire brethren met in the Baptist chapel, and organized an association, to be called the "Yorkshire West Riding Baptist Association." The next association to be held at Leeds, on Tuesday and Wednesday in Whitsuntide, 1838. Brethren Fisher (of Liverpool) and Whitewood to preach, and in case of failure, brethren Crook and Scott. The circular letter to be, "On the Advantages derivable from Associations"—to be prepared by brother Fawcett.

At five in the evening, brother Holmes introduced the service. Brother Larom preached from Rev. i. 18, and the moderator, brother Crook, concluded. Thus terminated the fiftieth anniversary of the Association of the united counties of York and Lancaster, which had increased from under twenty churches to nearly seventy. Our feel-

ings in the prospect of dividing the association were those of unfeigned brotherly love, sorrow at parting, yet gladness at the cause which rendered that measure needful. We are one in heart as much as ever, and shall retain the dear remembrance of those delightful days when we have met in unison—we shall feel for each other's welfare and prosperity as our own—and long for the day of everlasting reunion amidst the general assembly on high.

RECENT DEATHS.

REV. J. PACKER.

Died, at Dursley, on Monday Oct. 2, 1837, the Rev. John Packer, aged sixty-six; many years pastor of the first Baptist church, Brighton. During his protracted and painful affliction, his mind was sustained by the promises of a faithful God, and in his happy experience he derived the consolation of those truths which had been the theme of his ministry for upwards of thirty years.

REV. C. VORLEY.

Died, at Carlton, Bedfordshire, on Monday, Oct. 23rd, after a painful and protracted illness, which he bore with exemplary patience and resignation, the Rev. Charles Vorley, nearly forty-four years pastor of the Baptist church in that village. On the following Friday his remains were consigned to the grave amidst the affectionate regrets of a large congregation. It may be truly affirmed of our departed brother, that "he was a faithful man, and feared God above many." We hope to procure materials for a more extended memoir.

REV. I. BIRT.

On Wednesday, November 1st, departed this life, the Rev. Isaiah Birt, of Hackney, in the eightieth year of his age. For upwards of forty years he had laboriously employed powers of no ordinary strength, both of body and mind, in the toils of the christian ministry. The latter period of his life was spent in severe and almost continual suffering, occasioned principally by the asthma, under the influence of which his vigorous frame wore gradually down; his death, however, was without suffering; he *slept* in Jesus. He was buried at Mare Street, Hackney, Nov. 8, and his funeral sermon was preached by the Rev. Dr. Cox on the following sabbath, from Phil. i. 23, "Having a desire to depart."

MRS. SPRIGG.

Tuesday, October 10, died, suddenly, aged 37, Mrs. Sprigg, wife of the Rev. James Sprigg, A. M., minister of Stoke Green chapel, Ipswich.

IRISH CHRONICLE.

DECEMBER, 1837.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, Walworth; Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; BURLS & Co., Lothbury; Rev. C. ANDERSON, Edinburgh; Rev. Mr. INNES, Frederick Street, Edinburgh; Rev. J. FORD, 1, Rathmines-road, Dublin; Mr. J. HOPKINS, Bull Street, Birmingham; Mr. J. H. ALLEN, Norwich; and any Baptist Minister, in any of our principal towns.

It was intended to give, in the present number of our Chronicle, some account of the recent tour of our brethren, the Secretary and Mr. Davis, in Ireland; but, on putting together the notes taken for that purpose, it was found that they will occupy more than our usual space. We deem it preferable to publish a double number at the beginning than at the end of a year.

As usual, therefore, we shall give extracts from recent correspondence, reserving the promised account till the next month.

From DENIS MULHERN to MR. BATES.

Rev. Sir,

You will see by glancing over my journal the number of villages I have visited (twenty-three), and how often during the last month (fifty-two). I have, indeed, met more opposition than usual in the course of my reading, from individuals in many places starting up to contradict the doctrines of the Scripture, and to advocate the doctrines of popery: still I have been much encouraged by the attention and disposition to receive instruction manifested by others. One Roman Catholic, named M. N., has come to my house frequently during the last few weeks, to converse with me, and have the Scriptures explained; and not only so, but I find that he is in the habit of reading them repeatedly at home, and in some cases for his neighbours; and, as faith comes by hearing, and hearing by the word of God, may I not confidently hope that this man did not receive such a disposition in vain? I have distributed, during the last fortnight, sixty of the tracts you gave me, together with two bibles and one testament. My evening meetings have been better attended for the last three weeks than usual; and this I consider is owing to the change of time from day-light to after night.

From MR. M'CARTHY to the Secretary.

Many of my old members at Rahue are dropping off like the leaves in autumn.

But this is my solace, I believe all these died in faith, and now inherit the promise. Affliction is raging all round this place. My good friend, Dr. Barry, has had the fever; and is recovering. Brother Sharman has perfectly recovered; while, at Mr. North's, an interesting and inquiring young woman expressed her hope that God would take her dear relative to heaven, as he was such a morally good man. This at once led me to explain the doctrine of justification by faith, and to show her, it is not by works of righteousness which we have done, that we are saved. This lasted about half an hour. All I said was new to her, and the words seemed to be deeply impressed on her memory. The next morning she asked me to let her have the same subject elucidated. And she was candid enough to acknowledge she never knew the way of eternal life before. She merely said—"Then, sir, where is the use of good works?" To which I replied—"Just as you know of what kind the life of a tree is by its fruit, so likewise does the christian show by his fruit he is united to the Redeemer. Divine grace is the cause, good works the effect." "Well," she said—"that will do, that is clear, that is delightful."

One of the most engaging young gentlemen I have ever had the pleasure of knowing, and one deeply read in the classics, heard the whole of this, and with her, gave his hearty consent to all I had said; but it was only then I found that my work had commenced, as, notwith-

standing he believes in the free and complete justification of the soul by faith in the blood of Christ, he disbelieves in his divinity. I directed his attention to several passages in the word of God; and he said, after having perused them, "All these make for you." "Yes, Sir," I replied; "and they all make for you." "Not for my belief," he then rejoined. "No, Sir; but what you and all men should believe." I am strongly of opinion, his mind has been changed. The next morning, another young lady, who seemed greatly concerned that he had imbibed such notions, said—"Well, Sir; what do you now think?" To which his reply was—"I will let you know when I return to the city." At all events, he advanced no argument after this in his own favour.

I have commenced a Sunday-school at Rahue. The first Sunday we had about ten children, the second twenty, and last Sunday I think we had more than thirty; and I have no doubt that we will increase more and more.

Richard Moore writes.—On the 12th, on my way to Tullybyn, I saw a man run very fast out of the field, who, with a smiling countenance, addressed me in the following manner:—"Sir, you were once very kind in bestowing me a Testament, which Testament the priest deprived me of, to my great sorrow; now my strength has, through the mercy of God, increased so much, that if you obtain a Bible for me, neither priest nor bishop shall ever deprive me of it! as I am now persuaded that it is the true word of my God, who came into the world to save sinners, of whom I am chief." Thus the Lord is smiling on the labours of our society, and may he ever continue so to do!

On the 5th, I met, as I travelled homeward, a Mr. Sweeney, who had been a very rigid Roman Catholic. He requested that I would get him a Bible, as he thought it high time to judge for himself, and not depend, or trust the priest with so precious a gift as the salvation of his soul; and is resolved to read for himself, and not be deceived any longer.

I seldom meet any person to oppose the truth; all appear willing to be instructed. The harvest is plentiful, but the labourers are few. May the Lord of the harvest send more into his vineyard!

After a long conversation with a Mr. McGuire, who had been a very rigid Catholic, he told me that he had cause to bless God the first day I opened my mouth to him on the subject of the gospel;

and assured me that I was the instrument in the hand of the Lord to bring him from popery. May all praise and glory be "unto him that loved us, and washed us from our sins in his own blood," &c.

Thomas Leonard, Ballinglen, writes.—One instance of the powerful influence of the truth has lately much gratified the friends of truth here, as well as the writer. A lad twenty-four years of age, who for the last seven years was taught in the school, and for the last two years had been an assistant, did constantly during the two years apply himself dutifully to the reading of the scriptures, hymn-books, tracts, and all religious writings that could be afforded, and had been eagerly on the inquiry:—he was brought up in a most bigotted family. In the month of September last, it pleased the wisest of all beings, to call him off from his labour; he died in the faith, depending solely on the atonement made as the only satisfaction acceptable for his sins to God. I visited him, and talked to him about his salvation, and sent other friends to him. His hope always was, that nothing but the blood of Christ was able to save him—as it was the only means that cleanseth from all sin; and that his parents brought him a priest, who could not institute any other means but what he told him; and that on that foundation rested his hope for an heavenly inheritance.

Robert Beatty writes.—In visiting the several places within mentioned, I have had cause of thankfulness that I have been kindly received, and heard with attention. In some places the people have used expressions of thankfulness, and expressed a desire that I should visit them oftener; which, if the Lord permit, I have purposed doing. It is evident, that in many places the power of prejudice seems greatly broken down, and a spirit of inquiry is manifestly gone forth. There is an increasing demand for Bibles, Testaments, and religious tracts; and I trust it will be daily more and more manifest that the word of the Lord is powerful through the divine blessing to the casting down imaginations, and every high thing that exalteth itself against the knowledge of God, that the Lord is mindful of his promise that his word shall not return to him void, but shall accomplish that which he pleases, and prosper in the thing whereunto he sends it.

A young lad who received instruction in one of our schools, within the last year declined his attendance; and, after living

some time at home with his mother, who is a Roman Catholic, became an apprentice to a tradesman, who also is a Roman Catholic. A few days ago I visited their shop, and found them at work, and the young lad having his bible beside him, and I soon found that he had a good knowledge of its contents. After I had read a chapter or two, and had some conversation, I was asked to read and explain the fifth chapter of James, fourteenth verse, "Is any sick among you? let him send for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." I endeavoured to explain this passage by comparing it with the sixth chapter of Mark, and the thirteenth verse; and, pointing out that the apostle James intended that the use of the oil should be accompanied with the performance of a miracle in healing the sick. We had a good deal of conversation; and, although I was very plain with them on the subject, they manifested nothing but good feeling, and seemed to be inquiring after truth.

William Cavanagh, Carrowmore, writes.— On the 30th of October, I returned from taking the inspection of the schools in the Foxford division, read the holy scriptures, and distributed tracts in many bouses about Furlough; where I spent two days. The Mohena school is well attended; there were sixty-five present; they were all, with the exception of eight or ten, very small; the grown girls have all left the school, and are earning a good livelihood for themselves, working with their needles, making fancy-work for different shops in the town of Castlebar; some helping to support aged parents, and more, orphans, who would delight any believer of the gospel, to hear some of them repeat the holy scriptures, which they committed to memory some two or four years ago. I visited three of them, who expressed their heartfelt thanks to the baptist society, for favouring them with a school, that has enabled them to earn their bread, write, and read the everlasting gospel. One of them, named Alley Killgallen, who has been reared a Roman Catholic, has never been to mass these three years. She told me that her parents wanted her to marry a Roman Catholic; but she totally refused, and said, that St. Paul had forbidden believers to be unequally yoked; that she would choose to remain single rather than return to idolatry again, and prayed fervently that the Lord would enable her to resist the per-

severance of her parents and friends. Here is one brand, I trust, plucked from the everlasting burnings, with many others, if diligently inquired after. The good seed sown by the instrumentality of the Baptist Irish Society will, through the blessing of God, prove a mighty harvest. Many of the priests who were total enemies to the scriptures, are visiting our schools, and hear the children read the gospel. Priest J., of this parish, called on me for the loan of a Bible about four months ago, he is comparing it with Douay; he has often called on me since, and has often expressed that there is no difference worth notice in the bible. Priest M., of K., has often visited our school there, and gets the children up in classes to read the holy scriptures. This man, I have known some years ago to be a total enemy to our schools. May the Lord of the harvest open the eyes and hearts of all to hear and know the truth as it is in Christ Jesus!

Pat. Brennan, Boyle, writes.— This month I have been employed in visiting the schools, and reading the word of God in the hearing of the people; and, although the minds of the people have been in a very disturbed state since the time of the election, I have reason to be very thankful to the Lord for giving me free access among the Roman Catholics. Many of them have disapproved of the conduct of the priests during the contest. Some of them told me last week, that they never would kneel to a priest, for that they were destroying the peace of the country, and the harmony that should exist among the people.

I endeavoured to show them from the word of God, the character and conduct that should be manifested by the ministers of Christ, and then showed them how far the priests were from sustaining that character, and how dangerous it was for them to trust the concern of their immortal souls to such blind guides, &c.; and then showed them how sinners were reconciled to God by the death and resurrection of Jesus Christ.

DESIGNATION OF A MISSIONARY.

On Wednesday evening, Nov. 15, the Rev. H. H. Campbell was designated to the work of a missionary from this Society to Cork. The service was conducted at Eagle-street meeting-house. The Rev. C. H. Roc, G. Pritchard, J. Green (of

Norwich), and Jos. Davis, engaged in the devotional services. The Rev. R. W. Overbury received, in answer to questions proposed by him, a lucid statement of Mr. C.'s faith; and the Secretary delivered

to Mr. Campbell an impressive charge, on the connexion between the belief of the gospel of Christ and successfully preaching it, from 2 Cor. iv. 13. Mr. C. is on his way to the station he is to occupy.

CONTRIBUTIONS

From September 20th to November 20th.

	£	s.	d.	£	s.	d.
Hitchin :—						
Mr. W. Perks	0	10	0			
Small sums by A. P.	1	10	0			
By Miss C. Hepburn:—						
Miss Bradley	1	0	0			
Mrs. Hainworth	1	0	0			
				4	0	0
From John Wilkins, Esq., Westbury, on behalf of the residuary Legatees of the late Mr. James Rusher, of Reading	45	0	0			
Crayford, by Mr. J. Smith :—						
Female Auxiliary Missionary Society, a moiety ..	5	0	0			
Milton—Small sums by Miss Dent.....	3	11	6			
Church Street Association, by Mr. Ellmore	20	0	0			
Battersee, Collection by Rev. H. H. Campbell	5	13	1			
Lion Street, Collection by the Secretary.....	8	6	6			
Collections by the Rev. S. Davis :—						
Norwich	70	0	0			
G. S. Kett, Esq., Brook Hall	2	0	0			
Beccles	9	10	2			
Aylesham	2	1	2			
Buxton, J. Wright, Esq.	1	0	0			
Worstead—Subscription by Rev. J. Blakely	3	0	0			
Collection by Rev. S. Davis	9	0	0			
				12	0	0
Lockwood	1	0	0			
Huddersfield	8	11	0			
Halifax	6	18	6			
Bradford	21	10	0			
Leeds	16	19	6			
Boro'bridge	1	18	0			
Dishforth	1	17	8			
Devonport, by Mr. Horton	5	10	0			
Biggleswade, Donation by Mrs. Hall	5	0	0			
Brooms Grove—Luke Marshall, Esq.	0	10	0			
Mr. W. Harrison	0	5	0			
Mr. J. Scroston	0	5	0			
				1	0	0
Ramsgate, by Rev. J. M. Daniell	1	0	0			
Birmingham :—Bond Street Auxiliary, by Rev. T. Morgan	8	16	3			
Ipswich, by the Secretary :—						
Stoke Green, Collection	8	16	6			
Daily Lane, Collection	2	9	6			
J. Head, Esq. Donation	1	0	0			
R. D. Alexander, Esq.	0	10	0			
D. Alexander, Esq.	0	10	0			
				13	6	0

MISSIONARY HERALD.

CCXXVIII.

DECEMBER, 1837.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BEERBHOOM.

From Mr. Williamson, to Mr. Dyer, dated Sewry, March 27, 1837:

I have much pleasure in complying with your request to send you some description of the country and people around us. You are aware that Sewry is one of the Honourable Company's civil stations, at which a judge, magistrate, collector, and doctor usually reside. The Zillah of Beerbhoom is one of the most northerly in Bengal. It is somewhat more elevated and less level than the southern plains. The country to the north-west is mountainous and woody; it is an agricultural district, of which rice is the chief production. The sugar-cane, the mulberry, and indigo plants, sesamum, different kinds of pulse, and wheat, are also cultivated in smaller quantities. On account of the small rivers which intersect the country not being navigable, the trade of Beerbhoom is inconsiderable, at least when compared with some other parts of Bengal; and with the exception of a little indigo, cotton, and silk cloth, &c., there are no manufactories. The inhabitants are chiefly Hindoos and Mus-sulmans, perhaps in the proportion of two-thirds of the former to one-third of the latter. Among the regular Hindoos, there are many Boirogees, the followers of Choytoni, whom they consider as one of their Incarnations. The hills are inhabited by a distinct race of people, of whom brother Leslie has given an interesting account. The natives of Beerbhoom appear to be more illiterate, and in some degree less civilized than their southern neighbours. The gospel was first preached in this district by brother Chamberlain, and afterwards by brother Carey, neither of whom resided among the people. Next succeeded a

Mr. Hart, and after him a Mr. Hampton, both East Indians, but they remained only a short time. From the history of some of the native Christians here, it would appear, that they did not all profess the Christian religion from the most disinterested motives. There are, however, I believe, several honourable exceptions, and even some of those whose professions may at first have been insincere, have afterwards become true believers. When I first came here, few of the native Christians were supporting themselves by their own labours. Now, however, all who are able earn their own livelihood; and their heathen neighbours, seeing this, ask us with an air of disdain, Who will become Christians to plough and dig the earth? that is, in regard to worldly circumstances, to be no better or even worse off than before. Some of our native Christians are employed as itinerants in the mission; others as teachers in our schools. Some are writers or servants of the court under government, and others again as servants in private families. A few support themselves by cultivating the soil, and one or two are employed as day-labourers. Some of the youth who are obtaining a superior education, will doubtless be fitted for higher situations in due time. Besides a common education, the Christian girls are taught needle-work, and a few of them are able to earn a comfortable living by their own industry. The young man who joined us some time ago, and of whom you inquire, is servant to a silk manufacturer at Berhampore. Not being quite satisfied with regard to his piety, I did not baptize him before he left this; but I hear his conduct is not unbecoming his profession.

Since writing you last, we have undertaken several journeys among the sur-

rounding heathen. One of these journeys was in a new direction, among the jungle people near the hills, where none of us had ever been before. Of course many heard the gospel for the first time, and many more have had line upon line. Of our success I can say little, we were generally listened to with attention and approbation. The result is with him who has commanded us to preach his gospel, and whose word will not return unto him void.

A short while ago, I had the pleasure of baptizing a Mrs. Ward, the wife of the head English writer of this place. She has long been a regular attendant on English worship here, on Lord's-days and Thursday evenings, and is, I trust, a sincere humble Christian.

Pray for us, that the word of the Lord may have free course and be glorified, and that the glorious though long-delayed harvest of the east as well as of the west, may soon be gathered in.

JAMAICA.

BETHLEPHIL. *From Mr. Dendy, Sept. 11.* I cannot but express my gratitude to the Committee for their kindness towards me and my people at Salter's Hill in assisting us in our time of need by paying the passage-money of Mr. Pickton to this country. When this act of kindness was mentioned by me to the members at a church meeting, they wished me to present their grateful thanks to the society. We are now anxiously awaiting his arrival, as his assistance is very much needed both in the school and for sabbath-day services.

I have recently made an arrangement with a large influential planting attorney to supply with a teacher, one evening in the week, six estates under his charge, that the children and youth may be instructed in reading and writing. With four of these estates I have already made a commencement, viz., on the evenings of

		Scholars.		
		Free child.	App.	Tot.
Monday,	Glasgow estates, containing 16	26	42	
Tuesday,	Windsor Lodge, do.	34	41	75
Wednesd.	Moor Park do.	8	28	36
Thursday,	Paisley do.	14	25	39

Total 72 120 192

The other two estates are Leyden and Guilsborough, which will be commenced on the arrival of Mr. Pickton.

The bad feeling of overseers towards us in consequence of our efforts to instruct the people has not altogether ceased. A few weeks ago, as I was passing Spring Mount Estate, in the parish of St. James,

hearing that several apprentices attached to my congregation were sick in the hospital, I proceeded to pay them a visit. After a little conversation, I read part of a chapter and made a few remarks. While thus engaged, the overseer of the estate made his entrance, and, interrupting me, asked, by what authority I was there? to which I replied, that as several of the sick persons were under my care as their minister, I had a right to visit them, agreeably to an answer returned to a question proposed to the Marquis of Sligo. The overseer then stated that he was placed there by Mr. Heath, and he would see to it that none should go there without Mr. Heath's or his own leave; and then ordered me to leave the hospital immediately, saying that if I did not go directly he would force me out, and called the bookkeeper to his assistance for this purpose. Of course I was unwilling to subject myself to brute force, and was obliged to leave the hospital without engaging in prayer, having time merely to recommend the people to pray for themselves and their hard-hearted overseer.

Such a case as this required immediate attention, or in the course of a few weeks every hospital might have been shut against us, and thus we should have had no opportunity of seeing our sick people upon the estates, as all the apprentices are required when sick immediately to repair to the hospital. I therefore applied for legal advice, and memorialized his Excellency the Governor on the subject, from whose secretary I received a reply stating that Mr. Heath had been written to, to give the permission required; and requesting that if the obstruction were renewed, I would report it, that the Attorney-General may be instructed to take proceedings to establish the right of the apprentices to be visited by their pastors.

Mr. Pickton, mentioned above, is going out to conduct the schools established by Mr. Dendy, and to render such other service to the cause as may be in his power. A passage has since been given him and Mrs. P., by a generous friend to the Society, so that the expense to the Mission of this valuable addition to the number of its agents will be very trifling.

GURNEY'S MOUNT. *From Mr. Oughton, Aug. 21.* As it respects the stations which are under my more immediate care, I am

happy to be able to give a good report. The attendance continues most encouraging, the houses in which I preach being every service crammed almost to suffocation; and hundreds being unable to obtain admission. Their attention to the word of God is most marked and fixed. They appear to long to know more of the mind of Jesus, and, I trust, are proving by their walk and conversation, that they do not hear in vain. On the fourth of June I baptized fifty-nine persons at Gurney's Mount, making upwards of 200 since I first landed on these shores; and there are many more anxious to follow the Lord in that interesting ordinance, and join themselves to his people for his sake.

It also affords me much pleasure to say that a spirit of Christian love appears to prevail among them. I believe they regard each other as brethren, and as such, strive to bear each other's burdens, and promote each other's spiritual advancement. Their zeal for the cause of Christ is also strikingly apparent: it seems as though they only needed to be informed in what way they could advance its interests to induce them cheerfully to enter upon it. A proof of this occurred a short time since, which I will relate in confirmation of this fact:—

Gurney's Mount is situated on an unusually steep and high hill, and the road was so very imperfectly made that it was extremely difficult and dangerous to drive up or down, it being in some places so narrow and precipitous, with large masses of rock firmly imbedded in the ground, that we were in danger every time we passed, of being thrown over the precipice on the side, and dashed to pieces. I mentioned this to the people, told them the danger to which we were exposed, as well as the injury our poor horses sustained in travelling such a road, when they immediately declared their willingness to make it better; and on the following Saturday *ninety-seven* men and women voluntarily came; and by building walls to widen the road, rooting up the rugged rocks out of the path-way, and blasting those which projected over the side, they succeeded by night, in making one of the best mountain roads in the parish of Hanover. They also brought bread-fruit trees, flowering shrubs, &c. to plant by the roadside, for shade and ornament, saying, that the spot of ground which was devoted to their "blessed massa Jesus," ought to be the most beautiful in the island. Never did I see men work more vigorously, or more willingly. I believe, they did more work that day than is usually performed in three. But

"'Twas love that made their cheerful hands
In swift obedience move"

and, therefore, difficulties were not allowed to interrupt their progress. After they had finished their work I called them up to the house, and thanked them for their kindness. We then sang a hymn, when I dismissed them by prayer, and they departed, apparently as much delighted with their day's work as I was, and expressing their willingness to come again at any future time, that by their efforts they might evince the sincerity of their gratitude to Him who had done such great things for their souls. I am confident that, if it were in their power, I should soon have chapels both at Gurney's Mount and Fletcher's Grove; but they are poor, very poor, and, although willing to do all they can, will not be able to do much. I must therefore turn my eyes to our friends in happy England, and implore their friendly aid, to enable me to provide places of worship for this despised and long oppressed, but to me, dear and interesting people.

Since this letter was written, Mr. Oughton, by the advice of the brethren in the district, has removed to Lucea, to take charge of that station, with Green Island, and Mount Zion. Gurney's Mount, and its neighbourhood, will, it is probable, be occupied by our esteemed brother Mr. Day, who, with his wife and two children, have just embarked on the Reserve, Captain Hoseason, bound for Falmouth. Mrs. Nichols, also, the widow of our late excellent friend, the Rev. Samuel Nichols, has embarked by the same vessel, having been invited to commence at Falmouth a school for female children.

N.B. In our Number for October we inserted a note in explanation of a statement previously made by Mr. Burchell, in reference to the expense of erecting the Moravian premises at Irwin Hill, Jamaica. We have recently been favoured with a letter from the Rev. P. Latrobe, the esteemed secretary of that society, from which we learn, that Mr. B. was misled by his informant (whom we understand to have been one of the builders employed) as to the cost of the erection, which was, not £4,000, but £3,258 currency. This sum covered, not merely the expense of the chapel, with vestry and fences, but also a dwelling-house for the resident minister, with two detached buildings for domestics, and a tank, or cistern, capable of holding 10,000 gallons of water, the

whole covering more ground than the chapel stands upon.

We repeat the expression of our concern that any statement should have inadvertently been made which might convey an incorrect impression respecting the operations of our brethren connected with another society — a sentiment in which, we are confident, our brother Burdell fully coincides.

BAHAMAS.

Mr. and Mrs. Leaver, whose departure for this station was mentioned in our October Number, were compelled to put into the Cove of Cork, on the 8th inst., in consequence of injury received by the ship, in a heavy gale of wind, during which, they were providentially saved from being totally lost. They have since sailed for their destination.

The following communication from Mr. Quant, will give some further idea of 'the perils of the sea,' to which our beloved brethren are exposed. We rejoice in the merciful protection afforded to him and his family in the hour of imminent danger.

Grand Key, Turks Island, Sept 26, 1837.

Through the infinite goodness and mercy of our God, I am permitted once more to address you from this place. When I think of the perils I have escaped, and the mercies received since I last wrote you from this spot, I feel lost in adoring gratitude. It is true we daily receive unnumbered mercies at the hand of God, for which we ought to be daily and continually thankful; but when others suffer by the dispensations of God, which appeared equally to threaten ourselves, and we have escaped, we must then surely adore such distinguishing mercy.

Since I last had the pleasure of addressing you from this Key, I have been to Rum Key, and Watling's Island; from the former place I addressed two letters to you, one *via* New York, the other *via* New Brunswick. In the last of these, I mentioned a severe hurricane which we had had there, on the 4th of August. Since then we have had many sorrows and privations, many trials, and many mercies. The loss of life and property throughout the Bahamas has been immense. I cannot enter into any detailed account of the effects of the gale; but I have little doubt *hundreds* of lives were lost in these seas during that awful visi-

tion. O that men were wise to consider these things! After the gale, we were, as might be expected, very anxious to get back to this place, partly to ascertain what mischief had befallen us here, and partly in consequence of the distress of the people where we were. In the gale we lost nearly all the stores we took for our supply while away. The crop of Indian corn was also nearly destroyed by the gale, and the people were, both at Rum Key, and Watling's Island, bordering on a state of starvation. It is true we did not want the *necessaries* of life, but I assure you, we had little else; and had we been forced to remain much longer, I know not how our absolute *wants* would have been supplied. In addition, Mrs. Q., who had, during the fortnight previous to the gale, been much improving in health, now, in consequence of cold taken from remaining wet all the night of the gale, from depression of spirits, and other causes, became quite sick and low. So many vessels were lost belonging to Nassau, that for six weeks we were without any arrival from Nassau, excepting that one put in for a day, in consequence of head winds, bound to Cuba. Had an opportunity offered for Nassau, I should certainly have taken a passage with Mrs. Q. and our little one, rather than remain where I was, though this would have delayed my return to this place, and my beloved people; but no opportunity offered for six weeks, then a sloop arrived from town; and I engaged her to bring me up to this place. Her owners lived at Watling's Island, whither she would have to go first, and remain nearly a week. To this arrangement I was quite agreeable, as it would afford me an opportunity of seeing something of Watling's—an island which none of us had before visited. First, I agreed with the captain for fifty dollars to land me here; after which, some *friends* at Rum Key persuaded the owner to charge us 100 dollars, and not let the vessel go for less—they knew how anxious we were to get away, and that we should give it rather than be disappointed. After a long discussion with the owner, I at last resolved to give the 100; for, otherwise, the demand for vessels to go "wrecking," and to visit the islands, being so great, we might not have obtained one at all, except at a *very high* rate. At Turk's Island, my chapel had been left unfinished, and in this state would have to weather the gale. My people were forsaken, or would consider themselves so, the rent of the house we had hired for worship, and for the Infant School, was become due, and I feared some of my effects might be

seized for the rent—these, and a multitude of other items, were thrown into one scale against the 100 dollars, and I thought, far outweighed it.

Having agreed for our passage, we left Rum Key, and the next day arrived at Watling's Island. Here we remained from the Thursday till the Sunday. Of the manner in which I spent this time, and also how my time was passed at Rum Key, I must inform you in a subsequent letter, as I shall not have room in this. We left Watling's, Sunday, the 10th inst., and with a rather favourable passage of ten days, came to anchor in the Roads, off this Key: and, if ever I felt grateful to God in my life, I did then, that we had been permitted to return to our home in safety. I felt this more especially when the Health officer boarded us, and I inquired if a gentleman with his family, whom we saw pass Rum Key, a few days before the gale, had yet arrived, and was informed by him, that this gentleman (a resident of this Key), his wife, child, servants, and all the crew except one man, had perished in the gale, and that too, within a day's sail from their home. When we landed, a number of our poor people, who had heard of our arrival, came to the beach, many of them with eyes streaming with tears of gratitude, to welcome our return. Many of them, since the death of poor Mr. Deane and his family, had concluded that we might have met with a similar fate, without one survivor to tell the tale of woe, and had almost given us up for lost—and when we thus met, the mercy appeared so great, we could scarcely believe it true—like Peter, when delivered from prison, we

were ready to wonder if it were not a dream.

The gale had visited these Keys a day earlier than with us. This Key had not suffered so very much: but at Salt Key, the loss sustained was very great. But one life (I believe) was lost—several had their limbs broken; but the loss of property was immense. In common with our neighbours, we also have suffered, though not so much as many. I had 2,000 feet of board drying, ready for my chapel, which I have lost; some of it was blown quite away—some was blown with such violence against the chapel as to shiver it into small pieces; and some, I fear, was stolen after the gale was over. The doors and windows of the chapel had many of the hinges wrung off by the violence of the wind. Some pieces of board were carried on the roof of the chapel, and injured it. The body of the chapel is not injured. The loss of board, the damage to the roof, doors, &c., can be replaced for something above 100 dollars. Our loss at Rum Key, in clothes, stores, &c. was about fifty or sixty dollars more. The box lately sent out, containing some clothes for myself, and sundries from Bury St. Edmunds, was sent from Nassau, in the sloop that was lost. The box has since been found broken open, and I have succeeded in recovering a few of the things. Another sloop was lost coming up to Turk's Islands, in which I had a keg of nails, and some other articles for my chapel. Altogether, our loss is above 200 dollars.

Our two chapels at Rum Key, and three at Watling's Island, are levelled to the ground.

Contributions received on Account of the Baptist Missionary Society, from October 20 to November 20, 1837, not including individual subscriptions:

Portsmouth, Portsea, and Gosport	
Auxiliary, by Mr. Robinson	70 0 0
Liverpool, Friends by the Rev. T. Waters, A. M.	6 0 0
Oxford, by Mr. Bartlett	53 14 8
Hants, by Rev. John Dyer, viz.;	
Whitchurch	15 7 6
Beaulieu	5 0 0
Ludgershall	1 0 0
Lymington	3 10 0
Winchester	3 3 5
	28 0 11
Shropshire, by Rev. Messrs. C. M. Birrell and W. W. Evans:	
Shrewsbury	30 5 7
Broseley	2 10 0
Wem	3 12 6
Whitchurch	4 0 0

Sweeney	0 14 9
Shiffnal	1 18 0
Plealey and Pontesbury	3 18 5
Wellington	15 0 0
	61 10 3
Cambridge Auxiliary, collections,	
Nov. 5	40 15 8
Hunts Society, in aid of Missions,	
on account, by Mr. Paul	120 0 0
Westmancote, by Mr. Harwood	5 5 0
Leeds, for Female Education	15 0 0
Cornwall Auxiliary, on account, by	
Rev. J. Spasshatt	45 0 0
Bridgenorth, by Rev. T. Morgan	24 14 6
Chipping Norton, by Mr. Huckvale	13 8 10
Kingsbridge and Marlborough, by	
Mr. Nicholson	10 0 0

IRELAND.

Collected by the Rev. Messrs. Statham and Waters, M.A.

(Particulars will be given in the next Annual Report.)

Belfast	66	1	4	Newry	8	3	3
Clonmell	5	6	13	New Ross	3	11	4½
Cork	42	0	10	Waterford	37	15	9
Dublin	17	11	0	Youghal	1	15	0
Limerick	8	14	7½				
							334 19 6

Suffolk Auxiliary, by Rev. James Sprigg, A.M.:			
Diss	10	10	0
Eye	10	0	0
Horham	2	13	7½
Ipswich	28	5	6½
Shelfanger	5	0	6
Stradbroke	5	7	10
Stoke Ash	1	18	0
			63 15 6

Lincolnshire Auxiliary, by Rev. Dr. Perrey and Rev. J. Craps:			
Boston	32	3	6
Burgh	10	7	0
Horncastle	14	13	0
Heckington and Helpingham	8	0	7
Lincoln	28	10	0
Partney	4	10	7½
Spilsbury	2	7	6½
Spalding	5	0	0
			105 18 8

Monmouthshire, by Rev. Joshua Russell:			
Abergavenny	12	2	0
Abersychan	5	17	2
Argoed	0	14	0
Bethesda	3	14	9
Beulah	5	15	1
Blackwood	1	0	0
Blainavon, Horeb	0	15	9
Do. Ebenezer	3	16	3

Caerleon	0	17	11
Llanwenarth	5	12	6
Nantyglo	0	10	0
Newport, English church	8	5	8
Do. Welsh church	17	11	11
Pen-y-cae	15	6	6
Pisgah	2	1	8
Panthir	6	11	0
Ponthydyryn	3	8	0
Pontypool, English church	7	3	6
Do. Welsh church	4	14	6
Baptist Tabernacle	7	2	8
Romney	6	2	8
Salem	0	9	0
Sirhowy	6	4	6
Tredegar, English church	8	14	9
Do. Welsh church	19	11	4
Twyngwyn	0	12	0
			166 15 10

Bedfordshire Auxiliary, by John Foster, Esq., Treasurer:—			
Bedford	25	0	0
Biggleswade	87	14	2
Blunham	4	13	6
Gamlingay	22	9	7
Gransden	3	6	10
Sharnbrook	4	0	0
			147 4

Nearly £500 have been remitted from Wales. Not having particulars of all the places where collections have been made, they will be given in the next Herald.

DONATIONS.

Mr. Barker, Islington	5	0	0	Rusher, Esq. Reading	45	0	0
Henry Thompson, Esq.	10	10	0	Friend, by Dr. Hoby, for Waldensia School, Jamaica	100	0	0
R. S., Edinburgh, for Translations	100	0	0	Miss Grey, Jersey, for Chilpore F. S.	5	0	0
Representatives of the late James							

Towards the special object of sending additional Missionaries to India.

Enoch Durant, Esq., by Rev. W. Upton	10	0	0	Rev. J. B. Burt, Beaulieu	2	0	0
John Wood, Esq., Totteridge	5	0	0	M.	2	0	0
Ipswich, friends by Mr. Pollard	30	8	0	Great Shelford, collection by Rev. W. W. Candlow	13	0	0
Thomas Wontner, Esq.	5	0	0	C. T. S., by Rev. H. Townley	10	0	0
Banister Flight, Esq.	10	0	0	Wem, two Friends at	0	10	0
Canterbury, friends by Miss Philpott	20	0	0	Baker, Mr. James, Andover	20	0	0
Mr. Norton, Bow	10	0	0	Taunton, Friends, by Mr. T. Horsey	20	0	0
Kimbolton, Rev. J. Henning and Friends	2	14	0	Mr. Paxton, Berwick, £5 for each missionary			
X. Y. Z., for Missionary to Ceylon	20	0	0	Rev. Andrew Reed, D.D., Hackney, £10 for each, provided the whole number be sent			
Oliver Lloyd, Esq., Cardigan	1	0	0	P., towards the support of additional missionaries	20	0	0
O. Richards, Esq., do.	1	0	0				
Mrs. Evans, Fountain Hill, near Cardigan	2	0	0				

Leeds Auxiliary, by Rev. J. E. Gfles:			
Bramley	7	12	0
Gildersome	7	12	0
Haworth, 1st church	10	10	0
Do. 2nd do.	17	2	0½
Halifax	42	8	0
Horseforth	10	10	0
Farsley	9	1	0
Leeds	185	0	0

Lockwood	4	0	0
Rishworth	2	0	0
Salendine Nook	10	0	0
Shipley	11	0	0
Slack Lane	1	12	6
Stanningley	5	0	0
Wakefield	11	6	0
			334 14 0½

Contributions towards sending out Ten additional Missionaries to India, collected by Rev. W. H. PEARCE.

J. W. Sherer, Esq., Leamington	1 0 0	J. Rushton, Esq., Manchester	3 0 0
J. Gibbons, Esq., do.	4 0 0	John Smith, Esq., do.	5 0 0
Rev. J. A. James, Birmingham.	10 0 0	Mr. R. Gill, do.	3 0 0
Miss Hoby, Missionary box and don.	0 5 0	Mr. W. Gregson, do.	0 10 0
Joseph Sturge, Esq., Birmingham	5 0 0	W. Wood, Esq., do.	1 0 0
Edmund Sturge, Esq., do.	3 0 0	Misses Lowe, do.	2 2 6
Mr. J. Green, do.	5 0 0	Mr. N. Wright, do.	0 10 0
Mr. W. Hadley, do.	5 0 0	J. Petty, Esq., do.	5 0 0
Mr. T. Green, do.	1 0 0	Messrs. J. and J. Thompson, do.	5 0 0
Rev. W. Bean, do.	1 1 0	Mr. James Maxwell, do.	1 0 0
Lieut. col. Moxon, do.	3 0 0	Joseph Crewdson, Esq., do.	2 0 0
Messrs. W. and F. Room, do.	20 0 0	W. Lewis, Esq., do.	1 0 0
Mrs. Showell, do.	1 0 0	J. Law, Esq., do.	1 1 0
Mr. J. Wade, do.	5 0 0	Mr. James Jones, do.	0 10 0
Mr. J. Mumford, do.	1 1 0	Two Friends, do.	5 17 0
A Friend, by Mrs. Groom, do.	1 1 0	Mr. T. F. Johnson, do.	1 0 0
W. Lowe, Esq., do.	25 0 0	Mr. A. Cairns, do.	1 0 0
Mr. Groom, do.	5 0 0	Mr. R. Weston, do.	1 0 0
Mrs. Smith, do.	2 0 0	Mr. D. Percival, do.	2 0 0
Mrs. Lilly, do.	1 0 0	J. H. Heron, Esq., do.	1 0 0
T. Beilby, Esq., do.	5 0 0	Messrs. Wood and Wright, do.	10 0 0
Rev. T. Swan, do.	5 0 0	Mr. G. Guilbert, do.	0 10 0
Mr. W. Middlemore, do.	20 0 0	Mr. S. Beastall, do.	1 0 0
Mr. J. Middlemore, do.	20 0 0	Mr. W. Littlewood, Rochdale.	2 0 0
A friend, through Mr. Middlemore.	0 10 0	Mrs. Hardman, do.	1 0 0
Isaac Crewdson, Esq., Manchester.	25 0 0	Mrs. Haworth, do.	1 0 0
W. R. Callender, Esq., do.	30 0 0	Mr. J. Littlewood, do.	1 0 0
John Jackson, Esq., near do.	5 0 0	A Friend to Missions, Newcastle.	2 0 0
Mr. Jackson's servants (unsolicited).	0 10 0	Fellow-traveller in coach to Notting-	
D. Grant, Esq., Manchester.	1 0 0	ham	0 10 0
A Friend, through Rev. J. Aldis.	0 5 0	Do. in coach to Birmingham.	1 0 0
Do. through Mr. Gregson.	0 2 6	Mrs. Nicholls, Collingham	50 0 0
Mr. J. Gregson, Manchester.	1 0 0	Mr. W. Woolley, do.	0 10 0
* Isaac Hudson, Esq., by do. for first		Mr. J. Anderson, do.	1 0 0
five missionaries.	10 0 0	Carlton-le-Moorland, Friends at, by	
Joseph Adshad, Esq., by do. for do.	10 0 0	Rev. W. Robinson.	2 0 0
* Joseph Leese, Esq., by do. for do.	75 0 0	Little Girl, by do. (unsolicited).	0 0 6
* J. Leese, jun., Esq., by do. for do.	10 0 0	Mr. Ashton, Louth	1 0 0
* Miss Leese, by do. for do.	10 0 0	Rev. W. H. Pearce (legacy).	45 0 0
* Samuel Giles, Esq., by do. for do.	10 0 0	G. B. Sowerby, Esq., London.	1 0 0
* J. Watchurst, Esq., by do. for do.	10 0 9	J. Jowett, Esq., jun. Leeds.	1 0 0
* Mr. J. Hull, by do. for do.	1 10 0	C. Barr, Esq., do.	1 0 0
W. Boulton, Esq., Manchester	1 1 0	J. Williamson, do.	1 0 0
H. Winkworth, Esq., do.	5 0 0		
S. Goodwin, Esq., do.	2 2 0	A Friend, through Mrs. Beddome,	
T. H. Bickham, Esq., do.	3 3 0	Leamington, F. S.	0 10 0
W. Bickham, Esq., do.	5 0 0	Mrs. Gibbons, Leamington, F. S.	1 0 0
S. Bickham, Esq., do.	1 0 0	W. P. Lloyd, Esq., Schools	1 0 0
J. Norris, Esq., do.	2 0 0	A Friend, Birmingham F. S.	1 0 0
James Burt, Esq., do.	0 10 0	Mrs. J. Jones, Manchester, Schools.	5 0 0
Samuel Brooks, Esq., do.	0 10 0	Mr. Docking.	1 0 0

* Gentlemen thus marked *, have engaged to give an equal amount for the sending out of the last five missionaries, when the first five are on their way.

Sums to the amount of £356 9s. have been received from friends in and around London—a list of which, for want of room, must be given in the next Herald.

(Several articles are unavoidably omitted for want of room.)

TO CORRESPONDENTS.

The thanks of the Committee are presented to Mr. Harman, Seven-oaks, for a parcel of Magazines; and to a Friend, by Miss Robinson, 30, Lower Sloane St., Chelsea, for 20 copies of the Life of Swartz. A variety of boxes have been forwarded to Messrs. Burchell and Knibb, among which, we thankfully acknowledge those sent from Norwich, Exmouth, Kingsbridge, and Horsley Street, Walworth. It is more than probable that the box, kindly sent by our Manchester friends, was included in the number; but as no line appears to have been sent to announce its being despatched, it is not easy fully to ascertain this.

Our kind friends, who exert themselves to help the cause of negro-education by forwarding articles of apparel, &c. are particularly requested to send distinct advice to

Fen Court, of boxes forwarded thither, stating when, by whom, and from whom sent. No little inconvenience has resulted from the want of this information.

No box has arrived from Coventry for Mr. Pickton.

ERRATUM. In our last number instead of £3 2s. 6d. from Norwich for Mr. Philippo, read £13 2s. 6d.

LIST OF LETTERS LATELY RECEIVED.

EAST INDIES.—Rev. E. Daniel, Ceylon, April 9; G. Bucknar, Samarang, June 1, 21; J. Williamson, Surrey, March 27.

WEST INDIES.—Rev. T. F. Abbott, St. Ann's Bay, June 12, July 11, 31; James Reid, Clarendon, June 29; W. Knibb, Falmouth, July 3, 11, Sept. 6; T. Burchell, Montego, June 20, July 11, 25, Aug. 1, Sept. 5 (two); S. Oughton, Montego Bay, July 18, Aug. 21, Sept. 18; Josiah Barlow, Annatto Bay, July 11; J. Hutchins, Savanna-la-Mar, July 6, July 31; Mrs. Baylis, Port Maria, June 7, July 25; B. B. Dexter, Falmouth, July 4, Aug. 8; W. Dendy, Salter's Hill, July 4, Sept. 11; Do., Bethsephil, July 4; Do., J. Clark, Brown's Town, June 20, July 3, July 22, Sept. 18; J. Clarke, Jericho, June 27, Aug. 23, Sept. 13; H. C. Taylor, Old Harbour, July 26, Sept. 6; J. M. Philippo, Spanish Town, Aug. 10, Sept. 18; F. Gardner, Kingston, Aug. 25, Sept. 7; Mrs. Tinson, Kingston, Aug. 26; J. Tinson, New York, Oct. 7; S. Whitehorne, Kingston, Aug. 25; United Missionaries, Bethsephil, Sept. 7.

BAHAMAS.—J. Burton, Nassau, Sept. 23; A. Taylor, Aug. 12; E. F. Quant, Turk's Island, July 15, Sept. 16.

BELIZE.—A. Henderson, July 17, Sept. 6.

Missionaries on their voyage: J. Applegate, at New York, Sept. 3; Thos. Leaver, Cork Cove, Oct. 3.

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BAPTIST MAGAZINE.

 SUPPLEMENT, 1837.

MEMOIR OF MRS. ELIZABETH HARE, OF HULL.

MRS. ELIZABETH HARE, late of the town of Kingston-upon-Hull, was born in the month of July, 1744, at Swanland, in the parish of North Ferriby, in the county of York. She was the daughter of Thomas and Margaret Todd. Her mother's maiden name was Green; who was sister to Mr. Philip Green, merchant, of Hull, and also to Mrs. Stainforth, mother of the gentleman of that name who some time represented the borough in parliament. Mrs. Todd and one of her daughters, were the two ladies mentioned by the Rev. John Wesley in his Journals, as having afforded him a refuge in their carriage from the fury of a mob, by which he was assailed while preaching at Wold Carr in the neighbourhood of Hull. The Baptist church of that town assembling in Salthouse-lane, was founded by Mrs. Hare's ancestors, about a hundred years ago; and her mother also became a member of it, in the memorable year of 1745. She was a woman of eminent piety and great understanding, and took much pains in the training of her children.

At the age of 22, the immediate subject of this notice was received into the same church with her

mother; in which she remained till November 18, 1835, the day of her death.—a period of seventy years save one! A year before her espousals to Christ, she became the wife of Mr. John Hare, of Hull, who died more than a quarter of a century before her. This gentleman, and his brother Marmaduke, were amongst the first converts of Wesley and his coadjutors, and entertained him and them at their houses. Though belonging to different sections of the Christian church, and that at a time when the points of disagreement between their respective denominations were controverted with a bitterness now happily unknown; Mr. and Mrs. John Hare lived together in perfect harmony. Of their numerous children, one, the late Rev. Edward Hare, distinguished himself in the Wesleyan Methodist connexion by his preaching and writings. His *Preservative against the Errors of Socinianism*, his *Caveats against Antinomianism*, his *Refutation of the exclusive claims of Episcopal Ordination*, and his *Treatise on Justification*, are highly esteemed in that community. As a Burgess of his native town, he uniformly voted for the Whig

candidate; and, in 1811, being then stationed at Hull, he joined his fellow-Dissenters of other denominations in vigorous opposition to Lord Sidmouth's execrable Bill. His speech on that occasion, printed in a separate form, proves him to have been a resolute defender of the rights of conscience; and, had not intense study and undue physical exertion prematurely terminated his career, the denomination of which he was so bright an ornament, might not have been suffered to assume its present equivocal position, in relation to religious liberty. The Minute of Conference recording his death, and penned by his friend Mr. (now Dr.) Bunting, describes him as "a great and good man." In what spirit he encountered "the last enemy" will be seen when it is related that, on being told by a venerable brother in the ministry, a few months before, that he looked very ill, he replied with an air of solemn cheerfulness, "Ah! sir, we must *die* to Him as well as *live* to Him." None of the descendants of the principal subject of this memoir, have adopted her peculiar religious opinions, excepting her son Edward's eldest son, who (so it happened) was a candidate for admission into a Baptist church at the time of her decease. Of this circumstance, the gentleman who preached her funeral sermon was entirely ignorant when, in reference to her and her mother having both been members of that church, he expressed a wish, that, "as each successive generation passed away, they might have some one to record his name among them—some one running in the line of that one family, some one that should be raised up as a seed to serve God in the place of the de-

parted, and be a generation to call him blessed."

The writer of this sketch has been favoured with some notes of the sermon which the Rev. J. Macpherson, then pastor of the church, preached on occasion of the death of this "mother in Israel," as well as of various conversations held with her, by that gentleman, and her devoted daughter, Mrs. Sissison, at different times during her latter days.

At her advanced age, as Mr. Macpherson truly observes, the powers both of body and mind had in a great degree failed: still, collected and conscious of her state, she expressed to the last an unshaken confidence in God, and an entire reliance upon the blood and righteousness of Jesus Christ for pardon and acceptance.

"Christianity (she said on one occasion) is not a name, but a nature."—"My dear young minister (she then observed, addressing Mr. Macpherson), trials and sufferings are one test of your fitness for your office."—"I love all the world (she exclaimed); some with a love of pity, others with a love of complacency."—"Unitarians take him (meaning Christ) to be a prophet, but not as a priest or a king; but he must be all in all to me." On one occasion she observed to her daughter, "I love Calvinism: I love God the better for having loved me from all eternity; therefore with loving-kindness has he drawn me, and caused me to rejoice in him. I love the word '*caused* me.'"

Her expressions of self-abasement, and of gratitude and confidence towards God, were frequent and emphatic; joyful anticipations of a happy meeting with her deceased relations and friends often dwelt upon her lips; and she

evinced much solicitude for the salvation of those who have survived her. Speaking of a daughter living in another country, she said, "I shall never see her again in this world, though I should like it; but if she will meet me in heaven, I shall be satisfied." At another time she exclaimed, "Few and evil are my days;" but immediately recalling the words, added, "why should a living woman complain? my days are *not* evil, they are happy. I am patiently waiting till my change come." She often admired the tender mercies of the Lord, in preserving her from extreme suffering, observing on one occasion, "The Lord deals with me as a very tender parent: he only afflicts in weight and measure: I have every thing to make me comfortable: I have kind friends, a good nurse, and a good doctor; and, above all, I have Christ." When her end was approaching, she said, "I am a poor, blind, guilty sinner, all saved by grace—yes, by grace—nothing but grace. All is calm—no alarm—death has no sting: Christ has taken it away." Her recollection of Dr. Watts's hymns often supplied her with language well suited to express her feelings. "I use the language of Dr. Watts (she said), I cannot use better:—

"Oh! for an overcoming faith
To cheer my dying hour!"

"If I should die in despondency or under a cloud (she added) I am afraid I might discourage God's people." "What should I do (she exclaimed at another time) if on this death-bed I had the weight of my sins upon my mind, and had to *seek* for salvation! But it is not the case." At another season she said, "The

Lord often fills my heart with his love. Oh! that he would let the vessel break, that my soul might be set at liberty and join the blood-bought throng above." In the same spirit of exulting hope she said on another occasion, "I am as it were on tiptoe waiting for my dismissal. I have the end in view. My soul has often had such a sight of the love of God in Christ Jesus, and of the glory of God, that it has quite overpowered me, that it might almost be said there remained no spirit in me!" So firm a hold had she of Christ, that, when the powers of memory well nigh wholly failed her, she would say, "Even when I cannot think of the word (atone-ment), I *feel* it."

"Thus (to adopt the language of Mr. Macpherson) departed our venerable sister, the oldest member of the church, and a mother in Israel, at the advanced age of ninety-one years, having adorned the doctrine of God her Saviour for nearly the space of seventy years. The scene at the vault on the morning of her interment (continues he) was indeed striking. I said to a girl about twelve years of age standing near me, 'Well, my dear, I think I don't know you.' 'It is *my father's grandmother* that is buried,' she replied. Thus four generations were met at the house of the dead!" According to her request, her remains were followed to the grave by six poor members of the church, "widows indeed," like herself, to each of whom she bequeathed a small token of her love.

Mr. Macpherson, whose pastoral assiduity brought him into intimate acquaintance with this venerable saint, who testified her confidence in him by appointing him one of her executors, sums up

her character in these words:— “ Her creed was doctrinal, her conduct practical, and her spirit expansive.” He describes her as having been remarkable for activity and order. She was (he observes) a Christian of the old school; and, in the simplicity of her conversation, manners, and dress, presented a pattern to her sex. Though conscientiously attached to the people of her choice, she loved the people, and rejoiced in the prosperity of other denominations. She was liberal to the poor, and to the cause of religion generally. Out of a comfortable competency, she freely contributed to a great variety of objects. As a member of the Christian church, she was in every respect exemplary. Her attendance at the house of God was constant, regular, and always early. “ I never (observes Mr. Macpherson) saw her come in after the service had commenced.” She attended not only the services of the Lord’s day, but those of the week also. “ Nor (again to quote the testimony of her pastor) did she, as too many do, allow trifles to prevent her; but so arranged the affairs of her house and family, as not to interfere with the services of the sanctuary. She loved this house and this people

where and amongst whom she first devoted herself to God, and, looking round as she entered, would often say with the Psalmist “ My feet shall stand within thy gates, O Zion !” and though, like some aged tree in the forest, she lived to see all her contemporaries cut down and removed, and a young plantation arise in their stead, yet to the last the place and the people lay near her heart.” And when by “ age and feebleness extreme” she was prevented from any longer occupying her accustomed seat, she was still there in spirit, and, to the day of her death, continued to take a deep interest in the welfare of the church. It has been already stated that her views were Calvinistic. At one period, indeed, she inclined to ultra-predestinarian and solifidian sentiments; but the perusal of Mr. Fletcher’s “ Checks” and some of Mr. Wesley’s Works disposed her to greater moderation; and, as the writer of this sketch has every reason to believe, she ultimately discarded those narrow and exclusive views, which, even when they regulated her faith, had no influence over her conduct.

JOHN MIDDLETON HARE.

Bethnal Green.

THE DUTY OF MINISTERS OF THE PRESENT DAY TO EMPLOY EXTRAORDINARY MEANS FOR THE REVIVAL OF RELIGION.

Particularly addressed to the Pastors and People of the Baptist Denomination.

It is lamentable when we look around us, and view the vast population by which we are surrounded, to contemplate that the means of evangelizing the people are so scanty in proportion to their number. It is still more lament-

able when we consider that, notwithstanding the provision already made, so small a number appreciate its value. Although there are many chapels opened for divine worship, they are but thinly attended; the majority prefer

staying at home, loitering about the fields, engaging in foolish and sinful amusements, to attendance upon the public worship of God on his holy day. Nor is this all; although the means already employed are scanty, and the numbers who attend upon these means so small, yet amongst those who do attend, little real good is done. Chapels are opened for the worship of God through the length and breadth of our land, numbers from all quarters and of all classes attend, the word of God is, in general, faithfully preached, the ordinances of God's house are observed, prayer meetings for the express purpose of imploring the divine blessing are held, yet, after all, little good is achieved; seldom do we hear of a sinner being converted under the preaching of the word; churches continue for years in a low, stagnant condition; death is taking away the members of these churches, backsliding is taking away others, there are few or no additions for months and years together. In the church of Christ, all seems to be at a stand; while in the world, every one is vying with another in ambition to reach the goal of wealth and fame. These are facts undoubted, facts which must have struck the mind of every observant thoughtful Christian, facts which must often have pained their eyes and grieved their hearts, and carried them in distress to a throne of grace.

Now to every effect there must be a cause, and every evil calls aloud for a remedy. In contemplating this state of things, we naturally ask, What is the cause? where does it lie? how can it be remedied? Supposing the cause is discovered, and means whereby it may be removed, who are to

begin? who are to take the lead in bringing about a better state of things in the church? It is not to be expected that the enemies of the church will do any thing—it must be its friends; Christians must be aroused to duty. O Christians, who are first to begin? who but the heralds of Immanuel? who but the Great-hearts of the Christian army? who but those who have embarked their all in the Redeemer's cause? To carry forward this glorious cause is the ambition of our souls, and the end of our lives. Are we, then, to sit still, and do nothing? While the heads of political factions are displaying such zeal and energy in upholding their principles and promoting their cause, are we, the ambassadors of the Prince of Peace, to move on with such cool indifference? Surely not. No, it must not be. Voices from all quarters call upon us to arise and bestir ourselves. The vast number of souls perishing daily, the wickedness which runs down our streets as an overwhelming torrent, the dead state of our churches, the number of valiant heroes in the battle-field daily falling a prey to death; all these are voices calling aloud for some great movement in the church of Jesus. O that some Luther, some Knox, some Whitfield, some Fuller, would arise and begin this glorious work.

As God works by means, it is our duty to investigate the matter, and see what *we* can do. Something must be done; things cannot long continue as they are; a revival must take place. In prosecuting these considerations, we shall endeavour,

To investigate the cause of the present lamentable state of affairs.

To inquire what plans may be adopted to bring about a revival.

To show that it is the special duty of ministers of the gospel to meditate on these things, and to endeavour to use some means for the hastening of the latter-day glory.

I. *As to the cause of the present state of the church.* Nothing is more evident than that this cause, whatever it be, lies in the church. If things were right there, its movements would be very different, both in their nature and their effects. The cause of Christ would be prosperous, were Christians as much alive to its interests as they are to their own. Instead of that lethargy and narrow-mindedness which at present prevails, there would be the greatest activity and liberality in employing every possible means for its furtherance.

True personal religion is at a very low ebb with the majority of Christians, and in the majority of churches. In this respect the Christians of the present day fall very far short of the primitive Christians, and of their fathers of the seventeenth century, when the Puritans of England, and the Covenanters of Scotland, so earnestly contended for the faith once delivered to the saints: those men were distinguished for their eminent piety. They truly and closely walked with God. The Christian graces flourished in them. They were remarkable for their spiritual-mindedness; deep humility; strong faith in God; ardent love to Christ and his cause. The holy flame which was kindled in their breasts increased its lustre and vigour by constant attendance at the altar of devotion, where it was daily replenished with sacred incense. The reality of all this they nobly displayed by sacrificing every earthly comfort, even life itself, to the

cause of their blessed Redeemer. But, alas, how deteriorated are the Christians of the nineteenth century. Ah, "quantum mutatur ab illis!" What a degenerate race! The strength of the giant is reduced to the weakness of the babe—the brightness of the flame to the obscurity of the dying taper. Can we wonder, then, that the progress of religion in the church is at such a stand, when religion in the members of the church is so feeble and cold? Would we see our great Captain more victorious, we must see his soldiers and his officers, more attached to his person and his cause. Would we see a revival of religion in the land, we must see a revival of personal religion in the church.

The minds of believers are too much occupied with the concerns of the world. That it is our duty to attend to these with diligence and zeal, is undeniable; but to be so immersed in them as wholly to engross our thoughts and our time—to attend to them so as to interrupt or interfere with the duties of the closet, the social prayer meetings, or any of the established means of grace, is wronging one's own soul for the sake of worldly gain. And what is the comparative value of these?

Christians of the present age intermeddle too much with politics. It will be seen afterward, when, perhaps with many, it will be too late, that this is one of the main causes of the church being in such a Laodicean state. We hold, what none will deny, that it is the duty of every true patriot to take a deep interest in the welfare of his country, seeing that it bears such a close relation to the general welfare of man. But there is a boundary which Christians ought not to pass; to go beyond this

boundary is temporising with the world. To define it would be a most difficult task, as men are, for the most part, guided by their several opinions and propensities. We would only say, mark if that Christian who spends much of his time over newspapers, who is seen busily engaged at elections, whose conversation is chiefly about the political questions of the day; mark if he be a soul-prospering, active, useful member of a church. It is an observation which, I have no doubt, will always stand true, that those Christians who are most spiritually minded, and whose hearts are most set upon the Redeemer's cause, have the least inclination to interfere with politics. How sad a sight, to see a man who professes to be a Christian, standing, holding forward on the hustings at an election, to advocate and defend his political principles, who, at the same time, has talents which he might employ in the cause of Christ, but allows them to lie dormant! Is such a case a nonentity? Is it not perpetually before our eyes? How retrograding and paralysing an influence such proceedings exert on the cause of Christ, experience has often shown. Such men will go to political meetings, whom you will rarely see at a prayer-meeting; yet these are Christians! But of all Christians, it least becomes ministers of the gospel to intermeddle with state affairs. Passing other matters, we hesitate not to say, it must be a hinderance to themselves in the discharge of their ministerial and pastoral duties. The political committee-room is graced with their presence instead of the study, or the humble cot of the pious poor. Besides it is a stumbling-block to the world, and brings a reproach

upon the gospel: for their sakes it is evil spoken of, and it sets an unworthy example before the otherwise retiring Christian. How can the church prosper, whose members act thus? How can that church prosper, whose minister is more a politician than a pastor? When a revival of religion takes place, such things will not be.

There is a want in the prayers of Christians. The form is attended to, but the spirit of prayer is absent. The prayer-meetings have a sameness and a lifelessness which are truly deplorable; they are thinly attended, in the first place; a matter which ought to be a subject of general church examination, and self examination. And those who do attend, present more the appearance of persons met on business of no moment, than of Christians assembled to supplicate the Divine Being for the demolition of Satan's kingdom, and the extension of the Redeemer's. There is not that fervour and importunity, that ardent breathing and wrestling which such a cause so loudly demands; were the church more Jacob-like in wrestling, it would be more Israel-like in prevailing. It is when Zion travails that she brings forth children. Till a spirit of prayer is poured out upon the church, a revival cannot be expected.

There is a want in the personal efforts of private Christians. It is an idea too commonly entertained, although not expressed, that the work devolves upon ministers of the gospel, and that laymen ought not to intrude into the duties of the sacred office. Now while this is correct in one sense, it involves an opinion no less absurd than detrimental in another. Is it not the duty of every Chris-

tian to endeavour to promote the cause of Christ, by seeking to converse with sinners on the salvation of their souls, to distribute tracts, to reprove sin, &c., and if they have talents and opportunity, whatever their secular calling be, to make known the gospel by holding little meetings, prayer-meetings, reading-meetings, conversation-meetings, or preaching-meetings, under the countenance and cognizance of the church to which they belong. Many means might Christians employ to do good, and thereby become valuable helpers to their pastors, and blessings to the church in general.

There is a want of liberality amongst Christians, both as to the churches of which they are members in particular, and as to the cause of Christ in general. But on this subject, any remarks here would be superfluous, after the valuable prize essay on "Covetousness the sin of the Christian church," a work which the writer of these observations earnestly desires to see in the hand of every believer.

A general disinclination and prejudice prevails among Christians against going out of the usual course. A certain routine is attended to, and when this is gone through, all is right; nothing more remains to be done; any thing additional, any new mode, is considered an innovation, an intrusion into the wonted round, which is not for a moment to be tolerated; a breach of that precept, "Let all things be done decently and in order." Now, while we most strenuously advocate attendance to this precept, we hesitate not to affirm, that from mistaken views of what is decent and in order, Christians have failed to adopt many plans which might have

been instrumental in greatly furthering the cause of Christ. And might we not add as further causes, *an indulgence of party spirit*, which will not allow us to adopt plans found useful amongst other bodies of Christians; *a fear of singularity, a love of ease!* O that Zion would arise, and shake herself from the dust, and loose herself from the bonds of her neck; O that the church would awake and put on her strength, and adorn herself with her beautiful garments. "Arise, O God, plead thine own cause!"

II. *These evils existing in the church, it behoves us to inquire, how may they be removed?* Their removal is desirable, yea, it is attainable. In order to this, some means must be employed; the writer is desirous that the subject were taken up, and some plans laid down to be recommended for general adoption by the churches; were he certain that some one would take it up, he would now desist and say no more, but as he has no such certainty he presumes to recommend some plans which, he humbly thinks if adopted, would produce a change on the face of affairs.

Let the members of churches not stand so much aloof from their pastor as they are wont to do, leaving him to fight alone in the field, and themselves acting the part of mere lookers on. Let them seek by all means—by their love, by their prayers, by their regular attendance on every appointed means of grace, by their hearty co-operation in every good work, to encourage his heart and strengthen his hands. What, if in the battle-field, none but the officers of an army fought, their men simply looking on? Would they be likely to win the day,

while on the enemy's side every hand is employed, from the meanest soldier to the commander-in-chief? And this is the case with the cause of Christ, while the other is too true in reference to the world. "How long shall the children of this world be wiser in their generation than the children of light?"

Let the prayer-meetings be punctually attended by every member of the church with the same regularity as the services of the Sabbath. Let every one remember that in joining a christian church he binds himself to attend all the observances and appointments of that church; when he takes the oath to be a soldier, he brings himself under a bond to attend every call to duty; and let those who seldom or never attend the prayer-meetings remember that if all the church were to do so, there would be no prayer-meeting; and what would be the consequence? Oh, how painful to a pastor to miss from the prayer-meetings one and another who, he knows, might very well be there, if their souls were prospering!

Let fellowship-meetings be instituted in every church where practicable; their numbers being proportioned to the number of members, say twenty persons to each, that is, five in a church of one hundred members, and so on; these to be conducted by the deacons or other qualified brethren at their respective houses, the town being divided into districts, each meeting to be visited in turn by the pastor; the object of these meetings to be, special prayer for a revival in the church and congregation, and especially among the members' children, that the pastor's labours might be blessed, and the church increased; also for mu-

tual edification, and for the sake of cultivating acquaintance with one another; one of the great evils in the church at the present day being, that Christians are too much associated with the world, and too little with one another. A word of exhortation might frequently be given by the deacon or any other qualified brother, and a little time allowed for spiritual conversation; by this means the church would be more united, a spirit of love or interest in one another would be increased, and a spirit of prayer poured out; this was one grand thing which pleased Jehovah with his people in degenerate times: "They that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name."

Let preaching-meetings be established throughout the town, or in the neighbouring villages, to be kept by the brethren in turn, and occasionally supplied by the pastor. Thus, on the one hand, many might be led to attend on the means of grace who never go to a place of worship, and thereby be brought to a knowledge of the gospel; and on the other, brethren possessing gifts for the ministry would be exercising those gifts in the cause of Emmanuel, which might otherwise lie dormant. Thus every church would be a town or village missionary society, and a nursery for pastors and missionaries; it would also exert a reflex influence on the welfare and prosperity of the church. Had the churches all along acted in such a manner, the world might long ago have been evangelized.

Let the associations of churches be conducted on more business-like

principles. Let every association be a distinct home missionary society, aiming to establish a new interest in every principal town throughout the district, and to support it and manage it till able to support and manage itself. Let every association have a building fund, and endeavour to invest the trust of all the chapels in that district in a general trusteeship, and raise money to clear the debts of the chapels, not allowing the cause to sink for want of help on this score. By a general trusteeship the chapels would be more secure to the denomination, and the interest more likely to prosper. Let separate committees be appointed for each of these objects.

Let the Baptist Union appoint a certain number of ministers, Evangelists, to go two and two, to take the length and breadth of the land, to visit every Baptist church in the kingdom, "and see how they do;" to hold special meetings with the church, public meetings with the congregation, kindly to inquire into the state of the churches; in cases of difficulty, to advise; to confirm the souls of the disciples, and exhort the brethren to continue in the faith; to take notes of the state of the churches; to be present at the ordinations of pastors, and at all the association meetings; and to endeavour to raise new interests in other places. Might not funds be raised in the Union to support four able, faithful evangelists chosen by them? or might not each association elect two of the brethren yearly to visit all the churches in that district, and provide supplies for their pulpits during their absence? The former would be the better plan, as it would embrace the whole kingdom; the latter

might also be adopted as a subsidiary. Is it not one of the sins of the church, that an office has got into disuse which was so useful in primitive ages, which was divinely appointed, and which seems so much called for from the constitution of man, and from the experience of the want of it in by-gone days?*

Other plans might also be adopted, which wisdom and experience might suggest. These few are laid down with the humble confidence, that, if acted upon, good would ensue, not only to the denomination in particular, but also to the kingdom of Christ in general.

III. *Is it not the duty of the ministers of Jesus in the present day seriously to consider these things, and to set on foot some means at least, towards a revival of religion?* We see that great evils prevail in the churches; means for their removal are desirable — necessary — attainable. What then remains to be done? Who is to move forward in the camp? Who is to blow the trumpets for the journeying of the camp of Israel? Is it not the priests of Jehovah? The responsibility of God's work lies upon Christians in general, upon ministers of the gospel in particular. God's eye is upon the ministers of Jesus; they are the officers of his army militant, his ambassadors, the shepherds to whom he has committed the care of his flock — immortal souls have been intrusted to them. What, then, is their duty? Is it not, as his officers, to see that his cause is gaining

* Would it not be worthy of the Baptist Union to offer a prize for an essay on the "Nature and Permanency of the Evangelist's Office?"

ground? as his ambassadors, to secure his honour? as his shepherds, to employ every means for the welfare of his sheep, and for the enlargement and security of his fold? In order to this, we must divest ourselves of every indolent feeling, and every feeling of prejudice towards attempts which might successfully be made; putting them down as innovations without seriously considering the matter. In order to this, we must bestir ourselves for the sake of souls; we must lay aside that dread of singularity to which we are so prone; we must unite together in one universal assault on the common foe.

But while it is the duty of the ministers of Christ at all times to employ means towards a revival, there is a peculiar call for renewed exertions at the present day. There is a general commotion both in the church and the world. The enemies of dissent are stretching every nerve to support that old tottering fabric—the state church, which has long exerted its paralyzing influence on the liberal efforts of the devoted followers of Christ. Dissenters are rising up boldly to defend their rights, to shake off their burdens, to stand independent under their one great and glorious Head, the Lord Jesus Christ: although we have too much reason to fear that many are actuated more by political principles, and a sense of honour, than from correct views of the kingdom of Christ, and a holy desire for the purity of its institutions. Other changes are taking place; new prospects are rising before us; “Ethiopia is stretching out her hands to God;” loud calls are coming from the east and the west, the north and the south, “Come over and help us.” But from the low state of affairs at

home, the churches are too feeble to send men, or too reluctant to send means. From the scarcity of converts there are not men to be sent, although there were means; and from the deficiency of Christian liberality, there are not means to send, although there were men. What is to be done? Must souls, millions of souls, perish both at home and abroad for lack of knowledge? Can Christians, can christian ministers, sit with callous indifference, and not lay to a helping hand? Surely not! we have every encouragement, in the language of the venerable Carey, to attempt great things for God, and to expect great things from God. The Bible is full of promises; every page glistens with the beams of the latter-day glory. A nation is to be born in a day.

While we, as Christians and as christian ministers ought to lay these things to heart, yet, as Baptists, still more. Are we persuaded that that point on which we differ from the rest of the Christian world is agreeable to the mind of God; and do we live in the faith that the whole christian church shall one day be of the same mind, when “the watchmen of Zion shall see eye to eye”? then how dauntless ought we to be, how urgent, zealous, and active in using every endeavour to advance our Redeemer’s cause; and instead of being far behind in the rear, we should be occupying the van in the army of our glorious Emmanuel, leading on his victorious troops, hastening the approach of that glorious day, when, in the language of our favourite Cowper,

“One song employs all nations, and all cry,
‘Worthy the Lamb, for he was slain for us.’
The dwellers in the vales and on the rocks
Shout to each other from the mountain-tops,
From distant mountains catch the flying joy,
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round.”

N. N. P.

CLAIMS OF THE BAPTIST MISSION.

To the Editor of the *Baptist Magazine*.

DEAR SIR,

As a friend to the Baptist denomination, I shall feel obliged if you will allow me a small space in your pages, to state a few things which rest with some weight on my mind.

In lately looking over the report of the Baptist Missionary Society, I was struck with the fact, that, in England and Wales, there were no less than *twelve counties* from which it did not appear that any thing had been raised for the society during the preceding year. I observed also, that the average of the amount raised in several other counties did not much exceed £20 for each. I confess I felt much pain at this discovery, and was led to ask, What can be the reason? Pursuing my inquiry, I was naturally led to examine the returns made from my own county, Yorkshire. My surprise was great, when I found that out of forty churches in the West-Riding division of it, not more than seven of them had contributed any thing during the year. How can this be accounted for? Are the churches so poor as to be unable to afford any assistance? This I do not believe. It is my conviction, that their pecuniary ability is equal to that of the generality of our churches throughout the kingdom. Some may suppose that it is owing to the pressure of the times. But the report embraces a period, the greater part of which was, in this district, one of unexampled prosperity. Besides, in the very partial application made only a few weeks ago by a deputation on behalf of the mission, though the distress was never known to be more general,

yet the amount collected more than *doubled* that of the last year. But it may be thought, perhaps, that as there is in some places a strong feeling in favour of Serampore, much is raised among us for that mission. Thinking this to be possible, I looked into "The Friend of India," which professes to give an account of the receipts of that society, from July, 1836, to June, 1837; and I find only *two* places in the Riding from which contributions are acknowledged. Well, then, some will say, Yorkshiremen, being proverbially shrewd, pay more attention to the *claims of home*. But, alas! the efforts made in this direction are not greater. Very little is done for the Irish or Scotch mission; and somewhere near nothing for the Home Missionary Society. But a stranger might charitably suggest, "Surely their energies are expended by great exertions in their own county and its vicinity!" Let us see, then, how the case stands. By the last report of the Local and Itinerant Society, I perceive that the West-Riding, with its *forty churches*, has raised the mighty sum of £89 3s. 8½d.; to which may be added a collection of £22 11s. 4d., made at the annual association. And this is one of the most densely-populated districts in the nation! Why, I could mention two or three churches well able to raise the whole amount without difficulty; and I believe they *would*, if proper means were used to induce them. It is true that there are a few individuals who exert themselves nobly, and to their benevolent efforts it is owing that new

congregations are raised, and new places are built in the more destitute parts of the Riding. To them let all due honour be done. But I am stating what is the case with us as a body. I could name other local societies that languish through the want of adequate support; but it is not necessary to enter into further details. That we are here very much behind other sections of the Christian church, and behind our own denomination in other parts of the kingdom, is, I think, an incontrovertible fact.

My principal object in stating these things is to draw attention to them. I feel for the honour of the West-Riding, as well as the cause of God; and wish to see it as a district, taking its proper station among the churches of the denomination. I do not think there is less of piety, or sense, or of zeal among our people than among those of other places. What, then, is it we lack? What do we want to make us more efficient? Different persons will, no doubt, give different answers to these questions. Allow me, however, to state only one thing which is, in my view, the great desideratum. *We want union and organization.* The little that is done is effected in a desultory manner—at different times, by detached and disjointed efforts. Too often is it the case, that individual churches act entirely alone, without consulting any other, whereby unnecessary expense is incurred. As a proof of this, it may be mentioned, that when Dr. Cox and Messrs. Pearce and George Thompson visited the Riding, in September, on a missionary tour, they were not permitted either to hold a public meeting, or make a public collec-

tion in that Goshen of the Baptists, the populous town of Bradford, although it contains two of the largest chapels, and churches, in the whole district. I have heard that it is many years since a Baptist missionary meeting was held there. I say then again, we want such an organization as will enable *our churches to act together.* My own opinion is, that if proper arrangements were made, and suitable times fixed upon, there is scarcely a church in the whole county but would grant an annual collection for the Baptist mission. Nor would there be, on that account, any less attention to home. It is invariably found, that those who evince the most zeal for the extension of the gospel abroad, are the most attentive to the wants of their own localities. Let but our brethren unite, consult, cooperate with each other, and the object will be easily and speedily attained.

Before I conclude these observations, which I fear I have already extended too far, allow me to say, that, I think, we confine our applications *too exclusively to our own churches and congregations.* I know that other sects—the Wesleyan in particular—collect a great deal from other denominations. Our foreign missions are as deserving of public support as any in existence, and we ought not to be backward in urging their claims. My earnest wish is, to see the energies of all our ministers and churches called forth in attempts to disseminate the gospel, both at home and abroad.

Yours, &c.,

A WEST-RIDING BAPTIST.

Nov. 14, 1837.

ON THE CHARACTER OF DAVID.

Acts xiii. 36.

MAN was not born for himself alone, but for the whole world. His condition requires the assistance of others, therefore Jehovah has given him a disposition for society. As he advances in life, he becomes more sensible of his necessities; and this prompts him to form those connexions by which he augments his own happiness, and the felicity of others. Being endowed with a soul capable of enjoying the highest pleasures, he finds the more it is cultivated and enlarged by divine knowledge, the more he is delivered from a criminal self-love, and feels the warm and invigorating influence of the social principle of benevolence. The knowledge of his situation as a social and accountable being, leads him to attend to those duties which, through the blessing of Jehovah, promote the happiness of families, societies, and nations. He knows no other limits to his benevolence than those which are prescribed by his heavenly Father—the natural boundaries of the globe; whilst its intensity will be subject to various modifications, according to the rules of the sacred Scriptures. As “God has made of one blood all the nations of the earth,” the Christian considers it his duty and privilege to “do good to all, especially unto those who are of the household of faith.” A more limited benevolence would evidence more contracted views of the lovely example of Jesus; of his glorious commission to his apostles; and of the noble, philanthropic spirit, which Christianity has a tendency to promote.

The pages of sacred history record the lives of many illustrious characters for our imitation; among whom is the name of David, the king of Israel, who, “after he had served his own generation, by the will of God fell asleep.” This is a greater honour than kings are usually adorned with; for, with few exceptions, it may be said of them, “They all seek their own, and not the things which are Jesus Christ’s.” David, at an early period of life, manifested the spirit of genuine piety, and implicit confidence in Jehovah, in the most imminent danger; and as he advanced in life, the excellencies of his character were more fully developed. His devotion to God was equally removed from enthusiasm and coldness, and supported by a life of holy obedience. His highest source of pleasure was the spiritual discharge of private and social duties; hence, he exclaims, “A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness.” The principal subject of his meditation was the goodness of the Lord; and he began and ended the day like some of the feathered songsters, in praising his gracious and bountiful benefactor. His language is full of ardent piety.—“Bless the Lord, O my soul; and all that is within me, bless his holy name.” By the exemplification of personal holiness, he served his own generation; nor was it otherwise, if we consider him in the character of a king. If his heart was warmed with the love

of glory, that love impelled him to vindicate the public good, and roused to the performance of generous and worthy deeds. He disdained every mean and ignoble action, and every measure that would infringe upon the happiness and welfare of the nation. Feeling the powerful influence of divine principles on his mind, he sought the temporal and spiritual happiness of his subjects, and proved the sincerity of his desire, by his own lovely example.

He served his own generation by his writings. His poetry is of the highest order; not being the sudden sallies of rapturous transport, a puerile fancy, or heated imagination; but the sober, chastened, and elevated strains of a mind under the influence of the Spirit of truth, which tend to captivate the heart, and transfuse into the breast of the reader the flame of holy devotion to Jehovah. He possessed every moral qualification for the sublimest poetry. He had those just and exalted perceptions of the character and works of Jehovah, which wicked and unprincipled men are entire strangers to, however great their mental endowments. In the works of some of the poets in later days, we have the mirror of a corrupt mind reflecting back the image of the prince of darkness, and possessing a satanic influence; but, in the poetry of David, we have the mirror of truth reflecting back the image of God, and which produces, upon the believing mind, a holy and transforming effect. In this respect David served every successive generation; and nations yet unborn will view him as one of the best benefactors of mankind, because his poetry has a tendency to

purify, enlarge, and elevate the soul, and to excite the spirit of the purest and the most exalted devotion.

David did not pay a poet laureate to describe his character at the expense of truth; but he made even his own feelings subservient to the good of others. The honest sense of shame, planted in his own breast for his past transgression, led him to describe the anguish and bitterness of his soul as being so intense that all the pleasures and honours of a court would not counterbalance for one thousandth part of them; that every person reading the history of his folly, might be more watchful over his own heart, and guard against the first rising of sin. If every poet, and every king, possessed the same honest shame for their iniquities, and the same holy desire to do good, the press would not foam with licentious verse, nor courts with corrupt examples.

After David had fulfilled the purpose of Jehovah, he resigned his spirit into the hands of his Creator; whilst his body is resting in hope of a glorious resurrection, and of a union with the spirit never more to be dissolved. Thus will he realize the ardent desire of his soul, as expressed in the seventeenth Psalm, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, in thy likeness."

As the moral condition of mankind is the same in the present, as in the days of David and the apostles of Christ, the same means are necessary to recover men from the dreadful effects of the fall, and to lead them to the enjoyment of blessings forfeited by iniquity. Let ministers and members of Christian churches,

and the editors of literary and theological publications, serve their own generation, agreeably to the will of God, that when they have finished their course, they may fall asleep in Jesus, and through eternity unite with the sweet singer of Israel, in celebrating the praises of Immanuel.

"What awful infinite concerns depend
On this poor, slender, trembling thread of life!
Time—how inestimable the treasure!
How precious every day, and every hour!
And could my foolish, my repining heart
Complain, they move too heavy?
Gracious God,
Forgive the rash complaint, the guilty folly!

By thee instructed, oh, may I employ
The fleeting remnant of my precious time
In that important work for which 'tis given,
In preparation for eternity.
Confiding still in thy almighty arm,
My God, my strength (all impotence myself),
On thee I lean: oh, make me persevere,
And, ardent striving, grasp the blessed hope
Thy sacred word displays—the blessed hope
Of life eternal, through a Saviour's death!
Be this my refuge, my unfailling comfort,
In every painful hour! Oh, may thy Spirit
Apply that healing balm for every wound,
A dying Saviour's blood! that full atonement
For all my guilt! that source of purity
To sinful souls! that antidote for death!
That fountain of immortal happiness!
And nought below immortal happiness
Can satiate the desires, the vast desires,
Which animate the soul, which bid it rise
Above this dying globe, this nest of worms."

AMICUS.

Chard, Oct. 14, 1837.

A SAFE EXPERIMENT.

"O taste and see that the Lord is good." *Psalm xxxiv. 8.*

1. Religion is a personal thing, and to be of any use to us, must become a matter of experience; many give themselves no concern about religion at all; whether it be a good or bad thing they never trouble themselves to inquire; any prejudice they entertain on the subject is more against it than for it; in effect, they say to God, "Depart from us, for we desire not the knowledge of thy ways." Others content themselves with a distant or partial acquaintance with religion. They hear a report respecting it, and they fancy perhaps it may be true, but they are not much minding whether it be true or false; it never appears a matter of very great importance in their eyes. And though they manifest no direct enmity against religion, but would rather wish to be considered as friendly to it, yet they see no need for any anxiety on the subject, or any particular and close attention to such matters; it may do well enough for ministers to study religion who have nothing else to

do, but, as for them, they have neither time nor inclination to dip far into the examination of such questions; and hence, they live at ease, and in a careless, ungodly state of mind, supposing that they are good enough Christians if they be not grossly or openly wicked.

2. God calls upon us to take a far deeper interest in religion than that which has been described; he would have us to come near to him, and to commune with him, not at a distance, but at hand: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Incline your ear, and come unto me, hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." He would have us, not to take religion upon trust, but examine and try its claims; not to receive it because our fathers professed it, but judge and choose for our-

selves : "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men ; therefore, behold, I will proceed, to do a marvellous work among this people, even a marvellous work and a wonder ; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." He would have us to open our eyes upon the truth, and not rest satisfied with a distant or uncertain report, but come and see : "And Nathanael said unto him, Can there any good thing come out of Nazareth ? Philip saith unto him, Come and see." Investigate the subject of religion thoroughly and seriously ; it will bear a close inspection, put it to the test : "Search the Scriptures, for in them ye think ye have eternal life ; and they are they which testify of me." "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. Therefore many of them believed ; also of honourable women which were Greeks, and of men not a few." Pray that you may see with your own eyes, the meaning, the importance, and the harmony of Divine truth, and the glory of its author. "Open thou mine eyes that I may behold wondrous things out of thy law : I am a stranger in the earth, hide not thy commandments from me." "And the Word was made flesh, and dwelt among us ; (and we beheld his glory, the glory as of the only-be-

gotten of the Father) full of grace and truth." "But we all, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Not only so, but the Lord would have us to taste and see that he is good ; try religion by every possible test ; subject it to every kind of proof, that you may be fully satisfied of its truth and great importance. The Bible says, that the Lord is good ; do you apply to him, and see whether he will be good to you or not : "The Lord is good, a stronghold in the day of trouble ; and he knoweth them that trust in him." He invites you to taste that you may know how good he is ; prove it in your own experience. Draw near to him in dependence on the one Mediator, and see whether he will not draw nigh to you. He says he will do so ; try him, open the door of your heart to him, and see whether he will come in or not. He is pledged to come ; but try, and see. He says he will give his Holy Spirit to them that ask him, and that is surely very good ; but taste and see. He promises rest to them that are weary and heavy laden, if they come to him ; come, then, and see. He says he will have mercy upon the wicked, and abundantly pardon the unrighteous, if they forsake their sins and return to God : is not that very good ? but obey his voice, and you will see. He says, he will give eternal life to all who believe in his Son Jesus Christ ; O trust, then, in Christ, and obey him, and then you shall for ever see that God is good !

Paisley.

J. Y.

POETRY.

ON PROVIDENCE.

Lo, on the dark portentous cloud
The bow of mercy rears its crest,
And bids the anxious cares which
crowd,

Anticipate a speedy rest.
It speaks—and Oh, it seems to say,
Cust thy foreboding fears away.

Though deep has called to ravening
deep,
And waves, and billows, hugely
rolled,

Though faith could scarce her standing
keep.

Or hope's sustaining arms enfold :
Yet God has still remained the same,
True to the honours of his name.

Trust him, ye saints, from day to day,
Whilst called to walk in darkness,
here,

Forget your sorrows, while ye pray,
And patient wait till he appear ;
Then, though the vision may be long,
The end shall tune your joyful song.

"Hope against hope," though darkness
shrouds

And doubts, and deep distress un-
known,

'Tis unbelief creates the clouds,
Ye see around your Father's throne,
And judgment, but for this, would
prove

The seat of his unchanging love.

Trevor Square.

E. D.

LOVE TO ENEMIES A DISTINCTIVE FEATURE OF THE CHRISTIAN CHARACTER.—Matt. v. 44, vi. 15.

The heart is responsive to love,
And often with gratitude glows :
Reciprocal kindnesses move
The sympathies nature well knows.

To love when malign'd and abhorr'd,
And blessings for curses return :—
This lesson—first taught by our Lord,
His willing disciples must learn.

The law, to which goodness gave birth,
His pow'r had a right to impose :
The motive that brought him to earth,
Was love to the vilest of foes.

Shall sinners his pardon expect,
Whose name they unworthily bear ;

The terms of whose grace they reject ;
Whose spirit benign, never share ?

See Stephen, when stoning to death
For pleading the cause of his God—
Expending in prayer his last breath
On men who were shedding his blood.

The spirit his foes set at large,
He pray'd its Redeemer to keep ;
To "lay not this sin to their charge ;"—
And, breathing this pray'r, fell asleep.

Thus, Lord, may my spirit depart
If out of this world it be driven,
Full of love—which softens the heart
Of faith—that will bear it to heaven.

G. T.

MEDITATION.

"And Isaac went out to meditate—at the even-tide."—Gen. xxiv. 63.

Oh, there is oft a soothing holy balm,
Will steal upon the heart with gentlest
power,
When meditation strays, amid the calm,
The sacred silence, of the twilight hour !

'Tis then the soul, unchained from things of
earth,
Will soar on contemplation's wing to where
Celestial scenes unveil, of purer worth,—
And muse in gratitude, or breathe in pray'r !

And then diviner thoughts will stir within,
New feelings and new joys—before unfelt !
We leave, awhile, the tainted haunts of sin ;
And memories, that once charmed, in sorrow
melt !

We sweep o'er pleasures, sinful, although
sweet ;
And, humbled, lift the eye—the hand—the
soul :

Till pardon's still small voice our spirits greet,
And peace's whisper seal the wounded
wound !

The mysteries of providence and grace
Unfold in opening glimpses to our view—
Then, as life's mazy wanderings we trace,
We note His guiding hand who led us
through !

Then visions of a brighter world will rise,
Till the full heart is swimming o'er—the
tongue
In silence pauses, and the streaming eyes
Speak more than ever choiring angels sung !

It is as if some guardian spirits near
Held secret converse round that hallowed
spot ;
And while communing of their native sphere,
We heard their transports, though they knew
it not !

Oh, were our solitude but thus employed,
'Twould raise the drooping, cheer the sor-
rowing, mind ;
And seldom should we mourn an "aching
void,"

Did every eventide its Isaac find !

T. S. E.

REVIEWS.

Journals and Letters of the Rev. Henry Martyn, B.D., late Fellow of St. John's College, Cambridge; and Chaplain to the Honourable East India Company. Edited by the Rev. S. WILBERFORCE, M.A., Rector of Brighstone. 2 vols. Seeley and Co.

IN human calculation, it is usual to consider death premature, whenever it removes—especially in early or in middle age—an ardent and active labourer from an extensive and important sphere of operation. But, as the ways of the sovereign Ruler of the universe are not our ways, neither are his thoughts our thoughts. The termination of life in every individual, at whatever period it may occur, is so entirely the completion of the divine counsel, in relation to that particular instance, that were it possible either to hasten or defer it, its arrival must be unseasonable, and would inevitably interfere with predetermined arrangements essentially affecting other events, and thus involve the ineffable plans of eternal wisdom in confusion and embarrassment.

We must not, however, affect to be more than mortal; and, amid the distressing bereavements by which the church and the world are not unfrequently, in the most sudden and unexpected manner, deprived of their brightest ornaments, assume a style and bearing, the prerogative of Him alone who sees the end from the beginning: nor presumptuously declaim on the reason of the divine procedure, concerning which it may not be improper to say,

“Not Gabriel asks the reason why,
Nor God the reason gives.”

Well do we remember the intense interest with which, more than twenty years since, we perused “*The Life of Henry Martyn*,” and the deep conviction by which our minds were then pervaded, that, by his death, a star of the most splendid and beneficent radiance had

been withdrawn from the missionary constellation. But among the cheering reflections which brighten the retrospect of the period which has elapsed since the departure of his sainted spirit, may be contemplated the ardent zeal for missionary enterprise, which in all probability has been enkindled, sustained, and extended in connexion with the ten editions of his history, which, to multitudes of human minds, has been made the medium of conveying an inspiring and sanctifying influence, and to which, under supreme guidance, many have been indebted for that impetus by which they have been determined, notwithstanding all its difficulties and deprivations, to elect a foreign service, and consecrate themselves to the work of the Lord among the heathen. The memory of this eminent servant of Jesus Christ will be rendered increasingly fragrant by the volumes now before us. They form a most valuable, though perhaps, in the estimation of some, rather too extended an appendix to his deeply-interesting biography. In a brief introduction, the enlightened editor furnishes a concise and affecting memoir of the intimate friend and historian, both of Martyn and Thomason, the Rev. John Sarjeant, M.A., now, also, associated with those distinguished spirits—whose journey through life he so ably recorded—in the pure realms of endless joy. The delineations of ardent piety, contained in these “*journals and letters*,” are obviously of a very high order. Indeed, they frequently reveal an elevation attained, it is presumed, in this imperfect state by comparatively few. Our first extract discloses the design contemplated, in recording these mental exercises:—

“My object,” says the devout Henry Martyn, “in making this journal, is to accustom myself to self-examination—to give my experience visible form, so as to leave an impression on the memory, and so to improve my soul in holi-

ness: for the review of such a lasting testimony, will serve the double end of conviction and consolation. I pretend not to record all that I remember, and that not on account of its minuteness, for nothing is strictly so, but because in some cases it would be improper to commit it to paper. I desire to collect the *habits* of my mind, to discover my besetting sins, the occasion of calling them forth, and the considerations by which I have at any time been stirred up to duty. May God, in his mercy, save me from the delusions of my deceitful heart, and pardon the indifference with which I speak and think of sin, and of this record, which may be of everlasting importance to my soul."—vol. i., p. 52.

By many of our readers the following entry will be perused with interest:—

"Staid at home till near one; read some Greek Testament with Mr. Bates, and Jonathan Edwards on Redemption. I then walked to the India-house to Mr. Grant, who desired I would come down to Clapham. So I went with Mr. Grant; and upon the road he gave me much information on the state of India. He said that the language spoken by the natives who lived in the English settlements was the Hindoostanee, which was a mixture of several languages—Arabic, Persic, Shanscrit, a sort of lingua franca, but that the Bengalee was the vernacular tongue of the bulk of the native inhabitants, and must be acquired by missionaries among the Hindoos; that it would be absolutely necessary to keep three servants, for three can do no more than the work of one English; that no European constitution can endure being exposed to mid-day heat; that Mr. Swartz, who was settled at Tanjore, did do it for a time, walking among the natives. Mr. G. had never seen Mr. Swartz, but corresponded with him. He was the son of a Saxon gentleman (the Saxon gentlemen never entered the ministry of the church); and had early devoted himself to the work of a missionary amongst Indians. Besides the knowledge of the Malabar tongue, in which he was profoundly skilled and eloquent, he was a good classic, and learnt the English, Portuguese, and Dutch. He was a man of dignified and polished manners, and cheerful. We arrived at Mr. Wilberforce's to dinner; in the evening we conversed about my business; they wished me to fill the church in Calcutta very much; but ad-

vised me to wait some time, and to cherish the same views. To Mr. Wilberforce I went into a detail of my views, and the reasons that had operated on my mind. The conversation of Mr. Wilberforce, and Mr. Grant, during the whole of the day before the rest of the company, which consisted of Mr. Johnson, of New South Wales, a French Abbé, Mrs. Unwin, Mrs. H., and other ladies, was edifying; agreeable to what I should think right for two godly senators, planning some means of bringing before parliament propositions for bettering the moral state of the colony of Botany Bay. I had some conversation with the French Abbé about the authority of the church; but for want of understanding more French, I could not well engage in it. At evening worship, Mr. W. expounded sacred Scripture with serious plainness, and prayed in the midst of his large household. In my room, after difficulty at first, I realized eternal things, and retired to rest in the desire of walking more closely with God."—p. 37.

One additional extract from the journal is all that our limits will allow:—

Sunday. This morning I had power to check my thoughts from wandering over the earth, and looked up to Christ for entire devotedness to him. Prayed for all my dear brethren in the ministry, and particularly the person who had warned me of my not preaching Christ. I preached at Lolworth from 2 Cor. v. 20, 21. I thought with such clearness, that all must have understood; but a woman, with whom I have conversed more than once, discovered by her conversation that she knew no more of Christ, than if she had never heard of him. 'Not by power, nor by might, but by my Spirit,' is often my refuge. I see that I can only sound the horns round the walls of Jericho; but, oh, does not God perhaps withhold his Spirit from this benighted place, because I do not plead for them in earnest, nor bear them often enough on my heart before him? I must live much nearer to the Lord, I am satisfied with going on without anxiety for nearness to God, whereas, in the midst of my troubles, I find not a moment's peace, save in his presence. Oh! how does it show the corruption of my heart, that severe afflictions are necessary to keep me from ruin. Read David Brainerd to-day and yesterday, and find, as usual, my spirit greatly benefited by it. I long to be like him; let me forget the world,

and be swallowed up in a desire to glorify God. I am now alone with God. Awful thought! What is there in the creature to be compared with thee? Lord, remove the veil from my heart, that I may not be so powerfully drawn away in contradiction to my own reason. Let me cheerfully repose in the wisdom of God, and think of nothing now, but how I may walk agreeably to my Father's will. But what conflicts has * * * caused in my mind. At night prayed earnestly for an increase of grace, for usefulness in the ministry, and to be diligent for the cause of the gospel."—vol. i., p. 161.

At one time, we thought of extending this article by more ample extracts from the journal; but as some of our readers may be desirous of seeing this departed missionary in one of his epistolary communications, we must come towards a close, by the following letter addressed to one for whom he cherished the tenderest regard:—

"From the Ganges, Oct. 6, 1810.

"My dear Lydia,

"Though I have had no letter from you very lately, nor have any thing particular to say, yet, having been days on the water without a person to speak to, tired also with reading and thinking, I mean to indulge myself with a little of what is always agreeable to me, and sometimes good for me; for as my affection for you has something sacred in it, being founded on, or at least cemented by, an union of spirit in the Lord Jesus, so my separation also from you produced a deadness to the world, at least for a time, which leave a solemn impression, as often as I think of it. Add to this, that I must not indulge the hope of ever seeing you again in this world; I cannot think of you without thinking also of that world where we shall meet. You mention in one of your letters my coming to England, as that which may eventually prove a duty. You ought to have added, that in case I do come, you will consider it a duty not to let me come away again without you. But I am not likely to put you to the trial. Useless as I am here, I often think I should be still more so at home. Though my voice fails me, I can translate and converse. At home, I should be nothing without being able to lift up my voice on high. I have just left my station, Cawnpore, in order to be silent six months. I have no cough, or any signs

of consumption, except that reading prayers, or preaching, or a slight cold, brings on pain in the chest. I am advised, therefore, to recruit my strength by rest. So I am come forth with my face towards Calcutta, with an ulterior view to the sea. Nothing happened at Cawnpore after I wrote to you in September, but I must look to my journal.

I think of having my portrait taken in Calcutta, as I promised Mr. Simeon, five years ago. Sabat's picture would also be a curiosity. Yesterday I carried Col. Wood to dine with me, at the Nahob Bahir Ali's. Sabat was there. The Colonel, who had been reading by the way the account of his conversion, in the Asiatic and East Society Report, which I had given him, eyed him with no great complacency, and observed in French, that Sabat might not understand him, 'Il a l'air d'un sauvage.' Sabat's countenance is indeed terrible; noble when he is pleased, but with the look of an assassin when he is out of humour. I have had more opportunities of knowing Sabat than any man has had; and I cannot regard him with that interest which the 'star in the East' is calculated to excite in most people. Buchanan says, 'I wrote (to whom I do not know), in terms of admiration and affection about him.' Affection I do feel for him; but admiration, if I did once feel it, I am not conscious of at present. I tremble for every thing our dear friends publish about our doings in India; lest shame come to us and them."—vol. ii., p. 32.

The perusal of this letter will revive, in the minds of those who are familiar with the life of Henry Martyn, many tender and impressive recollections; to which we cannot now more largely refer. Both in his letters and journal, the standard of piety is elevated; and his whole course attested that the earnestness of his statements did not exceed the ardour of his pursuits, while in both were discovered the energy of religious principle, and the fervour of Christianity.

Discourses by the late Rev. John. B. Patterson, M. A. Minister of Falkirk, with a Memoir of the Author, &c. Two vols. 12mo. Oliver and Boyd, Edinburgh. Simpkin and Marshall, London.

MR. PATTERSON was born at Alnwick, in Northumberland, in

1804: removed to Edinburgh in 1810; was educated, first at the high school, and then at the University. In 1828 he became private tutor to the young Lord Cranstoun, of Hensal in Kircudbrightshire, with whom he spent some time in Oxford; and finally the minister of Falkirk, where he finished his labours, in 1835.

His studies were prosecuted with great credit to himself; and he appears to have attained considerable proficiency in many departments of polite learning. He entered on his charge with a sincere desire to be useful, and laboured till the close of his life with the success which ordinarily attends those who are faithful. He was greatly esteemed by his charge, and tenderly beloved by his friends, who have issued these volumes to perpetuate his memory, and to extend the influence of his example. Besides his memoir, and twenty sermons, they contain references to his printed papers, and several essays, one of which is on pulpit eloquence, from which the following extracts are taken.

The essay commences with a characteristic description of several authors who have attained great eminence: and those of Foster and Hall will enable our readers to judge of the accuracy and depth of his observations.

REV. R. HALL.—“There is something in the character of this great preacher's mind and manner very exquisite and admirable, though it be somewhat difficult specifically to describe; consisting, as it does, not so much in the strength of any individual power, as in the combination and harmony of all the most refined and elevated faculties of mental constitution. In his genius, all the finest qualities of the orator and philosopher are blended together in such perfect proportion, that each, instead of counteracting or obscuring, supports and relieves another. An intellect at once comprehensive, acute, and forcible,—an intuitive perception of the characteristics of the human heart,—and a quick sympathy with all its feelings, the softest and the tenderest,—are some of the qualities that enter into the composition of his admirable mind. Yet, were I

required to select one distinctive quality by which to describe his genius, I should be disposed to find it in the uniform truth and justness of his mental vision. Every object of his intellectual contemplation is seen in his mind, without distortion of shape, or perversion of colouring, or disproportion of magnitude—nothing exaggerated, nothing extenuated out of its just dimensions and its due perspective. With this accuracy and truth of perception, neither his imagination nor his feelings, were ever permitted to interfere. The former with Mr. Hall is strictly an illustrative power. It does not, as in too many cases, either obscure the subject of thought by the excess of brightness, or distort its image by the glowing and variety of its hues. It does not dazzle, but illuminates. And, on the same principle, profound and copious as are the sources of emotion in his mind, the flow of his feeling is ever suitable to the subject, and proportioned to the exigency. There is nothing in his works of that fictitious emotion to which many can work themselves by artificial excitement, and which is therefore liable to be miserably perverted to insinuate falsehood or to distort the truth. All is spontaneous and unconstrained, and therefore all is morally appropriate and useful. By his most overwhelming bursts of feeling, we find no more violence done to our minds than by his most tranquil demonstrations of truth. We ascend the highest heavens of emotion, not wrapt in a whirlwind, but serenely borne upwards on poised, though aspiring wings. To consummate the harmony of effect produced by Mr. Hall's oratory, he has embodied the expressions of a genius so constituted as we have described, in a mode of composition exhibiting to a remarkable degree the union of brilliance with purity, which constitutes the most delightful, and, at the same time, most difficult, of all modifications of the style which is called classical. The characteristics of his style, as we have hinted, are splendour without gorgeousness, and perfect clearness without sameness or insipidity; so that the light of Hall's genius, reflected from his style, may be not inaptly compared to an illuminated lustre of finest crystal, in which a thousand magical beauties form themselves out of the simple elements of light and brilliancy.”—vol. i. p. 414.

FOSTER—“is of all preachers pre-eminently the anatomist of the heart; he traces all its fibres, and demonstrates

all its pulsations; he develops its impulses, and analyzes its motives; he discriminates its feelings with a precision and truth that carries its own evidence in its simple statement. His interrogations are conviction; his assertions argument; his exclamations, proof. While we are sensible of the preacher's hand searching our inmost reasons, we feel as if such intimate knowledge of the heart's secrets were almost a more than human approach to the scrutiny of Omniscience, and as if it amply justified the striking accommodation that has been made to this extraordinary writer of the strong and sublime language of inspiration; 'his words are quick and powerful, sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, of the joints and marrow, discriminating the thoughts and intents of the heart.' It is a sublime thing to observe with how firm and fearless a step he treads the mazy labyrinth of the human soul, and with how strong an arm he drags to light the strange and monstrous shapes that inhabit its recesses. And not less wonderful than the penetration by which he makes his discoveries, is the style with which he represents them. His extraordinary mastery over the resources of language remarkably qualifies him both for the correct delineation and for the appropriate colouring of the most difficult subjects of moral portraiture. Rightly to understand him requires a considerable acquaintance, even on the part of the reader, with the interior constitution of language; for he often draws the materials from which he paints from the deepest mines, and most recondite treasures of speech. No one at all qualified to judge of his masterdom in this respect, can fail to be amazed at the precision with which he thus is enabled to make the elements of a vague and unmetaphysical language express, in palpable representation, the most delicate differences and subtle relations of spiritual objects. These representations, however, are very far from partaking of that dry, hard, colourless character, which generally distinguishes what we call a precise style. Foster's precision, on the contrary, arises from his very wealth of speech. His original and often most felicitous combination of phraseology; his power of communicating specific qualities to general terms by means of apt calculation; his bold, and sometimes fantastical imagery, not more fantastical than the caprices of the human heart which he employs it to embody; his richness of allusion; his

thorough command of all the artifices of figured speech; enable him to combine, in an extraordinary degree, metaphysical accuracy with poetical illustration, and to shed over the strong hues and outline of the features, a *chiar oscuro* tint of harmony and softness. He contrives to envelope his hardest and truest representations in a sort of poetic dimness that gives them both an interesting tone and a peculiar mannerism. It is out of darkness that we contemplate his light. We are viewing a sort of moral phantasmagoria, where, from the midst of deep shadow, we behold strongly and vividly represented, a series of pictures drawn exquisitely from the human heart, and depicting to us, in quick and strange succession, all its ludicrous caprices, its sportful fantasies, its unnatural shapes of thought, its terrible phantoms of imagination, the mysteries of its manifold deceitfulness.' Vol. i. p. 399.

To these descriptions of Hall and Foster, are added others, of Howe, Barrow, Jeremy Taylor, Gordon, and Chalmers, with others; somewhat after the manner of Longinus, that he may deduce from them rules to guide the Christian orator in his duties. He considers that oratory may be as various as the minds that are employed in persuading others to observe and do what God is pleased to enjoin. The whole description implies, that the end is *effect*; and such effect as will be regarded with pleasure in the day of God. Of all the rules defined, the most important relate to the knowledge of himself, and of his resources.

The orator who attempts to teach what he does not know, or to obtain what he cannot reach, will be found to violate his principles; while no devoted man will labour without success, who first learns the natural tendencies of his own mind, and then consecrates his whole strength in rendering those tendencies effectual in securing the advantage of others.

The sermons agree in their character with those of Dr. Chalmers, more than any other author's with which we are acquainted; they are evangelical and instructive; in some instances a love of classical imagery leads to a violation of chasteness,

and a contrast with scriptural illustration. It must, however, be recollected that they are all productions of a mind which was not permitted to reach its maturity, and with every defect, they are highly deserving of very general and particular attention.

A Memoir of the Life and Writings of John Albert Bengel, Prelate in Wurtemberg, compiled principally from original Manuscripts never before published. By the REV. JOHN CHRISTIAN FREDERIC BURK, A. M. D. Ph. Rector of Great Bottwar, in Wurtemberg. Translated from the German, by ROBERT FRANCIS WALKER, M. A. Curate of Purleigh, Essex, and formerly Chaplain of New College, Oxford. pp. 533. Ball.

WE are much gratified by observing, that some of the most valuable stores of German literature are in a course of translation into the English language. Of this fact, while the work before us is an additional confirmation, it is also a most pleasing and satisfactory specimen of judicious selection. Here we have another delightful evidence, that real religion is limited to no party and confined to no country. As it is every where the same in its principles, so in every person it is the same in the nature of its influence. It is uniformly divine in its origin, and it is uniformly christian in its operation. The subject of this memoir, John Albert Bengel, was born at Winnenden, a small town of Wurtemberg, about five leagues from Stuttgart, on the 24th of June, 1687. Under the guidance of Providence, he arrived at considerable eminence in learning, piety, and usefulness. As a minister of the gospel, he appears to have been more than ordinarily gifted, and to have laboured with great diligence, acceptance, and success; and, as an instructor of youth and divinity tutor, he seems to have possessed rare qualifications, and to have exerted the most beneficial influence. In the latter capacity, a part of his plan of theological study is as follows:

In section 4, he says, "As a doctrinal

manual forms the basis of the first course of lectures which the student has to attend, he should make himself quite familiar with it, in all its chapters and subdivisions." In section 6, "By no means should he attempt at forcing his own unassisted reason to grasp one subject of the system after another. Let him make each given subject familiar to him *historically*; and then, whatever he finds come home to his heart without any straining of his understanding, let him adopt as a fixed principle, with careful fidelity and thankful obedience." Section 7. "Afterwards let him sedulously peruse other compendia and confessions of faith; keeping his eye particularly on the connection and consecutiveness of each article, especially with a view to supply any defects in his former manual." Section 9. "A well-arranged and apposite selection of scripture proofs, is far more valuable than all demonstrations by the light of nature. He who is to be a witness of Christ, has to do, not so much with *knowing* as with *believing*." Section 11. "Let him give more attendance to hearing than to books; especially when he can hear what he cannot learn by reading. Let him get his mind well ordered, by devoutly digesting and meditating upon all he learns, and he will be able to think clearly upon whatever is to be added to it. He may be helped in this, by making what he has learnt the subject of conversation with friends, whether they are more or less experienced, it does not signify. He will thus improve in arrangement, expression, and communication; and therefore, students who have ability and leisure for tuition will do well to engage in it." Section 12. "Searching the scriptures is as much the principal thing for any theological course, as it is for the course of one's whole life. Here, however, their substantial matter, in its essential bearings, should be our chief concern, apart from all philosophical disquisition with respect to the manner or degrees of inspiration. Particularly we should accustom ourselves to regard and use them, not as an accidental assemblage of various sacred writings, but as a relatively connected whole, of which Christ is the essence, the special subject and object. Any doubtful or difficult passages should never confound or discourage us; but all those evident truths and instructions which pervade them, and which are as easy of attainment as they are essential in importance, should be perpetually commending themselves to the devout

student's conscience." Section 15. "For polemical divinity, he should become well acquainted with the notions which the Jews, Mahomedans, Free-thinkers, &c., teach, concerning the way to heaven, in contradiction to the pure gospel. The subtlest excursions of controversy seem to turn upon the Arminian question; and here particularly Zeltnerus may be of use." Section 19. "It is not wise for the student to purchase many books, were it only for the real loss of time he is likely to incur by them. I prefer recommending him to write down such of his own thoughts as he finds of most importance, and to secure by memoranda the most valuable parts of his reading. In books of his own, a pencil mark in the margin will serve; and from those he borrows, he can copiously extract the substance, often in the very words of the author, with references to the page and edition." Section 21. "Finally, the less he feels the stimulus of youthful vanity, the more he will aim at what is likely to be of solid use; and he will ever afterwards be experiencing the benefit of having done so. I would finally advise every student to complete these summary instructions, from time to time, out of his own increasing knowledge and experience; and never to overlook the necessity of continually seeking the Divine blessing. It is God who giveth the increase."

Soon after this truly excellent man had entered his sixty-sixth year, he was removed to his heavenly reward. It would have afforded us great pleasure to have presented our readers with a much larger account of this valuable volume, which we certainly think is highly deserving of being extensively known and perused, though we by no means pledge ourselves to every statement it contains.

Form for the Solemnization of Matrimony, according to the New Marriage Act.
By the Rev. W. H. Murch, D.D., of Stepney College, and the Rev. J. E. Good, of Gosport. Ward and Co., London.

This form of marriage-service was drawn up at the request of the publishers. It begins with the old words, "Dearly beloved," and contains an attempt to meet existing prejudices, for which those who

entertain them may be thankful. For our own parts, we must confess surprise, that dissenters who, have so long objected to the imposition of a religious ceremony in the formation of a civil compact, should voluntarily adopt the very thing they deprecated, when, at their own request, that imposition had been, by the most courteous exertions of a liberal government, repealed. The arrangements provided in the act for forming the compact, and recording it at the office of the Registrar, are exceedingly judicious, and will, we trust, eventually be adopted by all parties. Meantime, if a form be required for places of worship, we affectionately submit to our brethren whether passages so exceptionable as the following should not be avoided. After the exhibition of the ring, &c.,

"The minister shall then say,

"Forasmuch as A. B. and C. D. have consented together in holy wedlock, and have witnessed the same before this company, agreeably to the word of God, and according to the act of parliament in that case made and provided, I pronounce that they be man and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

This passage is borrowed and altered from the book of Common Prayer; but the *alteration* is not an *improvement*. As it stands here, it must almost inevitably mislead. For it is not true that the parties become man and wife by any such declaration; they become so by their own agreement. The grammatical construction of the words would lead any one to suppose also, that there is something in "the word of God," and "the act of parliament," (curious association for a dissenting place of worship!) which requires that the parties should witness "the same to this congregation,"—when the word of God, and the act of parliament, make no such demand; they demand nothing more than the distinct formation of the compact, its record, and its honest fulfilment. Both authorities allow the compact

to be witnessed (if that be all), where the parties please, in the meeting-house, or in the market-place; but neither of them impose it. The latter clause is still more objectionable; for if it be said that the requirements of "the word of God and the act of parliament" relate, not to the witnessing, but to the consenting; then the minister may "pronounce that they be man and wife together:" but by what authority will he do it "in the

name of the Father, and of the Son, and of the Holy Ghost?" Such an application of that solemn appeal to the Blessed and Holy Trinity involves a desecration which can be justified by no passage that we can recollect to have ever seen in "the word of God:" and wherever it comes into common use, it leads the ignorant more than a Sabbath-day's journey back again towards Rome: it might as well have been introduced into the form of executing our trust-deeds.

BRIEF NOTICES OF RECENT PUBLICATIONS.

1. *Hebrew Lyrics: select Poems on Old Testament Subjects.* Religious Tract Society.

2. *Spiritual Things compared with Spiritual; or Two Texts for Every Day in the Year, illustrating each other: with sacred Poetry,* Religious Tract Society.

3.—1. *The Christian Almanack, for the year 1838.* 2. *The Pocket Almanack for 1838.* 3. *The Tract Society Penny Almanack for 1838.* 4. *Sheet Almanack, for the year 1838.* Religious Tract Society.

4. *A Glimpse of the Kingdom of Grace: eight sermons by Dr. W. Krummacher, author of "Elijah the Tishbite." Translated from the German by the Rev. R. F. Walker, A. M. Curate of Burleigh, Essex, and late Chaplain of New College, Oxford.* pp. 234. Religious Tract Society.—In the two first of these articles, the united agency of piety and poetry is employed to invite and instruct the reader. The four that follow combine much that is valuable in information, with numerous appropriate texts of scripture. And the last comes strongly recommended by the celebrity of a former publication.

Eastern Manners, illustrative of the New Testament History, as contained in the Gospels: by the Rev. Robert Jamieson, minister of Westruther. pp. 360. Ha-

milton and Co.—A valuable addition to a department of instruction justly entitled to encouragement.

The Sunday-School Teacher; designed to aid in elevating and perfecting the Sunday-school system: by John Todd, Pastor of the First Congregational Church, Philadelphia, author of "Lectures to Children," the "Student's Manual," &c. With a preface, by Henry Althaus, of the Sunday-School Union. pp. 407. Ball.—We should have been glad to have presented our readers with a much more enlarged account of this publication than our present limits will permit, both on account of the importance of its subject, and the able manner in which it is treated. We must content ourselves by stating that it is clear, comprehensive, and powerful.

The Family at Heatherdale: or the Influence of Christian Principles; by Mrs. Colonel Muckay, Inverness. pp. 345. Hamilton and Co.—The conversations in this volume are obviously designed to communicate correct principles, and are adapted to establish the mind in the conviction of the supreme excellence of evangelical truth. We earnestly wish that they may accomplish these objects extensively.

OBITUARY.

MRS. COX.

Mrs. Cox, widow of the late Rev. John Cox, forty-two years pastor of the Baptist church at Horsington, in the county of Somerset, died August 21st, in the eighty-second year of her age.

After having been connected with this church more than half a century, she fell asleep in Jesus, highly esteemed by the surviving members, and much respected by the neighbourhood. Of her

early experience we have little knowledge; but here she was distinguished by her love to the Saviour, her attachment to the doctrines of the gospel, and her steady attendance on all the means of grace. In her solitary habitation, the Bible was her constant companion; and its important truths, the support and solace of her soul. The Lord's-day was welcomed by her as the best of the seven: and even when grown feeble by the infirmities of age, she regularly filled her place in the house of God. She could adopt the language of the Psalmist, "I was glad when they said unto me, Let us go up to the house of the Lord."

The last time we saw her in the sanctuary, we had no idea that we should see her there no more; but we have learnt since, that while on her way to unite with us in the service of Jehovah in his earthly courts, she expressed a longing desire to join the assembly of heaven. She had that morning been favoured with a season of special and delightful communion with God; and intimated to a friend, that she thought she should not remain long in this world; and that she desired to fly away, and be with Christ. Indeed, for a considerable period, the preaching of the gospel seemed increasingly precious to her: and when her pastor descended from the pulpit, she would cordially shake his hand, saying, "Precious gospel!" or, "Precious Saviour!" Sabbath-morning-subjects for a considerable time had been taken from the Epistle to the Ephesians; I think the last she heard was from the 2nd chap. and 18th ver.: "For through him, we both have access by one Spirit unto the Father." She was heard to say she had much enjoyment from the sermons preached from that epistle.

It appears, our departed friend was called by grace in her youthful days; as, in order to encourage some of our younger

friends, she informed them that she was brought to the knowledge of the Lord, in London, when she was eighteen years of age; and could say from experience, "Wisdom's ways are ways of pleasantness, and all her paths are peace." Having been thus taught to trust in him, she could add, "God is my refuge and strength, a very present help in trouble." During her last illness, which was about seven weeks, her confidence was unshaken. She often spoke of herself as a poor sinner saved by grace; and was impatient to depart, to be with her beloved Saviour. Often have I thought of the peculiar manner in which she took leave of her youngest son, who, with filial affection, had lingered near the dying bed of his beloved parent. Like Israel of old, her strength seemed to revive for the moment; and she said to him, with striking emphasis, "God Almighty bless you, and keep you, and bring you to his eternal kingdom and glory." To her pastor, in his daily visits, when about to pray with her, she would say, "Pray for me, that the Lord may have mercy on me, and take me to his heavenly kingdom." At one of those visits, she exclaimed, "Why are his chariot-wheels so long in coming?" He asked her on one occasion, if she had any thing to say to her old friends as her last farewell? She replied, "Say—what can I say? 'The Lord is good, a strong hold in the day of trouble.'" Thus died this aged servant of Jesus Christ.—"Let me die the death of the righteous."

Her mortal remains were deposited in the burying-ground belonging to the chapel, near her departed husband, on the following Lord's-day; and the mournful event was improved by the pastor in a sermon from the 1st chap. of Nahum and 7th ver., in the evening of the same day, to a crowded assembly.

DAVID BRIDGMAN.

RELIGIOUS INTELLIGENCE.

ANTI-SLAVERY MEETINGS.

Our readers, we presume, are generally aware that anti-slavery delegates from all parts of the united kingdom have been in town, holding meetings, and passing resolutions, relative to the detested system of Negro Slavery, which, under the specious but deceptive title of "Apprenticeship," still exists in our colonies in its most cruel and revolting forms. It is too late in the month, even if our columns were sufficiently ample, to allow us to give any thing like a complete and comprehensive view of these proceedings. A memorial has been presented to the government, and an interview obtained with some of its leading members. The following memorial, presented to Lord Melbourne, and the interview with his Lordship, will

show the prevailing sentiment; and the benevolent object of the delegation:—the results are yet in futurity. ED.

MEMORIAL, &c.

Nov. 17, 1837.

MY LORD,

We avail ourselves of the favour we have asked of your Lordship, and which, in the midst of great pressing and public duties, has been so promptly and so courteously conceded to us, to appear before you as Delegates from all parts of the United Kingdom, to represent the feelings and wishes of a vast body of Her Majesty's faithful and loyal subjects, on a question of vital importance and interest, which calls for immediate and most serious attention.

We beg to assure your Lordship that, in common with the nation at large, we regard *Slavery* in every form as a monstrous evil, directly opposed to the spirit of the British Constitution, and to all the principles of our holy Religion; and that we have adopted, and resolve to redeem the pledge which was contained in a memorial presented to the Right Honourable Earl Grey and his colleagues, by a body of Delegates, who assembled in this metropolis, in the year 1833, and expressed in the following unequivocal terms: "We feel bound, publicly and emphatically to declare, that while slavery obtains, in any form, however modified, and however sanctioned, we will never relax from our efforts, nor swerve from our purpose, to exert that influence which we may collectively and individually possess, to effect, by all legitimate means, its immediate and entire abolition."

We, your Lordship's Memorialists, are fully and painfully convinced, by evidence of a character authentic and indubitable, of which a large portion is derived from official documents, that *Slavery*, in all its essential features, and in some respects under aggravated circumstances, still exists in the British Colonies;—that the principles of the Imperial Act, passed avowedly for its extinction, and to effect the emancipation of the Negroes, for which the sum of twenty millions was paid, have been systematically nullified, and its benevolent intentions grievously and shamefully defeated, by the Legislatures and Special Magistracy of the Colonies, on whom its execution has devolved.

We respectfully represent to your Lordship, that the result of this experiment accords with the obvious dictates of sound policy, and the immutable prin-

ciples of eternal rectitude, and confirms the impressive lessons of all past history, that *Slavery* is an evil which no Legislative Enactments can effectually ameliorate, and nothing short of its utter extinction can remedy;—and that the Apprenticeship System, like all other modifications of crime, has demonstrated the absolute hopelessness of reconciling right and wrong, of combining light and darkness, while it warns us against any further perpetration of evil under the presumption that good may ensue.

But we refer, with a confidence which is not weakened by the slightest misgivings, to the satisfactory results with which the measure of complete emancipation has been attended in the islands of Antigua and Bermuda, and we anticipate the same peaceful and prosperous results, should a similar course be adopted through the entire range of our Colonial Possessions. If we have any fears, it is not from the bestowment of "just and rational, of full and impartial liberty," but its denial to any class and portion of the Negro Race; and the greatest dangers, in our apprehension, which menace the Colonies, are those which would spring from the enfranchisement of one section of the Apprenticed Negroes, while another and still larger portion, men of like passions, joined to them by natural ties, and suffering with them under equal wrongs, are left to all the bitterness of prolonged and thus aggravated bondage; thousands of them, in the different Colonies, being originally of the number of those who, as non-predials, were destined to attain their freedom in 1838, but who are now transferred, by the fraud and cupidity of interested Masters, to the less favoured class of Apprentices.

We beg to assure your Lordship, that throughout the United Kingdom, so far as the actual state of the Colonies has been made known, there is one indignant feeling of displeasure and disgust at the shameless manner in which the Negro population are treated by Colonial Legislation, and by Special Magistrates and Planters. After having paid so many millions, the people feel that the Negroes in our Colonies have become, not their property indeed, but their charge, the very Wards and Children of the Nation, and that it is now more than ever the duty of the Country to protect them from outrage and injustice, and to take care that they shall be admitted at once

and fully to all the high and cherished privileges of the British Constitution.

In every instance where the public has been informed that the Act which was intended to bring relief and benefit to the Slaves, and professing to invest them with the rights of Freemen, has been abused, to increase their burdens and aggravate their sufferings; it has occasioned the most grievous mortification and disappointment, and has roused a more earnest and unappeasable demand for immediate, entire, and unconditional freedom to this injured race of men;—and this feeling, we beg to assure your Lordship, is rapidly and universally spreading throughout the reflecting, religious, and influential classes of the British Community.

All these, and other considerations, founded on the policy, as well as the justice and humanity of the measure, influence us to express to your Lordship our strong, unanimous, and fervent desire, that your Lordship, and the Members of Her Majesty's Government, will take the earliest possible period for introducing a measure to bring the system of Negro Apprenticeship in the Colonies to an end; and, if it cannot be effected before that time, we respectfully suggest that the 1st day of August, 1838, being the day already appointed for the emancipation of the Non-predials, would be a most appropriate time for that great object.

We further beg to state to your Lordship, that the proof and evidence for the justification of such a measure,—if it ought not rather to rest on the eternal principles of justice and truth, and the solid basis of our own free constitution,—are, in our opinion, already made so abundant and complete by official and Parliamentary documents, as to render any Committee of Inquiry in either House of Parliament unnecessary—that we should deprecate such a course of proceeding, as calculated only to serve the purpose of mischievous delay, to defeat the ends of justice, and to prolong the misery of the Negro; and we do therefore most earnestly and respectfully entreat your Lordship to resist such a proposal.

Be assured, my Lord, that the reign of our youthful and beloved Sovereign, already so auspiciously commenced, and giving such bright promise of coming felicity and prosperity to a loyal Nation, would receive an ornament of grace, and gain imperishable glory, by such an act of humanity and justice to that unhappy

portion of Her Majesty's subjects, who have so long groaned and suffered, with unexampled patience, in our Colonies.

On their behalf, the sympathies of the Females of the United Kingdom are already awakened; more than six hundred thousand of whom have attached their names to addresses about to be presented to Her Majesty; and they will link with them the generous and amiable sympathies of the British Queen, whose own sex are doomed to a still larger share of suffering than ours from that system, the utter and immediate extinction of which we thus strenuously seek.

My Lord, we are &c.

Mr. BOWLEY.—In reference to the memorial now presented, permit me, Lord Melbourne, on behalf of the delegates, to say, that they are fully prepared to substantiate, from official documents they have with them, that part of their memorial which deprecates the appointment of any Parliamentary committee, on the ground that their case is already abundantly proved by the evidence of such documents. I presume that this would not be a convenient opportunity to go into the details of such proof, but perhaps I may be allowed to mention one or two points: for instance, the "flogging of females" was altogether prohibited by the provisions of the Imperial Act. Now we find from the speech of Lord Sligo to the House of Assembly, not only that females were flogged, but that he, in his character of Governor, brought the subject before the House of Assembly as a palpable and disgusting infringement of the law, and that the House of Assembly not only refused to legislate for its remedy, but did not even express its disapprobation of the practice. Under these circumstances, therefore, I would submit that the breach of the contract laid down by the Imperial Act does not rest upon any individual acts of illegality, but upon the deliberate conduct of a Legislative Assembly, for which, of course, the West India body must be held responsible. Again, as to the matter of food—it is well known that, in the days of slavery, the gaol allowance was 21 pints of meal or other farinaceous food per week, with a certain quantity of salt fish. Now, with the exception of two of the colonies, the allowance is now reduced by legislative enactment to less than one half, and in some instances to less than one-third of that allowance. If, therefore, the

contract laid down by the Imperial Act was intended to improve the condition of the negro, it is quite clear that any legislative enactments that deteriorate his condition must be an undeniable breach of that contract, to prove which can require no committee of inquiry, and which, therefore, we are anxious to prevent; and we have sought this interview thus early, in the hope that the Government would not commit itself to any course which might be at variance with the views of the delegation, which we believe represents the feelings and wishes of a very large portion of the British public. It is by no means our desire to embarrass the Government on this important question; on the contrary, we wish to see the Administration heading public feeling, as we are assured that the British public are fully alive to this great question, and will make even a greater demonstration of it than in 1833. We are anxious that it should be in support of the Government in carrying out the wishes of the people, in obtaining the immediate abolition of the apprenticeship system.

Captain HARWARD.—There are some gentlemen who represent Anti-Slavery Societies of Ireland, and others of Scotland. If your lordship wishes to hear their sentiments, they are ready to deliver them. I have the honour of introducing the Rev. P. Brewster, the Rev. J. Carlile, and the Rev. J. Birt.

Lord MELBOURNE.—It is quite impossible to go into details on this occasion.

The Rev. P. BREWSTER.—My lord, I can speak with some confidence of the state of public feeling in Scotland against the apprenticeship system; and, judging from the strong expression of that feeling at public meetings, I may venture to say that the great majority of the constituencies in Scotland will instruct their representatives on the subject.

Rev. JAMES CARLILE, of Belfast.—I have the honour, my lord, on this interesting occasion, to represent not only a numerous influential body, but, by the appointment of the Irish delegates, the numerous and influential body which they represent. Determined to be brief, I would merely say, speaking in the name of all whom I have the honour to represent, that we are not only satisfied, from a full and lawful examination of evidence, that the apprenticeship system in our West India Colonies has totally and completely failed in securing the rights and liberties of the negro race, but have solemnly resolved to employ all the means which the constitution of our

country warrants, and the law of love commands us to use, for the purpose of effecting the total, unconditional, and unpurchased abolition of the negro apprenticeship system throughout all parts of the British Colonies.

The Rev. J. BIRT, of Manchester.—We are anxious that your lordship should understand that we appear before you, as the head of her Majesty's government, in the character of complainants—a character which has never been discountenanced by British Ministers, and will be disregarded least of all by the present liberal and enlightened Government. We complain of wrongs which we suffer in the persons of the negroes in the British Colonies, whom we consider to be identified with ourselves; and we are persuaded that the Ministry over which you preside, as they have the power, so will not want the disposition, to redress every wrong the existence of which is made clear to them. These wrongs arise out of the utterly defective administration of the Act for the Abolition of Slavery in the British Colonies, as it respects the negroes, for whose benefit it was professedly passed; and for which the British public have paid the enormous sum of £20,000,000.

Mr. BOWLEY.—I would merely suggest, Lord Melbourne, one practical view of the question; for I apprehend that is the way in which government will view it. We are paying by bounty about one million per annum to the West Indian body. If I am not mistaken, a promise has been made to withdraw it. But I would suggest whether the payment cannot be turned to this account. I do not see any ground on which the British public should be called to pay so immense a sum, after a payment of twenty millions has been frustrated.

Lord MELBOURNE.—You are aware that it is the duty of the head of government to attend to any question. But this is a question more particularly belonging to the colonial department, and it is to that department that any details should be addressed.

Mr. BOWLEY.—There is a unanimous feeling in the country, and we are only anxious that the government should put itself at the head of it.

Lord MELBOURNE.—I am glad to see you. I am always glad to see any portion of her Majesty's subjects who feel that they have grievances to be redressed. Standing as I do, you will see that I have not the power of making any promises without consulting

others. It is not to be expected that I should give you a distinct, precise, and specific answer upon the matters pressed in the memorial, and the course which it is the intention of her Majesty's government to pursue. It is a matter of great importance—important in the view you take of it—important as it relates to the comfort of the negro, to the honour of the country, and to the arrangements already made. On the other hand, it is a serious matter to meddle with an act of Parliament on so great a subject, and so deliberately considered at the time it was passed, relating also to the prosperity and to the future condition of so large a number of our fellow-creatures. There are very serious considerations on both sides of the question. I would not say more than that the government will take into consideration the whole of the memorial—the whole of the question, and, taking it into consideration, you may be perfectly assured that due weight will be given to the respectability of this deputation, consisting of so large a number of individuals, and to the amount of public feeling in the country which they will be understood to represent.

To carry the objects into effect, for which this deputation was convened, we understand that, in addition to LECTURERS, which are to be employed in exciting public attention to this subject in every part of the country, there is to be established a NEWSPAPER, in which the actual condition of the suffering apprentice will be detailed, and his claims to our sympathy enforced—and additionally enforced by the disappointment he feels at the utter fruitlessness of all our past efforts in his behalf. Let every one of our readers who has a heart to feel another's woe, arouse himself in this case: and should any quiescent mind think that all this stir is unnecessary and undesirable—that the case is so clear, and the duty so obvious, that Her Majesty's ministers cannot resist the prayer of the above memorial, let him know that such is the influence of the West Indian party in our national councils, so consolidated and firm their compact, that no ministry, of whatever grade of political sentiments, can stand before it, unless sustained and backed by the public opinion, and the irresistible, because united, determination of a nation's will.

THE LATE MR. SAMUEL HOPE, LIVERPOOL.

It having been stated that Mr. Samuel Hope, late treasurer to the Serampore Missionary Society, had departed this life on Sunday, Oct. 15, 1837, in the faith and hope of the gospel, at a special meeting of the committee, held on the 23rd, it was unanimously resolved,

“That this committee, having heard with feelings of deep and solemn regret, of the decease of its late treasurer, Samuel Hope, Esq., is desirous of recording its sense of the decided piety and high moral worth of one who for so many years maintained a character of the strictest integrity in the world, secured the love and respect of the wise and good of all denominations in the church, by his steady consistency, his unassuming deportment, and by the prompt and generous aid which he rendered to whatever promised to advance the temporal and eternal welfare of his fellow-creatures; and who, while he took a lively interest in the spread of the gospel in every direction, at home and abroad, so effectually served the Serampore Mission by his zealous efforts on its behalf as a friend, and by his official duties and liberal assistance as treasurer, since the year 1827. That while this committee feels painfully the stroke which has removed from the town a native and resident so eminently useful; from the church of Christ so valuable a member; and from this society so efficient a friend, it desires to bow with submission to the will of Divine Providence, in the assured hope that he enjoys the blessedness of those “who die in the Lord,” who “rest from their labours,” and whose “works do follow them.”

ORDINATIONS, &c.

GREAT SHELFORD, CAMBRIDGESHIRE.

On Tuesday, June 27th, the Rev. W. Cantlow, late of Ledbury, Gloucestershire, was publicly recognized as pastor of the Baptist church assembling, for divine worship, at Great Shelford, Cambridgeshire. At half-past two, P.M., after reading the Scriptures and prayer, by Rev. R. Roof, of Swausea, the Rev. T. Madgin (Indep.), of Duxford, delivered an address, on the Nature and Design of a Christian Church, from Eph. i. 22. W. Clear, Esq., a deacon of the church, stated the leadings of Divine Providence connected with the occasion, and the Rev. J. Flood, of Melbourne, implored the divine blessing on the union between the pastor and the people. A discourse was addressed to

the minister by the Rev. T. C. Edmonds, of Cambridge, from Acts xx. 28. In the evening, the Rev. W. Hancock, of Harston, read the Scriptures and prayed; the Rev. J. Wilkinson, of Saffron Walden, preached to the people, from 1 Thess. ii. 19, 20; and the Rev. — Kirkness (Indep.), of Sawston, concluded the services of the day with prayer.

SHREWSBURY.

On Tuesday, December 27, 1836, Rev. W. Hawkins (formerly a member of the church at Brentford), was ordained pastor of the Baptist church, Castle Foregate, Shrewsbury. Mr. Francis, of Pontesbury, Mr. Jones, of Brosely, Mr. Cooke, of Oswestry, and Mr. Jones, of Mitchell Street, London, conducted the services; aided by Messrs. Evans, of Snailbeach—Roycroft, of Newcastle-under-line—and D. Crumpton, of Sweeney Mountain, who engaged in the devotional services.

DISS, NORFOLK.

Thursday, September 27, the Rev. J. P. Lewis, late of Horton College, Bradford, was ordained to the pastoral office over the Baptist church at Diss, Norfolk. The Rev. W. Anderson, of Bures, delivered the introductory discourse; the Rev. S. B. Gooch, of Eye, proposed the usual questions; Rev. J. Sprigg, M. A., of Ipswich, gave the charge; and the Rev. W. Brock, of Norwich, preached to the people. The devotional services were conducted by the Rev. T. Middleditch, of Ipswich, Rev. J. Puntis, of Norwich, Rev. W. Garthwaite (Indep.), of Watisfield, &c. The prospect of our young brother is encouraging.

CHEPPING CAMPDEN, GLOUCESTERSHIRE.

On Wednesday, September the 20th, the Baptist chapel at Chepping Campden, Gloucestershire, having undergone considerable alterations and repairs, was re-opened for divine worship, and on the same day, Mr. E. Stephens, formerly student of the Baptist Academy, Bristol, was publicly recognized as the pastor of the church.

In the morning the Rev. C. H. Harcourt (fellow-student of Mr. Stephens), introduced the service by reading a portion of Scripture and prayer; the Rev. J. Cubitt, of Stratford-on-Avon, preached the introductory discourse, from Col. i. 1st clause of the 18th verse; the Rev. S. A. Taylor, of Shepston-on-Stour, received the confession of faith, and offered up the ordination prayer.

In the afternoon, after reading the Scriptures and prayer by the Rev. — Mills, of Winchcombe, the charge was given from 2 Cor. ii. 15, 16, by the Rev. T. Coles, A. M., of Bourton-on-the-water; and in the evening, the Rev. J. Blakeman, of Evesham, having introduced the service by reading and prayer, the Rev. Thomas F. Newman, of Shortwood, preached, from Col. i. 14—18, inclusive. The following ministers also took part in the devotional services of the day:—Messrs. Wheeler, J. Stephens, and Rickett. The above chapel, which was built nearly a century and a half ago, being in many parts of it in a state of decay, it was considered necessary speedily to adopt measures for its restoration: accordingly the friends, having amongst themselves contributed largely towards defraying the expenses to be incurred by the alterations, undertook (and being assisted by the neighbouring churches and the public were able) to carry into effect a plan, which secured an entire alteration of the interior arrangement of the chapel. On the day of the re-opening, the attendance was good on each occasion, and a considerable part of what remained of the expenses was struck off by the collections made at each service.

SALTASH, CORNWALL.

On Wednesday, November 1, 1837, Mr. John May was ordained pastor of the Baptist church at Saltash, in the county of Cornwall. The brethren who assisted on the occasion, were Mr. May, Curry, Somersetshire, and Mr. B. Nicholson, of Plymouth, by prayer; Mr. Willcocks, of Devonport, by stating the nature of a Christian church, proposing the usual questions, and receiving the confession of faith; Mr. Horton, of the same place, who gave the charge from Jeremiah l. last clause of the 44th verse; and Mr. S. Nicholson, of Plymouth, who addressed the church from Philippians ii. first part of the 2nd verse.

The Baptist interest at Saltash originated in the labours of the late venerable Isaiah Birt, but has for several years been in a very low condition. The labours of Mr. May have been blessed to the conversion of several persons, and we trust that here the Lord will yet further revive his work.

WANTAGE, BERKSHIRE.

The cause of Christ in this town had been in a very low state, when about seven years since the attention of the Rev. T. Keyworth (of the late countess of Hun-

tingdon's connexion) was directed hither. He came and laboured assiduously and disinterestedly for five years, his congregation consisting principally of separatists from the old Baptist church in this town. It was Mr. Keyworth's desire to establish an independent interest (the old presbyterian congregation having long become extinct), but as those who became decidedly pious were generally convinced of the duty of believers' baptism, and the principal attendants on Mr. K's ministry having been once connected with the Baptist church, it was not found practicable to establish an independent interest. About two years since Mr. Keyworth removed to Nottingham, and the Rev. A. Hay, came, and remained for nearly twelve months, when he accepted an invitation to become the pastor of the Baptist church at Farringdon. The friends here were at that time much dispirited as to their future existence as a church, when, after a time, they were providentially directed to their present minister, Mr. Cowie (a member of the late Rev. T. Uppadine's church, Hammersmith), who was induced to pay them a visit. This is about twelve months since, and the great Lord and King in Zion has been pleased so to bless the proclamation of the gospel, that the cause has greatly revived. The chapel was soon found too small for the worshippers, and they were under the pleasing necessity of considerably enlarging their accommodation, and are now again as much inconvenienced for room as before, being frequently unable to find any place for the increasing congregation. The church (which assembles in the old presbyterian meeting house) is now a Baptist church, and their minister, Mr. Cowie, was publicly ordained pastor on the 31st of October last, when the introductory lecture on the nature of a gospel church was delivered, by the Rev. R. Pryce, of Coate; the Rev. Joseph Tyso, of Wallingford, asked the usual questions, and received Mr. C.'s confession of faith; the Rev. T. Welsh, of Newbury, offered the ordination prayer; and the Rev. J. Kershaw, M. A., of Abingdon, delivered the charge to the minister. In the evening, the Rev. J. Broad, of Kensington, preached to the people: Other ministers present assisted in the subordinate services. The attendance was numerous on the occasion, and we trust the time to favour this little hill of Zion has arrived.

SPILSBY AND PARTNEY.

In the month of April of the present

year, (1837), the following resolution was passed at the first annual meeting of the Lincolnshire Association.

VI. "That Spilsby and Partney be deemed a Home Missionary Station, that with what may be obtained on the spot, the association shall provide the sum of £30 for one year, that Mr. D. Wilson, now a member of the church in Boston, be accepted as a Home Missionary, and sent to this station, and that further assistance be solicited from the Baptist Home Missionary Society."

In accordance with this resolution, Mr. Wilson was sent to Partney after a solemn designation to the work, which took place in Liquepond Street chapel, Boston. The Revs. John Craps, of Lincoln, J. B. Bull, of Burgh, and Dr. Perrey (Mr. Wilson's pastor), conducted the services. Mr. W— was introduced by a series of revival-meetings, which were well attended at Partney, but not so well at Spilshy, for want of a commodious place of worship. The cause still suffers in Spilsby for the same reason, Mr. W— having hitherto been unable to procure any other place of meeting than his own hired house. It is however well attended on the sabbath evenings, and is found much too small for the purpose. At Partney there is a Baptist chapel where a church has existed for a considerable number of years, but latterly has dwindled away till scarcely any of the members remain. Since Mr. Wilson commenced his labours there, however, the congregation has evidently increased. All the seats (except those which are called free) are let, and on several occasions the attendance has been overflowing. Last Tuesday (the 14th of November) two persons were baptized, by Dr. Perrey, in Partney Mill stream, a beautiful and commodious place for observing the ordinance, the ground rising in a circle round the water, and affording accommodation to a large number of spectators. Two or three others would have been baptized but for ill health, and the inclemency of the weather. In the afternoon a church was formed consisting of six members: each related his own experience, and gave a general summary of his religious views: then they gave to each other the right hand of fellowship, and after an address from Dr. Perrey the Lord's supper was administered to them and to several kind friends, members of the Baptist church at Burgh, who came to countenance and assist this infant cause. The choice of deacons and the public recognition of

Mr. Wilson as the pastor, were deferred to a future opportunity. In the evening a sermon was preached illustrative of the Christian's obligation to seek the present and eternal welfare of those around him; from the words of Moses to Hobab, Num. x. 29. Thus this little church, the first-fruits of our new Association, has been formed amid pleasing auspices, and with every prospect of becoming, under God, a flourishing and vigorous cause.

The Rev. B. S. Hall, late pastor of the Baptist church at Burford, in Oxfordshire, having accepted the unanimous invitation of the church at Shefford, in Bedfordshire, entered on his labours on the 15th October.

CHAPELS OPENED.

WETHERDEN, SUFFOLK.

Tuesday, October the 3rd, a new Baptist chapel was opened for public worship, at Wetherden, Suffolk, on which occasion, the Rev. T. Middleditch, of Ipswich, preached in the morning, the Rev. W. Garthwaite, of Wattisfield, in the afternoon, and the Rev. S. B. Gooch, of Eye, in the evening. A church is about to be formed, and we trust it will prove a blessing to the rural population in this and the adjacent villages.

CULLINGWORTH, NEAR HAWORTH, YORKS.

On Wednesday, October 11, 1837, a new and commodious chapel was opened at Cullingworth, near Haworth, York. The building is about eighteen yards by fourteen, within the walls. The Rev. James Acworth, A.M., President of Horton College, preached in the morning; John Aldis, of Manchester, in the afternoon; and Thomas Steadman, of Bradford, in the evening. Three sermons were also preached on the following Sabbath, by Messrs. Wm. Fawcett, of Sutton; M. Saunders, of Haworth; and H. Dowson, of Bradford. The collections on both days amounted to about £75. Connected with the chapel are a school-room, two vestries, and a house for the minister. The cost of the whole, including the ground, is upwards of £1000. Towards this sum, above £400 have been raised, chiefly by friends in the village and neighbourhood. This infant cause is highly deserving the encouragement of the friends of Christ, who, it is hoped, will not be backward to assist them in their attempts to liquidate the debt.

SWITZERLAND.

Dr. Cox begs to acknowledge the receipt of £5 from Joseph Gurney, Esq., for M. de Rodt's seminary at Berne.

NEW SERIES OF THE BAPTIST MAGAZINE.

THE Proprietors of the periodical which, for so many years, has been identified with the Baptist denomination and devoted to its interests, announce to its readers, contributors, and the public, that, with the commencement of the new year will commence a new series of this work. They have entered into arrangements with the publisher which will enable them to improve its typography and general appearance, and its management will be confided, not to several Editors, as hitherto, but to one. A minister, accustomed to literary occupation, has been engaged to conduct it, with whom the entire control and consequent responsibility will rest. By the adoption of this plan it is confidently hoped many advantages will be realized, and a monthly publication be put into the hands of the Denomination in no respects inferior to any similar periodical.

The Proprietors trust that the pastors of our churches will afford it their countenance and recommendation, and that an increased sale will more than compensate the additional expense about to be incurred; as the profits, when these expenses have been discharged, will continue to be distributed among the widows of our deceased ministers. The new Editor has received assurances of support in the literary conduct of the work from various quarters, but he solicits the assistance of his ministerial brethren generally, and is desirous, together with the proprietors, to render it as much as possible the expositor of the sentiments, and the record of the proceedings, of the denomination at large.

May a gracious Providence more abundantly prosper the undertaking, and render it subservient to the comfort of widows and fatherless children, to the edification of the churches, the extension of christianity, and the glory of God.

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ACCOUNT OF THE PROCEEDINGS
OF THE
TWENTY-FIFTH ANNUAL SESSION
OF
THE BAPTIST UNION,

HELD IN LONDON, MAY 1, 2, 3, & 4, 1837;

WITH THE
REPORT OF THE STATE OF THE DENOMINATION;

THE ANNUAL LETTER TO THE CHURCHES;

AND

AN APPENDIX.

P.

LONDON :
G. WIGHTMAN, PATERNOSTER ROW.
(ONE SHILLING.)

REVISED CONSTITUTION, ADOPTED MAY 1837.

I. That the Baptist Ministers, Churches, and Associations under named, do constitute the Baptist Union of the United Kingdom.*

II. That in this Union it is fully recognised that every separate church has within itself the power and authority to exercise all ecclesiastical discipline, rule, and government, and to put in execution all the laws of Christ necessary to its own edification.

III. That the following are the objects contemplated by the Baptist Union :

1st. To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical.

2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general; and the interest of the Baptist denomination in particular.

3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c. throughout the kingdom, and the world at large.

4th. To prepare for circulation an Annual Report of the proceedings of the Union, and the state of the denomination.

IV. That this Union acts by the ministers and the representatives of the churches ; that the pastor of every church connected with the Union is a representative, *ex officio* ; and that every such church is entitled to appoint as representatives two of its members, in addition to the pastor.

V. That if an Association of Baptist Churches connects itself with the Union, the same privilege shall be enjoyed by such of the churches separately, as wish to belong to the Union, as in the former case ; and that every such Association shall be entitled to appoint two brethren as its representatives.

VI. That an Annual Meeting shall be held in London, unless appointed elsewhere by the Committee, or by a General Meeting ; at which a Treasurer, Secretaries, and Committee shall be elected.

VII. That every Baptist Church or Association, and every approved Baptist Minister in the United Kingdom, making written application for admission into this Union, shall be forthwith received, unless informed of the contrary by the Committee.

VIII. That, on account of the inevitable expenses of the Union, every Church connected with it is justly expected to contribute annually to its funds, either immediately, or through the Association to which it belongs.

IX. That on account of the importance of correct statistical information, every Association connected with the Union is expected to forward its annual letter, or other account of its state ; and that every Church connected with the Union, otherwise than through association, be requested to furnish some annual communication.

X. That the omission of such communication for two successive years, after notice from the secretaries, shall be taken as a withdrawal from the Union.

XI. That Annual and General Meetings of the Union are constituted by the Ministers and the Representatives of the United Churches and Associations alone ; but that one or more Public Meetings may be held, for the transaction of such parts of the business as the Committee may deem of public interest.

* The List will be found in the Appendix, No. I.

Officers and Committee of the Baptist Union, 1837—8.

Treasurer.

JAMES LOW, Esq., 30, Gracechurch Street.

Secretaries.

Rev. W. H. MURCH, Stepney College.

Rev. JOSEPH BELCHER, Greenwich.

Rev. EDWARD STEANE, Camberwell.

Committee.

Rev. C. E. BIRT, A.M. Portsea.

Rev. S. BROWN, Loughton.

Rev. J. BURNS, Paddington.

Rev. F. A. COX, D.D. LL.D., Hackney.

Rev. J. M. CRAMP, St. Peter's.

Rev. E. CROOK, Battersea.

Rev. J. J. DAVIES, Tottenham.

Rev. E. DAVIS, Lambeth.

Rev. J. DAVIS, Church Street.

Rev. S. J. DAVIS, Salter's Hall.

Rev. JOHN DYER, Fen Court, Secretary to Baptist Missionary Society.

Rev. S. GREEN, jun., Walworth, Secretary to Baptist Irish Society.

Rev. W. GROSER, Maidstone.

Rev. J. H. HINTON, A. M., Reading.

Rev. J. HOBY, D.D., Birmingham.

Rev. R. W. OVERBURY, Eagle-street.

Rev. J. G. PIKE, Derby.

Rev. T. PRICE, D.D. Hackney.

Rev. C. H. ROE, Clapham, Secretary to Baptist Home Missionary Society.

Rev. J. STATHAM, Amersham.

Rev. C. STOVEL, Little Prescot-street, Secretary to Baptist Building Fund.

Messrs. W. T. BEEBY.

JOB HEATH.

W. PAXON, Secretary to Baptist Fund.

J. PENNY.

T. PEWTRESS.

Corresponding Committee.

THE SECRETARIES OF ASSOCIATIONS.

IRELAND.—Rev. JOHN FORD, *Dublin.*

AMERICA.—Rev. BARON STOW, A.M. *Boston.*

* * * The Quarterly Meetings of the Committee, which are open to Brethren from the Country, will be held at Fen Court, on the evenings of July 25, October 17, January 16, and April 19.—Tea at Half-past Five precisely, Chair taken at Six.

PROCEEDINGS OF THE MEETINGS.—1837.



Salter's Hall Chapel, Monday, May 1st.

Present, Rev. J. H. HINTON, A.M. in the Chair, and forty-two Ministers and Representatives from churches and associations.

After prayer by the Rev. J. GREEN, of Norwich, the Rev. W. H. MURCH read the proceedings of the Committee of the past year.

The Constitution as revised by order of the last Annual Meeting, was read and considered clause by clause.

Adjourned.

Tuesday afternoon, five o'clock. Present, fifty-four Ministers and Representatives.

After prayer by the Rev. J. PILKINGTON, of Rayleigh, the following gentlemen were appointed the Officers and Committee for the ensuing year:—

[See 3rd Page.]

On the motion of the Rev. W. BROCK, of Norwich, seconded by the Rev. E. DAVIS, of Deal, it was resolved,

That in the future Annual or other General Meetings of the Union, all the official business shall be transacted first; and other business shall be introduced in the order in which notice shall have been given to the secretaries of the intention of members to bring it forward; it being expected that, whenever practicable, such notice be given at least one week before the day of meeting.

The Reply of the Committee of the British and Foreign Bible Society to the Protest, and a letter from the associated brethren in Cornwall on the same subject, having been read, it was moved by the Rev. E. STEANE, seconded by the Rev. Dr. PRICE, and resolved,

That this Union feels greatly aggrieved by the decision of the Committee of the British and Foreign Bible Society; a decision which, in their estimation, is opposed

to the principles and former practice of the Institution. It being known to them that many have resolved to withdraw their subscriptions from the British and Foreign Bible Society, the Union cannot separate without respectfully suggesting to such persons, that their subscriptions may be beneficially appropriated to the Translation Fund of our Missionary Society.

On the motion of the Rev. Dr. PRICE, seconded by the Rev. C. STOVEL, it was resolved,

That the Chairman and the Rev. E. STEANE be a sub-committee to introduce into the revised constitution, the amendments now suggested.

Adjourned.

Wednesday morning, ten o'clock. Present, thirty-nine Ministers and Representatives.

After prayer by the Rev. W. NORTON, of Bow, the Chairman and the Rev. E. STEANE presented the constitution as revised, which was unanimously adopted.

[See 2nd Page.]

The Rev. J. M. CRAMP, of 'St. Peter's, Thanet, having read the letter he had prepared, it was moved by the Rev. W. H. MURCH, and seconded by the Rev. J. PILKINGTON, and resolved,

That the thanks of this Meeting be presented to the Rev. Mr. Cramp, for the very excellent letter now read, and that it be adopted as the letter of this Union to the Churches.

On the motion of the Rev. E. STEANE, seconded by the Rev. S. GREEN, of Walworth, it was resolved,

That the memorial to Lord Melbourne now read be proposed for adoption at the Public Meeting, and that petitions be presented to both Houses of Parliament, expressing the same sentiments, and signed by the Chairman on behalf of the Union.

On the motion of the Rev. E. STEANE, seconded by the Rev. F. TRESTRAIL, of Newport, Isle of Wight, it was resolved,

That the resolutions on the subject of slavery in America be also presented for adoption at the Public Meeting, and be entered in the minutes accordingly.

On the motion of the Rev. H. H. DOBNEY, of Missenden, seconded by the Rev. F. TRESTRAIL, it was resolved,

That this Union having expressed in the memorial to Lord Melbourne, its disapproval of the parliamentary grant called *Regium Donum*, it be referred to the Committee to consider what measures may be most advisable to meet the contingency of its cessation.

On the motion of the Rev. J. BELCHER, seconded by the Rev. J. M. CRAMP, it was resolved,

That it be earnestly recommended to the Churches to collect and furnish statistical accounts of all the principal matters relating to their condition, as under the following heads, *viz.* :—

Number of members and annual rate of increase.

Number of the congregation,* and children in Sunday schools.

Amount of money raised for all the objects for which congregational contributions are made.

Number of village and other preaching stations.

On the motion of the Rev. C. STOVEL, seconded by the Rev. J. BANE, of Aylsham, it was resolved,

That a letter to the churches be prepared, and presented to the next Annual Meeting, on the moral obligation of the churches to secure the temporal comfort of those who have been devoted to the Christian ministry.

On the motion of the Rev. S. GREEN, seconded by the Rev. J. BANE, it was resolved,

That the Rev. C. STOVEL be requested to prepare such letter, and in case of his failure, the Rev. J. J. DAVIES, of Tottenham.

Annual Public Meeting, Thursday, May 4th, at Devonshire Square Chapel. Rev. J. H. HINTON, A. M. in the Chair.

After prayer by the Rev. Dr. HOBY, the Rev. J. BELCHER read an abstract of the Report.

On the motion of the Rev. C. STOVEL, seconded by the Rev. T. FINCH, of Harlow, it was resolved unanimously,

That the Report be received, printed, and circulated under the direction of the Committee.

On the motion of the Rev. J. GREEN, of Norwich, seconded by the Rev. W. GROSER, of Maidstone, it was resolved,

That the following Memorial to LORD MELBOURNE be signed by the Chairman, and forwarded to his lordship; and that petitions corresponding therewith, be presented to both Houses of Parliament.

* Difficulty having been experienced in determining a principle on which returns of congregations should be constructed, the following is recommended:—that a congregation be estimated at the annual average number attending at the fullest of the sabbath services. As it is indispensable to the value of general returns that they should be constructed on one and the same principle, (it being of comparatively little importance what that principle is, so that it is well understood,) the rule above stated is recommended for uniform adoption.

TO THE RIGHT HONOURABLE LORD VISCOUNT MELBOURNE.

THE Memorial of the BAPTIST UNION, agreed to at its Annual Public Meeting, held in the Chapel in Devonshire Square, London, May 4th, 1837.

The Rev. J. H. HINTON, M. A. in the Chair.

Sheweth,

That your Memorialists represent in their united capacity more than three hundred churches or congregations of the Baptist Denomination of Protestant Dissenters in various parts of Great Britain.

That in discharge of the duty confided to them of watching the progress of public events, so far as they involve the rights and interests of their constituents, and of expressing their opinion upon them; they have directed their attention to the measure brought forward by His Majesty's government for the Abolition of Church Rates, and adopt the present mode of respectfully communicating to your Lordship their sentiments respecting it.

They beg therefore to assure your Lordship, that they accept with much gratitude and satisfaction this manifestly upright attempt to do justice to the dissenting portion of His Majesty's subjects, by relieving them from so invidious and oppressive a tax.

They confide, under God, in the manly integrity of your Lordship, and your Lordship's patriotic coadjutors, to persist in that course of enlightened policy which in this and other instances, has been adopted, not doubting that ultimately the great principles of impartial justice and equal liberty will signally triumph over party politics and illiberal sentiments.

Your memorialists have ever been conscientiously the advocates of what is denominated the voluntary principle, as distinguishing their own mode of supporting divine worship, from that which upholds it by taxation, and have never hesitated honestly to avow their conviction, that no church is based on scriptural principles which is affianced with the state. Yet they have patiently borne through many long years a heavy amount of ecclesiastical exactions; while at the same time, at a great pecuniary cost, they have built their own chapels, supported their own ministers, and promoted by education, and the labours of teachers and evangelists, the spiritual improvement of their countrymen. The times, they trust, are now at hand when they will be relieved from the necessity of contributing to the maintenance of a system which they strongly disapprove. Such a state of things they rejoice to see approaching, convinced that it will tend more than anything else to restore harmony where it has been unhappily broken by religious feuds, and to confirm the attachment of all classes of his Majesty's subjects to the civil constitution of the realm.

Your memorialists take the present opportunity of adverting also to the subject of parliamentary grants for religious and ecclesiastical purposes, all of which, whether made to poor Protestant Dissenting Ministers, to Maynooth College, to the Presbyterians of Ireland, or to other similar objects they reprobate, and in which they most sincerely desire never to be implicated, either as recipients or as contributors.

In conclusion, they beg to offer to your Lordship the assurance of their fervent desires that it may please Divine Providence to prosper you with all wisdom and

happiness. to use you as the consenting instrument of promoting yet more extensively the welfare of your country, to enrich you with every earthly and celestial benediction, to make you successful in all your efforts to establish on a sure basis the great interests of virtue, justice, and truth; and finally to enrol your name among those illustrious statesmen who have been in successive ages the glory of Britain, and the benefactors of mankind.

On the motion of the Rev. Dr. PRICE, seconded by the Rev. W. BROCK, of Norwich, it was resolved,

I. That this Meeting regard with high approbation in point of principle, and with sincere congratulation in point of success, the operations undertaken in the United States for the Abolition of Slavery; that they deeply sympathise with the American Abolitionists in the difficulties with which they have to contend, as arising especially from the attitude of the highest authorities in the States; but that they desire heartily to cheer them on in an attempt which has never been made without awakening appalling opposition, and can never be persevered in without signal success.

II. That a letter to the Baptist Churches in America be prepared forthwith, earnestly imploring them to give, without delay, all the benefit of their active and zealous co-operation to the labours of those enlightened philanthropists in the United States, who are endeavouring to free their country from the reproach and guilt which are involved in a maintenance of their slave system.

On the motion of the Rev. J. BELCHER, seconded by the Rev. W. H. MURCH, it was resolved unanimously,

That the thanks of this Meeting be presented to the Deacons of Devonshire Square Chapel, for its use on this occasion; to the Pastor and Deacons of Salter's Hall Chapel, for its use on the previous Meetings of the Union during this week; and to the Rev. J. H. HINTON, A.M., for the able manner in which he has discharged the duties of Chairman: and that the Rev. J. M. CRAMP be requested to take the chair at the next Annual Meeting of the Baptist Union.

R E P O R T.



IN entering on the duty of presenting their statements to the present meeting, the Committee of the BAPTIST UNION would remind their constituents that, in consequence of the change of the season at which it has been judged desirable to hold the Annual Meetings of the Denomination, this Report can only include the events of about ten months. In order therefore to present a tolerably correct view of the state of the country associations, it will be needful to repeat, in a few instances, in the tabular account, the details given last year. This, however, will not be necessary on any future occasion, as, it is imagined, that those bodies will hold their annual assemblies at a period amply long enough before the anniversary of this Union, to collect and arrange the account of their proceedings.

Your Committee cordially rejoice that the constitution and proceedings of the Union have, in various ways, been brought under the discussion of very many of their brethren, both in town and country. Strictly a voluntary society, without having even the desire of ecclesiastical power, and only anxious for combined effort, for the sake of increased efficiency, the Baptist Union invites the full investigation of its proceedings, assured that the results can only be good. That such an opinion is beginning to

be felt, may be inferred from the fact that, during the past year, the following churches, to the number of 42, have attached themselves to the Union, either in their individual capacity, or as united with local associations: thus making the whole number of churches, at present in the Union, 329.

COUNTY.	PLACES.	COUNTY.	PLACES.
BEDFORDSHIRE	Leighton Buzzard	KENT . . .	Ashford.
CORNWALL . . .	St. Austle. Calstock. Chacewater, 1st Ch. Grampond. Helston. Penzance, 1st Ch. Redruth. Saltash.	NORFOLK . . .	Aylsham. Bacton. Buxton. Fakenham. Foulsham. Ingham. Martham. Neatishead. Necton. Norwich, 3rd Ch. Norwich, 5th Ch. Salehouse. Swaffham. Tittleshall.
DEVONSHIRE . .	Ashburton. Dartmouth. Devonport, 1st Ch. Modbury. Plymouth, 1st Ch. Uffculm.	NORTHAMPTON- SHIRE . . .	Ravensthorpe.
DORSETSHIRE . .	Iwerne.	SOMERSETSHIRE	Creech.
ESSEX	Halstead. Langham.	WILTSHIRE . .	Knoyle and Semley.
GLO'STERSHIRE	Stroud.	YORKSHIRE . .	Crigglestone.
HERTFORDSHIRE	Box Moor. Hemel Hempstead.	WALES	Llanelly. Vellyvoel.

In proceeding to present the information they have collected with considerable pains, and which might have been more ample, had some of their respected country brethren been more prompt and full in replying to the circulars addressed to them, your Committee will adopt a similar plan to that pursued last year, and present first a tabular account of the respective Associations of Churches.

NAME OF ASSOCIATION	Date of its Formation.	No. of associated Churches.	PLACE OF MEETING.	TIME.	MODERATOR.	SECRETARY.	SUBJECT OF CIRCULAR LETTER.	BY WHOM WRITTEN.
Midland . . .	1665	35	Ledbury . . .	May 24, 25, 1836	Rev. J. Fry, Coleford . . .	Rev. T. Waters, A. M. Worcester	Duties of Christians . . .	Rev. T. Morgan, Birmingham
Northern . . .	1699	11	Stockton-on-Tees. . .	May 24, 25, 1836	Rev. W. Leng, Stockton . . .	Rev. R. Pengilly, Newcastle-on-Tyue	No Letter . . .	. . .
Old Association (Welsh)	1700	35	No Returns.					
Northamptonsh. GENERAL BAPTIST.	1764	24	Clipstone . . .	May 24, 25, 1836	Rev. J. Gough, Clipstone . . .	Rev. W. Robinson, Kettering	Family Instruction . . .	Rev. J. Craps, Lincoln . . .
	1770	116	Bourn . . .	June 28, 29, 30; July 1, 1837	Rev. R. Ingham, Nottingham, <i>Chairman</i> . Rev. J. Wallis, London, <i>Deputy Chairman</i> . Rev. J. Goadby, Ashby, Rev. J. Bissil, Sutterton, <i>Moderators</i> .	Rev. J. Goadby, Leicester	The Lord's Supper . . .	Rev. J. Jarrom, Wisbeach
Kent and Sussex	1778	21	Eynsford . . .	June 7, 8, 1836	Rev. W. Savory, Brighton	Rev. W. Groser, Maidstone	Hints to Church Members	Rev. W. Matthews, Canterbury
Yorkshire and Lancashire	1787	60	Sutton . . .	May 24, 25, 1836	Rev. J. D. Marsh, Sutton	Rev. J. Harbottle, Accrington	Importance of a Christian Spirit to the Prosperity of a Church	Rev. J. Crook, Hebden Bridge
Northern (Wel. Suffolk & Norfolk	1788	46*	Llanrwst . . .	June, 1836	Rev. R. Hughes, Llanrwst	Rev. H. Jones . . .	Religious Zeal . . .	Rev. R. Hughes . . .
Essex . . .	1793	16	Clare . . .	June 7, 8, 1836	Rev. R. Hammond . . .	Rev. C. Elven, Bury . . .	Priesthood of Christ . . .	Rev. T. Goldsmith . . .
	1796	11	Colchester	May 17, 18, 1836	Rev. G. Francies, Colchester	Rev. W. Humphries' Braintree	Nature of a Christian Church	Rev. J. Wilkinson, Saffron Walden
Oxfordshire . . .	1802	20	Fairford . . .	May 24, 25, 1836	Rev. T. Coles, A. M. Bourton	Rev. T. Coles, A. M. . .	Christian Zeal . . .	Rev. W. Elliott . . .
Shropshire . . .	1809	17	Oswestry . . .	June 27, 28, 1836	Rev. T. Cooke, Oswestry	Rev. T. Cooke . . .	State of the Churches . . .	Rev. T. Cooke . . .
Buckinghamsh.	1811	19	Haddenham	May 11, 1836	Rev. H. H. Dobney, Great Missenden	Rev. P. Tyler, Haddenham	Duty of Churches to Young Christians	Rev. W. Payne, Chesham . . .
Bedfordshire . . .	1815	17	Sharnbrook	May 19, 1836	Rev. Jos. Hindes, Blunham	Rev. J. H. Brooks, Ridgmount	Duties of Church Members	Rev. J. Whittemore, Rushden
Berks. and West London	1816	11	Wallingford	May 24, 25, 1836	Rev. T. Welsh, Newbury	Rev. J. Tyso, Wallingford	Church Discipline . . .	Rev. J. Tyso . . .
Bristol . . .	1823	35	Melksham	May 25, 26, 1836	Rev. J. Russell, Melksham	Rev. T. Winter, Bristol	Injunction to Believers to marry only in the Lord Government of the Tongue	Rev. J. S. Bunce, Devizes
Southern . . .	1823	23	Poole . . .	May 24, 25, 1836	Rev. S. Bulgin, Poole . . .	Rev. T. Tilly, Forton . . .	The Spiritual Improvement of the Association	Rev. C. Cakebread, Portsea
Western . . .	1823	44	South street Exeter	May 25, 26, 1836	Rev. P. Anstie, Exeter . . .	Rev. H. Trend, Bridgwater	Justification . . .	Rev. H. Trend . . .
South Devon. & Cornwall	1824	18	Helston . . .	May 11, 12, 1836	Rev. S. Nicholson, Plymouth	Rev. W. F. Burchell, Falmouth	Social Prayer Meetings	Rev. W. H. Fuller, Penzance
E. & N. Ridings, Yorkshire	1830	12	Grimsby . . .	May 25, 1836	Rev. S. Marston, Grimsby	Rev. B. Evans, Scarborough	Sympathy of Christ . . .	Rev. R. Johnston, Beverley
Norfolk & Suffolk (New)	1830	18	Friston . . .	May 10, 11, 1836	Rev. W. Reynolds, Sudbury	Rev. G. Wright, Beccles . . .	Christian Humility . . .	Rev. Mr. Norris, Rattlesden
Monmouthshire	1831	33	Nebo, Penrycae	May 24, 25, 1836	Rev. E. Oliver, Nebo, Penrycae	Rev. D. Phillips, Caerleon		Rev. E. Oliver . . .
Cardiganshire . . .	1832	14	No Returns.					
Carmarthensh.	1832	32	No Returns.					
Glamorganshire	1832	34	Bridgend . . .	June 16, 17, 1836	Rev. J. James, Bridgend . . .	Rev. J. James . . .	Backsliding . . .	Rev. J. James . . .
Pembrokeshire	1832	33	Middle Mill	June 7, 8, 1836	Rev. J. Morgan, Blaenfoi	Rev. H. Davis, Llangloffan	Christian Humility . . .	Rev. D. Bowen, Llanelly . . .
London . . .	1834	18	Maze Pond	April 20, 1837	Rev. J. Watts, Maze Pond	Rev. J. Davis, Church-str.	Means of promoting the Prosperity of the Church.	Rev. R. W. Overbury, Eagle street
Norfolk & Norwich	1833	17	St. Clements Norwich	September, 1836	Rev. J. Puntis . . .	Rev. J. Puntis, and Rev. J. Green, Norwich	The best Means by which Individual Members may promote the Prosperity of the Churches	Rev. J. Venimore, Ingham
S. W. Essex	1834	6	Ilford . . .	June 2, 1836	Rev. J. Cubitt, Ilford . . .	Rev. T. Finch, Harlow . . .	No Letter	
Notts. & Derby	1835	14	Newark . . .	Mar. 27, 28, 1837	Rev. J. Dawson, Newark . . .	Rev. W. Hawkins, A. M. Derby	Duties of Dissenters at the Present Crisis	Rev. J. Edwards, Nottingham
East Kent . . .	1835	9	St. Peters . . .	May 31; June 1, 1836.	Rev. E. Davis, Deal . . .	Mr. Vickers Rev. J. M. Cramp, St. Peter's	Adaptation of Christian Character to the existing Circumstances of the Church.	Rev. T. Steadman . . .
Leicestershire.	1835	8	Appleby . . .	April 5, 1836.	Rev. J. Barnet, Appleby . . .		No Letter . . .	
SCOTLAND	1835	13	No Returns.					
Herts. & South Beds.	1835	6	No Returns.					
North Essex	1835	6	Halstead . . .	May 26, 1836 . . .	Mr. T. Blyth . . .	Rev. W. Clements, Halstead	Report of Association . . .	Rev. W. Clements . . .
Lincolnshire	1836	6	Killingholm	April 5, 6, 1837	Rev. W. Rowe, Killingholm	Rev. Dr. Perrey, Boston	Doctrine and Discipline of the associated Churches.	Rev. Dr. Perrey . . .
East Worcester-shire	1836	..	No Returns.					

* With 32 branches.

† 63 of these were dismissed to form three new churches in the dis

From the statements here given it will be seen that, in 36 of the 37 Baptist Associations of England, Wales, and Scotland, there are 858 churches; that in 710 of these churches, during the twelve months preceding their last Reports, there were 4631 baptized, 768 were received by dismission from other churches, and 461 previously excluded were restored to Christian communion; that during the same period 1152 were removed by death, 758 were dismissed to other churches, 232 withdrew themselves from the fellowship of the churches, and 685 were excluded. The clear increase in these 710 churches is 2826 members, and the total number of members in 638 of our churches at present, is 65,300.

During the past year the formation of 21 new churches has come to the knowledge of your Committee, as detailed in the following table. It is matter of congratulation that some of them are situated in large masses of population, and have very gratifying prospects of success.

COUNTY.	TOWN OR VILLAGE.	DATE OF FORMATION.
BEDFORDSHIRE . . .	Luton, 3rd church	December, 1836.
	Wooton	April, . . . 1836.
BUCKINGHAMSHIRE . . .	Aylesbury	February 16, 1837.
	Towersey	March 21, 1837.
CAMBRIDGESHIRE . . .	Whittelsey	September 14, 1836.
DENBIGHSHIRE . . .	Rhos and Brynbo	December 4, 1836.
DEVONSHIRE	South Molton	— 1836.
DURHAM	Bedlington	April 3, . . 1836.
	Darlington, 2nd church . . .	April 10, . . 1837.
ESSEX	Romford	July 7, . . . 1836.
GLoucestershire . . .	Lydney	July 5, . . . 1836.
LANCASHIRE	Ashton under Line	— 1836.
	Stockport	December 11, 1836.
MIDDLESEX	Wood End Green, Hayes . . .	June 20, . . 1836.
MONMOUTHSHIRE . . .	Pontypool	August 2, . . 1836.
PEMBROKESHIRE . . .	Marlow	July 6, . . . 1836.
SHROPSHIRE	Aston Clunsland	— 1836.
SUFFOLK	Ipswich, 3rd church	— 1836.
WORCESTERSHIRE . . .	Stourbridge	June 5, . . . 1836.
YORKSHIRE	Cullingworth	June 15, . . 1836.
	Hunslet	— 1837.

With the increase of the denomination, and the death of those who have watched over the spiritual interests of our churches, it will naturally be supposed that no small number of ordinations or recognitions of pastors will from year to year call for report. *Eighty-two* of these it now becomes the duty of your Committee to lay before you, in the following table:—

COUNTY.	TOWN or VILLAGE.	MINISTER ORD. or SETTLED.	FROM WHAT PLACE.	DATE.
BEDFORDSHIRE	Dunstable, 1st ch.	Rev. C. Shephard.	Oxford St., London	May 25, 1836
	Little Staughton.	Rev. — Robinson.	Stepney College	July 27, 1836
	Shefford . . .	Rev. T. Applegate	Newport Pagnell .	August, 1836
	Wooton . . .	Rev. W. J. Early .		April, 1836
BERKSHIRE	Ashampstead .	Rev. — Fuller .	Reading, 1st ch. .	. . . 1836
BRECKNOCK- SHIRE	Builth . . .	Rev. M. Edwards .	Bradford College .	May 20, 1836
BUCKINGHAM- SHIRE	Aylesbury . .	Rev. J. Cosens .	Weymouth . . .	Feb. 16, 1837
	Fenny Stratford	Rev. E. Theobald .	Hedon . . . . .	. . . 1837
	Newport Pagnell	Rev. — Hall . . .	Two Waters . . .	. . . 1837
	Stony Stratford .	Rev. E. L. Foster .	Bristol College . .	Oct. 27, 1836
	Waddesdon Hill	Rev. H. Grainger .	Aldborough . . .	Dec. 1836
CAMBRIDGE- SHIRE	Isleham, 2nd ch.	Rev. J. Cotton . .	Loughborough Col.	Sept. 14, 1836
CARMARTHEN- SHIRE	Llanyfni . . .	Rev. R. Jones . .	Llanyfni	Aug. 10, 1836
DENBIGHSHIRE	Carmel	Rev. D. Reece . .		Dec. 2, 1836
	Rhos, and Brynbo	Rev. J. Williams .	Llanwydden . . .	Dec. 4, 1836
DERBYSHIRE .	Wirksworth, and Shottle	Rev. W. Underwood	. . . . .	Mar. 24, 1837
DEVONSHIRE .	Bideford . . .	Rev. J. H. Osborne	. . . . .	. . . 1837
	Hatherleigh . .	Rev. R. Robinson .	. . . . .	. . . 1837
	Prescott	Rev. W. Barnes . .	Stepney College . .	August, 1836
	South Molton . .	Rev. C. Alexander	. . . . .	. . . 1836
DORSETSHIRE .	Weymouth . . .	Rev. G. H. Davis .	Dublin University	March, 1837
ESSEX	Langham	Rev. John C. Norton	Bristol College . .	Nov. 22, 1836
	Romford	Rev. T. Kendall . .	Chadwell Heath . .	July 7, 1836
	Thaxted	Rev. W. Currie . .	Cambridge	July 20, 1836
FLINTSHIRE . .	Mold, Penypnon	Rev. H. Hughes . .	Bangor	January, 1837
	Penny Gelli . . .	Rev. John Thomas	Ceiswys . . . . .	. . . 1837
	Rhuddlan, St. Asaph	Rev. John Evans .	Holywell	Feb. 1837
GLAMORGAN- SHIRE	Hirwain	Rev. T. J. Jones . .	Late an Independent Minister	. . . 1836
	Merthyr Tydvil .	Rev. T. Davis . . .	Bristol College . .	Jan. 18, 1837
GLOUCESTER- SHIRE	Lydney	Rev. E. E. Elliott .	Gloucester	July 5, 1836
HERTFORD- SHIRE	Bishop Stortford	Rev. B. Hodgkins .	Saffron Walden . .	Jan. 17, 1837
HUNTINGDON- SHIRE	Ramsey	Rev. M. H. Crofts .	. . . . .	July 6, 1836
KENT	Brabourne Lees	Rev. T. Scott . . .	Asuford	Mar. 24, 1837
	Seven Oaks, 2 ch.	Rev. J. Felkin . . .	Kirton in Lindsey .	Aug. 28, 1836
	Woolwich	Rev. J. Galpine . .	Bishop's Stortford .	January, 1837

COUNTY.	TOWN or VILLAGE.	MINISTER ORD. or SETTLED.	FROM WHAT PLACE.	DATE.
LANCASHIRE .	Ashton underLine Goodshaw Chapel Liverpool, 1st ch. Manchester, 4 ch.	Rev. J. D. Marsh .	Sutton in Craven .	July, 1836
		Rev. A. Nichols .	Keighley	1836
		Rev. C. R. Birrell .	Stepney College .	Nov. 16, 1836
		Rev. F. Beardsall .	Market Harborough	Jan. 9, 1837
LINCOLNSHIRE	Boston, 1st ch. . Spalding	Rev. J. B. Pike .	Stepney College .	July 5, 1836
		Rev. T. Hoe . . . .	. . . . .	Oct. 20, 1836
LONDON	Henrietta Street Salter's Hall . Waterloo Road .	Rev. W. A. Salter .	Stepney College .	Oct. 5, 1836
		Rev. S. J. Davis .	Weymouth	Feb. 23, 1837
		Rev. G. Francies .	Colchester	1837
MIDDLESEX .	Old Ford Potter's Bar . . .	Rev. W. Norton .	Stepney College .	June 29, 1836
		Rev. R. Ware . . . .	. . . . .	July 27, 1836
MONMOUTH- SHIRE	Pontypool	Rev. T. Thomas .	Henrietta Street, London	Aug. 2, 1836
MONTGOMERY- SHIRE	Welshpool	Rev. A. Jones . .	Bristol College .	July 21, 1836
NORFOLK	Felthorpe	Rev. W. Fuller . .	Buxton	Dec. 2, 1836
NOTTINGHAM- SHIRE	Sutton on Trent .	Rev. J. Edge . . .	Bradford College .	May 10, 1836
OXFORDSHIRE	Ensham	Rev. H. Mathews .	New York	Oct. 22, 1836
PEMBROKE- SHIRE	Marlow	Rev. E. Price . . .	Abergavenny Col.	July 6, 1836
SHROPSHIRE .	Shrewsbury, 2 ch.	Rev. W. Hawkins .	Old Brentford . .	Dec. 27, 1836
SOMERSETSHIRE	Chard Frome, 1st ch. . . Paulton Pill	Rev. T. Clarke . .	Paulton	October, 1836
		Rev. C. J. Middle- ditch	Ashdon	April, 1837
		Rev. J. Moody . . .	Stepney College .	March, 1837
		Rev. J. H. May . . .	Croyde	Oct. 18, 1836
STAFFORDSHIRE	Holy Cross Rocester	Rev. D. Morrell .	. . . . .	1837
		Rev. J. Sutcliff . .	Keighley	Oct. 18, 1836
SUFFOLK	Aldborough . . . Framsden Ipswich Somersham	Rev. W. Payne . .	Aldringham . . .	Jan. 8, 1837
		Rev. James Ling .	. . . . .	July 28, 1836
		Rev. T. Middleditch	Biggleswade . . .	1836
		Rev. — Crook . . .	. . . . .	July 13, 1836
SURREY	Kingston	Rev. R. E. Webster	Harwich	Sept. 6, 1836
SUSSEX	Battle	Rev. R. Grace . . .	Addlestone . . .	Aug. 14, 1836
WARWICKSHIRE	Stratford on Avon	Rev. J. Cubitt . . .	Ilford	January, 1837
WILTSHIRE . . .	Salisbury	Rev. I. New	Arnsby	April, 1837
WORCESTER- SHIRE	Stourbridge . . . Worcester, 2nd ch.	Rev. J. Savage . . .	Edinburgh Univer- sity	June 5, 1836
		Rev. W. Gough . . .	Wem	May, 1836
YORKSHIRE . . .	Allerton Boroughbridge and Dishforth . Bradford, 1st ch. Bradford, 2nd ch. Cullingworth . . Hull, 1st ch. . . . Hunmanby Hunslet Rotherham Salendine Nook Slack Lane Sutton in Craven Wainsgate	Rev. J. Ingham . .	Halifax	1836
		Rev. F. Johnston .	Bradford College .	July 6, 1836
		Rev. H. Dowson . .	Bradford College .	June 29, 1836
		Rev. T. Steadman .	Ramsgate	March, 1837
		Rev. J. Harvey . . .	Bradford College .	1836
		Rev. D. Thomson . .	Greenock	April, 1837
		Rev. J. C. Wyke . .	Bradford College .	June 22, 1836
		Rev. J. Yeadon . . .	Horsforth	1837
		Rev. J. Buck	Bradford College .	1836
		Rev. J. M'Pherson .	Hull, 1st ch. . . .	March, 1837
		Rev. D. Evans	Bradford College .	1837
Rev. W. Fawcett . .	Hebden Bridge . .	1837		
Rev. — Gartside . .	Pole Moor	1836		

In no former period have the wants of the denomination been so rapidly and zealously met as during the past year, in the erection of new chapels, and the enlargement of those previously existing. No less than *fifty-three* of these have come to the knowledge of your Committee, since the last Annual Meeting. The particulars are as follow :—

COUNTY.	TOWN OR VILLAGE.	NEW OR ENLARGED	DATE.
BEDFORDSHIRE . . .	Cardington, Cotton End . . .	New . . .	April 13, 1837.
BERKSHIRE	Cholsey	New . . .	. . . 1836.
	Wantage	New . . .	. . . 1836.
BUCKINGHAMSHIRE	Mursley	New . . .	Sept. 14, 1836.
CAMBRIDGESHIRE . .	Cambridge	New . . .	Jan. 1, 1837.
	Whittelsey	New . . .	Sept. 1, 1836.
CORNWALL	Helston	New . . .	. . . 1836.
	Penzance	New . . .	July 8, 1836.
DENBIGHSHIRE . . .	Denbigh	Enlarged .	Sept. 1836.
	Llandulas	New . . .	July, 1836.
	Llangollen	New . . .	. . . 1837.
	Llandyrnog	New . . .	Sept. 21, 1836.
ESSEX	Great Horkesley	New . . .	Dec. 21, 1836.
	Waltham Abbey, 1st church .	New . . .	Oct. 20, 1836.
GLAMORGANSHIRE	Pyle	New . . .	. . . 1836.
	Whitchurch	Enlarged .	. . . 1836.
GLOUCESTERSHIRE	Shepscombe	New . . .	Sept. 22, 1836.
HAMPSHIRE	Bitterne	Enlarged .	July 21, 1836.
	Freshwater, (I. Wight) . . .	New . . .	July 11, 1836.
HERTFORDSHIRE . .	Berkhampstead Common . . .	New . . .	July 5, 1836.
KENT	Foot's Cray	New . . .	Aug. 24, 1836.
	Town Malling	New . . .	June 15, 1836.
LANCASHIRE	Liverpool, 6th church	New . . .	. . . 1837.
	Manchester, Welsh church . .	New . . .	April 3, 1836.
	Stockport	New . . .	. . . 1836.
LEICESTERSHIRE . .	Coalville	New . . .	Oct. 26, 1836.
	Leicester, (Archdeacon Lane)	New . . .	Dec. 28, 1836.

COUNTY.	TOWN OR VILLAGE	NEW OR ENLARGED	DATE.
LINCOLNSHIRE . .	Burgh	New . . . . .	. . . . . 1836.
	Retford	Enlarged . . . . .	. . . . . 1836.
	Wainfleet	Late Friends' Meeting House	January, 1837.
LONDON	Horston St., Shoreditch	New	Sept. 20, 1836.
	Shakespeare's Walk	Reopened	Nov. 18, 1836.
MIDDLESEX	Chelsea, 2nd church	New	July, 1836.
	Highgate	New	Oct. 6, 1836.
	Wood End Green, (Hayes)	New	May 17, 1836.
MONMOUTHSHIRE .	Pontypool, (Penygarn)	New	Sept. 27, 1836.
MONTGOMERYSHIRE	Llanfyllin	New . . . . .	. . . . . 1836.
NORTHAMPTONSHIRE	Brington	New	July 28, 1836.
NOTTINGHAMSHIRE.	Beeston	New	Sept. 8, 1836.
OXFORDSHIRE . . .	Charlton upon Otman	New	Sept. 1836.
	Hooknorton	Enlarged	July, 1836.
SOMERSETSHIRE . .	Bath, (Bethel)	New	Aug. 7, 1836.
	Laverton	New	Dec. 22, 1836.
SUFFOLK	Ipswich, 3rd church	Enlarged	Jan. 17, 1837.
WORCESTERSHIRE .	Blockley	New	July 14, 1836.
YORKSHIRE	Boroughbridge	New . . . . .	. . . . . 1836.
	Bradford, 3rd church	New	Jan. 13, 1837.
	Farsley	New	Dec. 11, 1836.
	Horkin Stow	New	March 15, 1837.
	Hunslet	New	Jan. 6, 1837.
	Leeds	Enlarged	Nov. 23, 1836.
	Rotherham	New	April 8, 1837.
	Shipley	New . . . . .	. . . . . 1837.

The ten months which have elapsed since the last Annual Meeting of the Baptist Union have been more than usually marked by mortality among our brethren, especially among those who have laboured for a long period in the ministry. The removal of not less than *seventeen* ministers of our Denomination has been reported to your Committee. Not a few have been called from their work very suddenly, some of them in the

prime of their lives ; but others came to “ their grave in a good old age ; ” as will be inferred from the fact, that the united ages of nine of them was not less than 681 years. The following information has been collected respecting these departed brethren.

1. **THE REV. EBENEZER WEST.**—He was originally a member of the church at Walworth, under the care of the Rev. Joseph Swain ; from whence he removed his communion, in 1806, to the church in Fetter Lane, under the pastoral care of the Rev. Abraham Austin. In 1812 he commenced his ministry, and in 1821 became pastor of the church at Chenies, Buckinghamshire. He laboured with diligence and success, living in the affections of his people, till he was removed, by apoplexy, on the 7th of July last, aged 57.

2. **THE REV. GEORGE NORMAN.**—He was some years since pastor of the Baptist church at Sutton, in the Isle of Ely ; but in 1810 accepted the charge at Soham, in Cambridgeshire. He retained this office till the infirmities of age incapacitated him for usefulness, when he retired, till he was called to his reward, on the 29th of July last, aged 79.

3. **THE REV. W. CROCKFORD,** the son of John Howard’s gardener, formerly a deacon of the church at Keysoe, in Bedfordshire, during the pastorate of the late Rev. W. Brown ; and for many years the faithful pastor of the church at Great Gidding, in Huntingdonshire. He cheerfully served this poor church, “ taking from them nothing again.” He died at his residence, at Thurleigh, in Bedfordshire, in August last, aged 78.

4. **THE REV. HUGH WILLIAMS,** of Rhydwyn.—He was ordained at Amlwch, in the Isle of Anglesea, in

the year 1799, and died Nov. 17, 1836, in the 72nd year of his age.

5. The REV. JAMES TURQUAND.—He was lineally descended from a respectable family who fled to this country from France, on account of the revocation of the memorable edict of Nantz. In 1816 he became pastor of the church at Milford, near Lymington, in Hampshire, where he laboured with evident tokens of divine regard, enjoying the affectionate esteem of his brethren, till his removal, after only a few days' illness, on the 6th of December last, in the 50th year of his age.

6. The REV. SAMUEL SUMMERS, who was formerly a valuable deacon of the church in Devonshire Square. It was his desire from early life to be abstracted from secular pursuits, that he might devote himself to the Christian ministry; and that circumstances should, for a considerable period, have frustrated his intention, was often a cause of regret to those who knew the high order of his intellectual endowments, and were sometimes favoured to hear him preach. After occasional labours for several years, pursued in connexion with trade, he was invited to the pastoral office by the church at Broadmead, Bristol. If, in these brief notices of our departed brethren, we were pronouncing their panegyric, no circumstance could be mentioned more obviously indicating the estimation in which Mr. Summers was held as a man of extraordinary powers, than that he should have been selected as the successor of the Rev. Robert Hall. He had occupied this important sphere only three years, when, in the midst of his usefulness, and but just past the meridian of his days, he was removed to his eternal reward. He died suddenly in the night of the 15th December last, in the 47th year of his age.

7. The REV. JOHN RIPPON, D.D.—His father was the highly-esteemed pastor of the Baptist church at Tiverton, in Devonshire. The son was born in 1751; and was called to the ministry, and introduced to the college at Bristol, by the church at Upottery. In 1773 he accepted the pastoral charge of the church then meeting in Carter Lane, Tooley Street, now in New Park Street chapel, Southwark, as successor to the venerable Dr. Gill. For upwards of sixty-three years he sustained this office with very considerable success, dying in his 86th year on the 17th of December last. It is well known that Dr. Rippon rendered an important service to the denomination, both in England and America, by the compilation of his selection of hymns, which remained for very many years without a rival; and by the publication of "*The Baptist Register*," from 1790 to 1802. He was among the most zealous founders of the Baptist Union, and for some years sustained the whole expense of the annual breakfasts. Dr. Gill and Dr. Rippon were pastors of the church for 117 years.

8. The REV. THOMAS GAMBLE.—He was born at Belgrave, near Leicester, June 14, 1789, and in early life became decided in the cause of Christ, being baptized at 17 years of age, when he became united to the church in Friar Lane, Leicester. After being for four years the pastor of a church at Cauldwell, in Derbyshire, he returned to Leicester, where he was the means of building a new chapel, and raising a church in Carley Street in that town, over which he was ordained in 1822. He was, after enduring great affliction, very suddenly removed to his rest, early in the morning of December 19th last, in the 48th year of his age.

9. The REV. RICHARD EMERY.—He was born at

Biggleswade in 1783, where he was baptised, by the Rev. James Clark, in 1817, and called to the ministry, under the pastorate of the Rev. T. Middleditch. After successfully preaching for several years at Shefford, he was ordained at Sharnbrook, in July, 1832, where he exemplified with increasing brightness the Christian character, and was successful in his ministerial labours, till called from his labours on January 26th last, in his 54th year.

10. The REV. JAMES HARRIS.—He was baptised by the late Rev. John Edmonds, of Guilsborough, by whose church he was called to the ministry. After preparatory studies under the late Rev. John Sutcliff, of Olney, he settled for a few years at Cranfield, in Bedfordshire. For several years past he was pastor of the Baptist church at Husband's Bosworth, in Leicestershire. He died of the influenza at the close of January last at Leamington, aged 52. His last words were, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

11. The REV. JAMES LEWIS.—This valuable man was pastor of the Baptist church at Llanwenarth, in Monmouthshire, forty-five years, discharging the duties of the pastorate in that ancient and large church, so as to glorify his great Master, and to promote the welfare of his people. Having thus fulfilled his duties, he was called to his rest on the 5th of March last, in the 76th year of his age.

12. The REV. WILLIAM MURSELL, died at Kennington, on the 5th of March last, aged 76. He was pastor of the church at Sway, in Hampshire, which he was the means of originating in 1826, and where he not only

gratuitously laboured, but contributed liberally towards the temporal wants of the people, and the support of his colleague.

13. The REV. GEORGE DANCE.—He was ordained pastor of the then newly formed church at Westoning, near Amptill, Bedfordshire, September 21, 1814, where he remained for some years; after which he removed to Bishops Stortford, and died on the 11th of March last, aged 67.

14. The REV. JOHN PILLING, of *Goodshaw Chapel, in Lancashire*.—He was ordained pastor of the church in that village, May 1, 1793, and after sustaining the ministry in an honourable and useful manner, for about 43 years, he was removed to another state at a very advanced age, but your Committee have been unable to obtain further information respecting him.

15. The REV. GEORGE DOWN, of Wadhurst, Sussex, who was baptized at that place by the late Rev. N. Tidd, whom, in 1823, he was called to succeed as pastor of the church. He laboured with simplicity and affection in the Christian cause, till called to lay down his ministry and his life while yet in the vigour of his days.

16. The REV. WILLIAM STEADMAN, D. D.—This excellent man was a native of Herefordshire, and having been called by divine grace in early life, through witnessing the celebration of the ordinance of baptism, and studied for the ministry at Bristol, he was ordained over the church at Broughton, Hants, November 2, 1791. From hence he removed to Devonport, in the year 1798, and in 1805, he became the pastor of the first Baptist church at Bradford, Yorkshire, and soon after was cordially elected president of the college at Horton, near that town. About 180 ministers connected with our denomination

received advantage from his judicious training, very many of whom remain blessings to the churches of our own and other lands, while others preceded their beloved tutor to the world of spirits. After labouring with great fidelity, diligence, and success, he was called to his eternal reward on the twelfth of the last month, in the 73rd year of his age, leaving a bright example of holy benevolence and disinterested labour in the cause of his great Master.

17. The REV. DAVID RICHARDS, of Caerphilly, who was ordained at Wick, near Bridgend in 1799, where his labours were very successful. He was subsequently pastor at Bridgend, Caerphilly, Llangynydr, and Dalgellan, from which latter place he retired to Caerphilly, where he was suddenly called, in a happy state of mind, into the presence of his Lord.

The last Annual Report contained a reference to some special meetings previously held in various places to promote a revival of religion in our churches; it is with pleasure your Committee report that the last year has witnessed, both in town and country, renewed attention to this subject. From Haworth, in Yorkshire, they have been favoured with an interesting statement of facts, too important in themselves, and too well adapted to excite imitation to be entirely omitted.

The second church at Haworth received during the twelve months preceding our last report, 51 persons into fellowship, and in many other respects was greatly blessed. They felt it to be their duty to extend the cause of Christ in their neighbourhood, and founded two new churches, each about two miles from them, *viz.* at Cullingworth and Horkin Stow. At the former place forty have been baptized during the past year, and at the latter a

new chapel has been erected, capable of seating nearly 400 persons, with a sabbath school of 170 scholars. It is gratifying to add that the parent congregation has experienced no sensible diminution in numbers, no individual received during this period of revival has reproached the cause of Christ, and the past year has witnessed a clear increase of about 50 members. The other church in the same village has also received during the past year nearly 50 members by baptism. Our esteemed correspondent adds to this account, "We long to see more of an aggressive spirit in our denomination upon the kingdom of darkness. Why should we not act more simultaneously? How is it Baptists cannot carry on a combined movement as well as some other sections of the church? May the Lord quicken us all to greater diligence and untiring zeal."

To two or three things arising out of the resolutions of the last annual session of this body, it will be expected that your Committee should briefly refer.

The first of these relates to the transmission of the resolutions of the last annual public meeting in reference to slavery among Christians in America, and their prejudice against their fellow men of another colour. Your Committee gratefully acknowledge their obligations to the Rev. J. H. Hinton, A. M., for the very able and valuable letter with which those resolutions were sent in September last, and which will be found in the Appendix. From the Board of the Triennial Convention no reply has yet been received; but from the Rev. Baron Stow, A. M., of Boston, to whom a copy of the communication was sent, your Committee learn that whatever might be the views of individuals composing the Board, they could

not, from their constitution as a Foreign Missionary Society, publish the documents forwarded to them. Your Committee rejoice, however, to know that the letter and resolutions were widely circulated in the newspapers throughout the United States, and that thus the testimony of the Baptist Union against the sin of slavery has been borne throughout that extensive country. Mr. Stow's letter will be found in the Appendix.

A second important duty to which the attention of your Committee has been directed is that of co-operating with the Church-rate Abolition Society, in seeking the removal of that unjust impost. They appointed five of their number to meet the assembled delegates from different parts of the kingdom, on the 1st, 2nd, and 3rd of February last. In the sentiments which are rapidly extending throughout the united kingdom on this subject they cordially sympathize, and rejoice in the consistent and long-continued testimony of the Baptist denomination on this topic. As your committee learn that it is contended among the representatives of the people of the united kingdom, that Dissenters should be compelled to pay church-rates, that they may thus do homage to an established church, they will, with the same determined feelings which inspired the author, repeat the language of the venerable Helwisse, a London Baptist of 1615. "We do unfeignedly acknowledge the authority of earthly magistrates, God's blessed ordinance, and that all *earthly* authority and command appertains unto them; let them command what they will, we must obey, either to do or suffer upon pain of God's displeasure, besides their punishment: but all men must let God alone with his right, which is to be lord and lawgiver to the soul, and not command obedience to God where he commandeth none." With equal readiness they would adopt the language of

the immortal Roger Williams, in 1652, "I desire not that liberty to myself which I would not freely and impartially weigh out to all the consciences of all the world besides." And if your Committee may be so far indulged, they will quote from the former of these venerable champions of religious freedom, a few words of counsel scarcely less suitable now than they were two hundred and twenty-two years ago.—"And of the lord bishops we desire, that they would a little leave off persecuting those that cannot believe as they, till they have proved that God is well pleased therewith, and the souls of such as submit are in safety from condemnation; let them prove this, and we protest we will for ever submit unto them, and so will thousands: and therefore if there be any spark of grace in them, let them set themselves to give satisfaction either by word or writing, or both."

Another duty imposed upon your Committee at the last annual meetings was the presentation of a protest, drawn up by the Rev. E. Steane, then unanimously adopted, to the Committee of the British and Foreign Bible Society, with as many names of the ministers of our denomination as could be conveniently obtained. On the 6th of March last, the Rev. Dr. Cox, and the Rev. E. Steane, at the request of your Committee, presented the protest, with the names of 544 ministers appended to it: this document was respectfully received; but your Committee have since been officially informed, that the Committee of the Bible Society decline again to enter on the general subject. The protest, with the resolution of the Committee of the British and Foreign Bible Society thereon, will be found in the Appendix.

And, finally, in conformity with the directions they received last year from the assembled ministers and representatives, your Committee have considered the

subject of some alterations in the constitution of the Union; the result of which has been laid before the assembled brethren, and approved.

The Rev. J. M. Cramp of St. Peter's has very kindly complied with the request of the Union last year, and written an excellent letter to the Churches, which will be appended to this Report.

Feeling the importance of the younger members of the denomination being acquainted with its principles and history, your Committee have unanimously requested the Rev. J. H. Hinton, A. M., to prepare a small volume for general circulation on this subject. And they are happy to learn that the Rev. E. Evans, of Cefn Mawr, is engaged, at the request of several of the Welsh Associations, in preparing a similar work in that language.

Would the limits of their report allow, your Committee could dilate with pleasure on many indications of the growing prosperity of a considerable number of our churches; on an increasing attachment to a well-disciplined and a scriptural ministry; on many manifestations of Christian benevolence; and multiplied instances of holy zeal in opposing infidelity, and in extending the truth:—but they feel that while there is abundant cause for congratulation and gratitude, there are many grounds of humiliation and deep contrition. They would, therefore, call upon their friends to unite with them in fervent supplications to the Giver of every good and perfect gift, that he would send now prosperity; and that in reference to the Baptist Union the sentiment of every Christian may be, “for my brethren and companions’ sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good.”

TREASURER'S ACCOUNT from June 19, 1836, to MAY 4, 1837.

James Low, Esq. Treasurer to Baptist Union.

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Collections and Subscriptions received from various Churches and Associations	69	4 1	Balance due to Treasurer	31	19 2½
Balance due to Treasurer	50	11 3	Postages, Expenses of Annual and Committee Meetings, and Incidentals	27	14 4½
			Printing, Stationery, and Advertising	60	1 9
				<u>119</u>	<u>15 4</u>
	<u>119</u>	<u>15 4</u>			
			Balance due to Treasurer	50	11 3

The above accounts are audited and found correct, leaving a balance due to the treasurer of £50 11s. 3d.

JOHN HADDON.
BLYTH FOSTER.

May 4, 1837.

SECOND ANNUAL LETTER,

FROM THE

PASTORS AND REPRESENTATIVES

OF

THE BAPTIST UNION,

ASSEMBLED IN LONDON, MAY 1, 2, 3, & 4, 1837.

ADDRESSED TO THE

Churches and Associations they represent.

DEAR BRETHREN :

WE have to request your serious attention to a few remarks, the object of which will be to remind you of the importance of regarding eminent piety as the only sure preservative from existing evils, and as ordinarily connected with eminent usefulness. It will be generally granted that there may be periods in which personal religion is exposed to peculiar danger ; we are fully persuaded that the present is such a period, and that it was never more necessary to exhort believers to "watch and pray," and to lay to heart the apostolic declaration, that, "to be spiritually minded is life and peace."

The times in which we live are full of interest, both in a civil and a religious point of view. Laws have been enacted, investing us with valuable political rights of which we were long unjustly deprived, and introducing us to situations and duties corresponding to our new standing in society. We are consequently placed in circumstances which cannot fail to subject our religious character to unusual trials. In many instances much time will be employed in the transaction of public business, and business of such a nature as may prove unfavourable to the cultivation of spiritual habits. The associations and connexions, too, into which many Christians will now be necessarily brought, must inevitably expose them to temptation. It may be that the injurious effects likely to arise from these causes will be but temporary ; that the discharge of public official duties will not be found more detrimental to spiritual-mindedness than any of the ordinary engagements of trade or commerce ; and that the danger is mainly peculiar to the absorbing excitement attendant on the first introduction of important changes. Nevertheless, it cannot be concealed that danger exists. It is safer to indulge apprehension and self-diffidence than to doubt our feebleness or rely on our wisdom. "He that walketh uprightly walketh surely," but "he that trusteth in his own heart is a fool."

It will give additional force to these observations if we briefly refer to the contest in which we are now engaged on the church-rate question. Scarcely any subject has so agitated the country as this. No controversy has been conducted with so much acrimony and violence. On our part, indeed, there is but the just expression of indignant feeling, arising from the conviction that we are unrighteously taxed for the support of an Establishment which revels in wealth, yet meanly stoops to take our money in order to provide for the support of its own modes of worship, and thus levies a perpetual fine on our nonconformity. Christianity, abused and outraged by the exaction, asks to be relieved from the imputation of inefficiency. Accused of political aims and worldly dependence, she calls upon her sons to vindicate her exalted character. The call has been responded to in every direction. Compulsory

payments for the support of religion have been "weighed in the balance, and found wanting;" the knell of their doom is heard throughout the land; and the success which has already attended our efforts encourages us to believe that though the conflict may be protracted, victory is sure. Meanwhile, effects much to be deplored have resulted. Many of our opponents, not content with endeavouring to reply to our arguments, have had recourse to misrepresentation and calumny. We are stigmatised as the enemies of religion, banded together for purposes of destruction. The national faith of these realms, as it is called, is studiously represented as the object of our attack, and the disenthralment of the church from the state is deprecated as identical with the introduction of universal anarchy, and the consequent moral desolation of the country. We explain, and repeat our explanations, but in vain; the same accusations continue to be repeated, with pertinacious animosity. Even our evangelical brethren of the episcopal community have joined the (so called) *orthodox* members of their body in the dishonourable warfare, while with singular inconsistency they bitterly upbraid us for uniting, in matters of this kind only, with those whose theological sentiments differ from our own. Thus we are kept in a state of constant excitement and turmoil. Who does not feel, under such circumstances, the need of increased spiritual-mindedness? To carry on the contest with unflinching zeal and Christian charity—to be "wise as serpents, and harmless as doves"—to be firm without violence, and gentle without compromise—and withal to live in close communion with God, so that the very fire that burns within us shall be fetched from his own altar—requires no common measure of grace. We are taunted with sacrificing religion to agitation; and the combatants on the other side are accustomed to expatiate with vehemence on the injury which true piety will sustain from a continuance of the warfare. Let us not hesitate to admit the general justness of the suspicion, or to receive the warning. Without swerving in the least from the course we have marked out, or checking our speed, let us only seek to be more powerfully impressed with a sense of our spiritual dangers, and our dependence on divine aid. The cause in which we are engaged is the cause of godliness; the great conflict of the day is essentially a religious conflict. It will materially contribute to our spiritual welfare to regard it in this light, that we may be sustained therein by the word of God and prayer.

There is another point of view in which the character of the times is very peculiar. A large portion of the leisure which heretofore might have been occupied in private religious exercises, is now spent in the service of our benevolent institutions, and hence arises another form of danger to our best interests. It was long ago observed that the personal piety of ministers of the gospel is exposed to great peril, from the very circumstance of religion being their profession and employment. The remark will equally apply to all Christians who are engaged in public labour, on behalf of the cause of Christ. It is important also to remember, that a series of self-denying efforts in that cause, can only be sustained and perpetuated by deep-seated experience of the power of religion. Where such experience is wanting, men will soon become "weary in well-doing." This is the main-spring of our spiritual machinery; if it be weak or defective, the movements will be slow and dull, and at length altogether cease.

It is not necessary here, to enumerate the various means by which the maintenance and increase of personal godliness may be sought. We will confine ourselves to this one observation. From the days of that memorable meeting when the multitude of the disciples "lifted up their voice to God with one accord," and "the place was shaken where they were assembled together, and they were all filled with the Holy Ghost," until now, a special blessing has attended the association of Christians for solemn humiliation and prayer. Reviving grace has descended upon the churches, rousing the dull, quickening the sluggish, restoring and blessing all; while the zealous efforts which have been originated in consequence, have generally issued in numerous conversions to God. Convinced as we are of the low state of personal godliness among vast numbers of professing Christians, and the

disproportion existing between our privileges and our piety, we should deem ourselves guilty of a dereliction of duty if we did not urge upon you, on this occasion, with all possible earnestness, the adoption of plans for united prayer, wherever such exercises have not been instituted, and the prosecution of them with renewed vigour where the attempt has been already made. Let the voice of the church be heard from all her secret places, and all her solemn assemblies, imploring the rain from heaven. Let the blessing be sought at every family altar, at every social meeting, and at every "holy convocation" of the people of God. And let individual conversions and particular enterprises be the subjects of importunate entreaty. Instead of contenting yourselves with vague generalities, fix on some specific objects of desire; realise, in regard to them, the ultimate design of Christian effort, which is nothing less than the entire subjection of the soul to God; and present the whole before the throne with the holy importunity that is condescendingly permitted to us by our Heavenly Father. In this manner parents may meet to pray for their children, teachers for their pupils, ministers for their flocks, and members of churches for unconverted hearers of the gospel. Only let us "ask in faith, nothing wavering;" for God himself has said, "Ye that make mention of the Lord, keep not silence, and give him no rest till he establish and till he make Jerusalem a praise in the earth."

We will apply these remarks to the state of our own denomination. It is cheerfully conceded that God has done great things by our instrumentality, both in the East and the West Indies. Nor has our progress at home, it is conceived, been proportionally less than that of other denominations. But no one, surely, will be disposed to maintain that we have not much cause for humiliation and self-reproach, and great need of the reviving influences of the Holy Spirit. Are not the remarks that have just been made in this letter on the special dangers and duties of the times, as fully applicable to ourselves as to any portion of the religious world? Have we not very much to do before the claims of our respective neighbourhoods upon us can be said to be met and satisfied? Are not our churches, generally speaking, small, compared with the numbers around us who are still living in ungodliness? Have not our home efforts yet to be characterised by the promptitude and energy of an aggressive warfare, and to be brought to bear on the dense population of our large towns and cities, which have been so long and lamentably neglected? Do conversions occur among us with that frequency which indicates a deep-felt and prayerful anxiety in the minds of Christians on the subject, manifesting itself in self-denying effort? Is it not rather a melancholy fact, that the agony of desire for the salvation of sinners by which the apostle of the Gentiles was distinguished, is a singular and rare attainment, and that the selfish principle is indulged to such a degree by very many, that personal edification is almost exclusively sought from the Christian ministry, and general usefulness far too little regarded? These considerations, with many others which might have been adduced, may serve to convince us that if, notwithstanding many and acknowledged reasons for thankfulness to Almighty God, the churches of Christ in Great Britain have much room for self-abasement and searching of heart, we are by no means in circumstances to claim exemption from those duties, but are bound to confess that "it is of the Lord's mercies we are not consumed, because his compassions fail not."

The paucity of suitable candidates for the Christian ministry, deserves also to be seriously noticed. It is well known that considerable difficulties are at the present time experienced in supplying important stations, where effective men, "full of faith and the Holy Ghost," are greatly needed. Our colleges cannot meet the demands of the churches at home, to say nothing of foreign service; and though their arrangements are on a much too limited scale, receive very insufficient and precarious support, and languish under constant pecuniary depression. The same observation may be made in regard to all our public institutions. In many quarters "a great door and effectual" is opened; but we want men to send, and funds to sustain them. Our missions both in the East and West Indies loudly call for strong reinforcements.

Many more agents could be usefully employed in the dark districts of home. Ireland, too, has long pleaded, almost in vain, for adequate help: the scanty resources which have been with no small difficulty procured for the evangelisation of that priest-ridden and long-abused portion of the British dominions, are indeed a mournful satire on the energy of our protestant principles. It may be added that the contributions raised for these purposes are too much derived from uncertain sources, and occasional acts of munificence on the part of some few noble-minded members of our body. There is wanted a more general and lively interest in the welfare of our societies, and a scale of subscriptions more righteously proportioned to the gifts of Providence, and the bestowments of grace. And it would materially aid in bringing about the desired results, could the churches generally be induced to forego all jealousy and contractedness of mind and feeling, and to join the Union, which was originally intended to comprise the whole Baptist community, but has not yet fully answered the end in view. It cannot surely be necessary to offer any grave arguments in support of the fellowship of the churches, or to spend time in proving that separate bodies may unite for the common good, and for the promotion of distinct and important objects, without sacrificing their power of self-government or losing their independence. On the other hand, the advantages of union and concentration are manifold, and have been long realised by our County Associations. The Baptist Union may be termed a National Association. It is proposed by its means to combine the energies of the whole denomination, for denominational purposes, and to convene the representatives of the churches, from time to time, in order to take into consideration the state of the entire community, and devise plans, communicate information, or tender advice, as may be deemed expedient or necessary. A kindly sympathy, it is confidently believed, will thus spring up between the separate members of the body, and the increased knowledge which all will obtain of each other's state will be productive of growing concern for the general good. "If one member suffer, all the members will suffer with it; or if one member rejoice, all the members will rejoice with it."

The full accomplishment of these designs is dependent on the mutual love of the brethren, and their confidence in each other; and these must receive all their life and vigour from love to our common Lord. The fellowship of the saints, and of Christian churches, is the fruit of fellowship with God, and will ever be proportioned thereto. See, then, dear brethren, "the sum of the whole matter." With all affectionate earnestness we exhort you to "cleave to the Lord with purpose of heart." Let the advancement of personal religion be regarded as the peculiar and pressing duty of the times. Strive for a comprehensive spiritual-mindedness. Your comfort and usefulness depend upon it. And in order to this desirable attainment, keep the cross of Christ ever in view. Behold there the glory of the Lord, that you may be "changed into the same image, from glory to glory, even as by the Spirit of the Lord;" that "the world may be crucified unto you, and you unto the world;" that "Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God." And "now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

APPENDIX.

No. I.

CHURCHES FORMING THE BAPTIST UNION,

JUNE 1837.

England.

BEDFORDSHIRE. Leighton Buzzard, First ch.	March, First church. Melbourne. Tyd, St. Giles. Wisbeach, First church.	Smalley. Swanwick and Riddings. Wirksworth and Shottle.
BERKSHIRE. Reading, First church. Wallingford, First church. Wantage.	CHESHIRE. Macclesfield. Tarpорley.	DEVONSHIRE. Ashburton. Bampton. Barnstaple, First church. Barnstaple, Second church. Bideford. Bradninch. Brayford. Bridestow. Collumpton. Dartmouth. Devonport, First church. Devonport, Second church. Exeter, First church. Exeter, Second church. Kingsbridge. Modbury. Muckworthy. Plymouth, First church. South Molton. St. Hill. Tiverton. Torrington. Uffculm.
BUCKINGHAMSHIRE. Amersham, First church. Amersham, Second church. Aston Clinton. Chenies. Chesham, First church. Chesham, Second church. Colnbrook. Crendon (Long). Cuddington. Ford. Gold Hill. Haddenham. Ickford. Missenden (Great). Penn. Quainton. Risborough (Prince's). Stratford (Fenny). Speen. Swanbourn. Waddeson Hill. Wendover. Westcott.	CORNWALL. Austell, St. Calstock. Chacewater, First church. Falmouth. Grampound. Helston. Mary's, St. (Scilly). Penzance, First church. Redruth. Saltash. Truro.	DORSETSHIRE. Chideock. Dorchester. Iwerne. Lyme Regis. Poole. Weymouth. Winborne.
CAMBRIDGESHIRE. Cambridge. Isleham, Second church.	DERBYSHIRE. Alfreton and Ripley. Ashbourne. Ashford. Belper, First church. Bradwell. Cauldwell. Critch. Derby, First church. Derby, Third church. Dronfield. Duffield. Ilkestone. Melbourne and Ticknell. Netherseal.	

DURHAM.
Darlington, Second church.
South Shields, First church.

ESSEX.
Colne (Earl's).
Halstead.
Harlow.
Ilford.
Langley.
Loughton.
Rayleigh.
Waltham Abbey, First ch.

GLOUCESTERSHIRE.
Bourton-on-the-Water.
Chalford.
Stroud.
Tewkesbury, First church.

HAMPSHIRE.
Andover.
Anmore.
Ashley.
Beaulieu, First church.
Lockerly.
Long Parish.
Lymington.
Newport (I. Wight.)
Niton (I. Wight.)
Parley.
Meeting House Alley.
White's Row.
Clarence Street.
Forton.
Landport.
Salem.
Ebenezer.
Romsey.
Sway.
Wellow and Yarmouth
(I. Wight.)
Whitchurch.
Winchester.

HEREFORDSHIRE.
Kington.
Ross.

HERTFORDSHIRE.
Alban's, St.
Berkhampstead.
Box Moor.
Hemel Hempstead.
Market Street.

HUNTINGDONSHIRE.
Bluntisham.
Ive's, St., First church.

KENT.
Ashford.
Canterbury.

Deal.
Dover.
Eythorne.
Folkestone.
Greenwich.
Maidstone, First church.
Maidstone, Third church.
Margate.
Ramsgate.
Seven Oaks, Second ch.
Smarden, Second church.
St. Peter's.
Tenterden.

LANCASHIRE.
Accrington.
Bacup, First church.
Bacup, Second church.
Burnley, First church.
Colne.
Liverpool, First church.
Manchester, Fourth ch.
Rochdale.

LEICESTERSHIRE.
Ashby.
Barton.
Billesdon.
Broughton.
Castle Donnington.
Fleckney.
Harborough (Market).
Hinckley.
Hugglescote.
Kegworth.
Knipton.
Leake and Wimeswold.
Leicester, First church.
Leicester, Fourth church.
Leicester, Sixth church.
Leicester, Seventh church.
Leicester, Eighth church.
Long Whatton.
Loughborough, First ch.
Quorndon, & Woodhouse.
Rothley, and Sibley.
Sheepshead.
Shilton.
Sutton Bonnington.
Syston.
Thurlaston.

LINCOLNSHIRE.
Boston, First church.
Boston, Second church.
Bourn.
Coningsby.
Fleet and Long Sutton.
Gedney Hill.
Gosberton.
Kirton in Lindsey.

Lincoln, First church.
Lincoln, Second church.
Louth.
Maltby and Alford.
Spalding, First church.
Stamford, First church.
Sutterton.
Sutton, St. James.

**LONDON AND SOUTH-
WARK.**
Church Street.
Commercial Road.
Devonshire Square.
Eagle Street.
Eldon Street (Seventh day)
Keppel Street.
Little Prescott Street.
Little Wild Street.
Maze Pond.
New Park Street.
Salter's Hall.
Shoreditch, First church.
Suffolk Street.
Unicorn Yard.
Walworth, Second church.
Walworth, Third church.

MIDDLESEX.
Chelsea, First church.
Hackney.
Hammersmith, First ch.
Highgate.
Mary-le-bone.
Old Ford.
Paddington.
Somer's Town, First ch.
Staines.
Stepney College.
Tottenham.

NORFOLK.
Aylsham.
Bacton.
Buxton.
Fakenham.
Fornsett, St. Peter's.
Foulsham.
Ingham.
Lynn.
Magdalene.
Martham.
Neatishead.
Necton.
Norwich, First church.
Norwich, Third church.
Norwich, Fifth church.
Salehouse.
Swaffham.
Tittleshall.
Worstead.
Yarmouth, First church.

NORTHAMPTON-SHIRE.
 Braunston.
 Kettering, Second church.
 Northampton, First ch.
 Northampton Third ch.
 Peterborough.
 Ringstead.

NORTHUMBERLAND.
 Newcastle, First church.
 Newcastle, Second church.
 North Shields.

NOTTINGHAMSHIRE.
 Beeston.
 Boughton.
 Gamston and Retford.
 Kirkby Woodhouse.
 Mansfield.
 Nottingham, First church.
 Nottingham, Second ch.
 Nottingham, Third church.
 Sutton Ashfield, Second ch.

OXFORDSHIRE.
 Coate.
 Oxford, First church.
 Woodstock (New).

RUTLANDSHIRE.
 Morcot and Barrowden.

SHROPSHIRE.
 Whitchurch.

SOMERSETSHIRE.
 Bath, Third church.
 Bridgewater.
 Burton.
 Creech.
 Crewkerne.

Frome, First church.
 Frome, Second church.
 Hatch.
 Horsington.
 Isle Abbotts.
 Minehead.
 Montacute.
 North Curry.
 Stogumber.
 Taunton.
 Tiverton.
 Watchet.
 Wellington.
 Wincanton.
 Yeovil.

STAFFORDSHIRE.
 Burton-on-Trent, Second church.
 Rocester.

SUFFOLK.
 Ipswich, First church.

SURREY.
 Battersea.
 Camberwell.
 Lamheth.

SUSSEX.
 Battle.
 Dane Hill.
 Lewes.
 Rye.

WARWICKSHIRE.
 Alcester.
 Austrey.
 Birmingham, First church.
 Birmingham, Third church.
 Birmingham, Fifth church.
 Coventry, Second church.
 Longford, First church.
 Longford, Second church.
 Sutton Coldfield.

Syston, Queenborough.
 Wolvey.

WILTSHIRE.

Berwick.
 Devizes, Second church.
 Downton, First church.
 Knoyle and Semley.
 Melksham.
 Nettleton.

WORCESTERSHIRE.

Catshill.
 Cradley, Second church.
 Evesham, First church.
 Netherton, Second church.

YORKSHIRE.

Allerton.
 Birchcliffe.
 Bishop Burton.
 Bradford, Third church.
 Bramley.
 Bridlington.
 Clayton.
 Crigglestone.
 Driffield.
 Halifax, First church.
 Halifax, Second church.
 Halton, East.
 Haworth, Second church.
 Hedon.
 Heptonstall Slack.
 Hull, First church.
 Hull, Second church.
 Hunmanby.
 Kilham.
 Leeds.
 Lineholm.
 Malton.
 Queenshead.
 Scarborough.
 Sheffield, First church.
 Shore.

Wales.

Bridgend.

| Llanelly.

| Vellyvoel.

No. II.

PROTEST PRESENTED TO THE BRITISH AND FOREIGN BIBLE SOCIETY, MARCH 6, 1837.

THE undersigned Ministers of the Baptist Denomination, feeling it incumbent upon them, as a solemn matter of conscience and duty, to bear their individual and united testimony against the Resolution of the Committee of the British and Foreign Bible Society, refusing aid to the Bengalee translation of the New Testament, executed by the Baptist Missionaries at Calcutta, because "the words for baptize, &c., are rendered by words signifying immersion;" and understanding that grants to several of the Versions prepared by the late venerable Dr. Carey have long been suspended on the same ground; submit the following statement to the members of that Society, and deliberately publish it to the world as an act to which they are impelled by a faithful regard for the interests of truth.

In common with their fellow Christians, they have been accustomed cheerfully to labour in the ranks of the British and Foreign Bible Society, and will yield to none in sincere and ardent attachment to its catholic constitution and noble design. They have rejoiced in its prosperity with honest delight; have sympathised in its difficulties with unaffected sorrow; and with lively gratitude have glorified God, because he has given it the pre-eminence over all kindred institutions, and crowned its efforts with unexampled success.

It is, consequently, with deep regret that they feel themselves called upon to express their conviction of the unsoundness of the principles on which, in the present instance, its Committee has acted. They would gladly have continued in quiet and unobtrusive co-operation with it in their respective circles, each, according to his ability, promoting its object, and all loving its unsectarian spirit. But in the present crisis they cannot be silent. They can be no parties to what appears to them a departure from the original integrity of its proceedings, nor can they witness an attempt to evade translation, and thus to conceal from the heathen a portion of the word of God, without lifting up their solemn remonstrance against it.

From the correspondence which has passed on this subject between the Baptist Missionary Committee and the Committee of the British and Foreign Bible Society, they perceive that every proper method has been employed by the former, but employed in vain, to prevent the conclusion which has at length been reached; and no hope being now left of inducing an alteration in this decision, they solemnly enter their **PROTEST** against it.

First, Because in their estimation, it is the primary duty of a translator to ascertain the precise meaning of the original text, and then to express that meaning as exactly as the nature of the language into which he translates it will admit. He is not at liberty to leave untranslated any word, the signification of which he knows, and can render by an equivalent term; and if he should do so, he is thereby guilty of keeping back part of the counsel of God. Two of Archbishop Newcome's rules for the conduct of a translator support this reason:—

"Rule I. The translator should express every word in the original by a literal rendering, where the English idiom admits of it, and where, not only purity, but perspicuity and dignity of expression can be preserved."

"Rule XII. The critical sense of passages should be considered, and not the opinions of any denomination of Christians whatever."

"The translators should be philologists, and not controversialists."

2. Because it is the province of the British and Foreign Bible Society to afford impartial aid to all faithful translations of the Holy Scriptures, not erecting itself into a tribunal of biblical criticism, nor taking upon itself, by the suppression of any part of inspired truth, to attempt a compromise between various denominations of Christians.

3. Because, the question being purely philological, a conscientious objection cannot be taken against the rendering given by the Missionaries, unless it be alleged that such rendering is unfaithful, which allegation, so far as the undersigned are aware, is not advanced; but simply that it is "considered objectionable by other denominations of Christians composing the Bible Society."

4. Because, were the principle admitted, that translators are not bound to convey into other tongues the true signification of words which may happen to involve controversies existing among different denominations of Christians, but in deference to the prevailing party may leave such words covered with a convenient, and, to all but learned men, an impenetrable veil, many other words immediately occur which should be thus treated; while truth, conscience, and inspiration would be sacrificed at the shrine of secular expediency, or party discussion.

5. Because the British and Foreign Bible Society circulates on the continent of Europe, and in the eastern parts of the world, several versions of the New Testament, in which the words now proposed to be left untranslated are translated in a similar manner to that adopted by the Baptist Missionaries.

6. Because the Resolution of the Committee of the British and Foreign Bible Society, while it professes to be founded on a general principle, affects only a particular case, the whole Christian church being on the question at issue divided but into two sections, those who do and those who do not baptize by immersion. By adopting the course of which we complain, the Bible Society descends from its high pre-eminence as a Catholic Institution, ceases to be an incorporation of Christians of every community, and becomes essentially sectarian in its principle and practice.

7. Because those members of the British and Foreign Bible Society who are also members of the Established Church, with singular inconsistency unite in withholding aid for the reason assigned, since their church has expressly enjoined that mode of administering the ordinance of baptism which the terms employed in the Baptist translations describe, and allows no other but as an exception in cases specifically mentioned.

8. Because the principle,—now, it is believed, for the first time laid down,—that new versions, in order to obtain the support of the British and Foreign Bible Society, must in disputed points conform "to the practice resorted to in the English and other Versions," is fatal to that moral independence and strict fidelity which are among the primary qualifications of a translator of the Scriptures, and cannot, it is confidently presumed, be acted upon in many other instances, however readily it may be adopted in the present case.

9. Because, although the Vulgate, which is followed in this instance by the English Version and some others in the western parts of Europe, leaves the words in question untranslated, this circumstance is not attributable to any difference of opinion existing at the time in which it first appeared, as to the true meaning of the words themselves, the baptismal rite being then and for many centuries afterwards administered only by immersion; in confirmation of which it may be sufficient here to cite the authority of Bossuet, the Roman Catholic, and of the Protestant Episcopalian, Whitby. The words of the former are as follows: "We are able to make it appear, by the acts of councils and by the ancient rituals, that for THIRTEEN HUNDRED YEARS baptism was thus administered *throughout the whole church*, as far as was possible." And the following are the words of the latter: "And this immersion being

religiously observed by *all Christians* for THIRTEEN CENTURIES, and approved by our church, and the change of it into sprinkling, even without any allowance from the Author of this institution, or any license from any council of the church, being that which the Romanist still urges to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of the clinici, or in present danger of death."

In putting forth this protest, the undersigned do not intend to convey the idea that each and all of the foregoing reasons were felt with equal force by every individual, some having been influenced in a greater degree by one, and others by another; but they all concur in expressing unfeigned sorrow that the Committee of the British and Foreign Bible Society has, by this measure, placed that Institution on what they deem an unconstitutional and unscriptural ground, and in bearing their deliberate and public testimony against it.

In conclusion they state, that they feel, as they trust, in its full weight, the responsibility of the position in which they place themselves by this public act, yet from that responsibility they do not shrink. Having thus discharged a painful but imperative duty, they are satisfied to leave the cause of truth, for which alone they are concerned, in the hands of Him, to whom it emphatically belongs, and who so works out the issues of all things as to promote its ultimate triumph, and therein to secure his own glory.

ACWORTH, James A. M., President of
Horton College, Bradford, York-
shire

Aldis, John, Manchester
Ashmead, George, Kingsthorpe
Adams, Samuel, Walgrave
Aveline, George, Loughborough
Arnot, George, Southsea
Ayrtton, Samuel, Derby
Anstie, Peter, Exeter
Amery, E., Columpton
Ashman, John, Southwold
Aldiss, Robert, Fressingfield
Ashford, J., Brettle Lane
Applegate, Thomas, Shefford
Albrecht, H., Mirfield
Amsden, T., Aston Clinton

Blakeman, John, Evesham, Worces-
tershire

Brock, William, Norwich
Briscoe, John Paul, Folkestone
Broad, John, Kensington
Bowes, W. B., Blandford Street,
London
Brawn, Samuel, Loughton, Essex
Brand, William, Northampton
Beardsall, Francis, Manchester
Burns, Jabez, St. Mary-le-bone
Bissill, John, Sutterton
Butler, William, Heptonstall Slack
Bannister, Jno. Thos., Coventry
Barker, John, Towcester
Brooks, Joseph, Ridgmount
Blackburn, James, Walgrave
Brooks, Thomas (occasional preacher)
Hinckley

Baynes, Joseph, Wellington, Somerset
Baylis, Willm. H., Wolverhampton
Burchell, Willm. F., Falmouth
Beddow, B., Grampond
Bromwich, Josh., Sheepshead
Burditt, Cheney, Sutton in Elms
Burditt, A. Oadby.
Bottomley, W. E., Foxton
Banks, Robert, Newcastle
Briggs, John, Newcastle
Bailey, Joseph, Newcastle
Birt, C. E., A. M., Portsea
Burton, E. H., Landport, Portsea
Burt, T. B., Beaulieu, Hants
Brown, George, South Shields
Busby, Charles, Crediton
Barnes, William, Prescott
Bedding, Edward, Cuddington Bucks
Blackmore, Samuel, Kington
Buck, James, Rotherham
Breeze, Richard, Lechlade
Bane, John, Aylsham, Norfolk
Baker, William, Statham, Norfolk
Blakely, John Rix, Worstead, Nor-
folk
Belcher, Joseph, Greenwich
Billingham, J., Cradley
Betts, Henry, Yarmouth
Bulgin, Samuel, Poole
Birt, Isaiah, Hackney
Blackmore, T. W., Upottery
Birrell, C. M., Liverpool

Chin, John, Walworth
Clark, John, Folkestone
Crampton, J. M., St. Peter's, Secretary to
the Isle of Thanet Bible Society

- Cubitt, J., Ilford, Essex
 Copley, William, Oxford
 Cox, F. A., D. D., L. L. D., Hackney
 Cheatle, George, Birmingham
 Cameron, J., Louth
 Campbell, John, Abergavenny
 Clark, James, Guilsborough
 Crabtree, William, Hinckley
 Capern, Henry, Long Buckby
 Cox, J. B., Hatch Beauchamp
 Coombs, W. H., Taunton
 Craps, John, Lincoln
 Cornford, Samuel, Maidstone
 Clarke, Edmund, Truro
 Cooke, Thomas, Oswestry
 Cramp, Thomas, St. Peter's
 Crambrook, Daniel, Dover
 Chapman, J. M., Yeovil
 Cakebread, C., Landport, Portsea
 Cole, George, Leamington
 Collins, Samuel, Grundisburgh, Suffolk
 Cormack, Josiah, Sunderland
 Clarke, Robert, Bridgnorth
 Clark, David, Dronfield
 Clowes, Francis, Classical Tutor, Horton College
 Cooper, Joshua, Stoke Ash, Suffolk
 Catton, W., Chipping Norton
 Cutcliffe, William, Brayford, Devon
 Chamberlin, Charles, Norwich
 Clark, R. A. Fakenham
 Colcroft, William, Bramley
 Cousins, James, King Stanley
 Claypole, Edward, A., Ross
 Clements, W., Halsted
 Castleden, James, Hampstead
 Comb, George, Oxford Street
 Carey, Eustace, Camberwell
 Crisp, Thos. S., Theological Tutor of Baptist College, Bristol
 Cater, Philip, Bath
 Crook, John, Hebden Bridge
 Carre, John, Jersey
 Cooper, James, Amsterdam
 Crook, Enóch, Battersea
 Chapman, J., Stogumber
 Cooper, W., Chesham

 Davis, Eliel, Regent Street, Lambeth
 Davis, Ebenezer, Deal
 Davis, Joseph, Church Street, Blackfriars
 Davis, Thomas, Chenies, Bucks
 Dobney, H. H., Great Missenden, Bucks
 Dyer, John, Secretary to Baptist Mission, Camberwell
 Douglass, J. J., London
 Derry, John, Barton

 Dunkley, John, Towcester
 Dawson, John, Newark on Trent
 Dyer, John, J., Frome
 Davies, Samuel, Crewkerne
 Draper, B. H., Southampton
 Davies, Philip, Whitchurch, Hants
 Douglas, D. Hamsterley
 Diprose, Samuel, Ford, Bucks
 Dodwell, Charles, Long Crendon
 Dorney, Thomas, Eastington
 Dowson, Henry, Bradford
 De Fraine, Richard, Little Stoneham
 Dickerson, Philip, Little Ailie Street, London
 Denham, David, Unicorn Yard, Southwark
 Dore, William, Modbury
 Dean, James, Chalford
 Dean, James Stanly, Chalford
 Dunn, Joseph, Minchinhampton
 Dovey, William, Bermondsey
 Davies, Daniel, Lixum
 Davies, Joseph, Denbigh
 Davis, John, Prince's Risborough
 Davies, David, Evesham
 Dyer, F. W., Lockwood
 Darkin, Charles, Woodstock
 Davies, Daniel, Swansea
 Dossett, Daniel, Little King's Hill

 Edwards, John, Clapham
 Eyres, John, Otley, Suffolk,
 Ewen, Thomas, March
 Everard, Henry, Spalding
 Edge, James, Sutton on Trent
 Evans, Benjamin, Blaby
 Elmer, R., Southampton
 Edgcombe, J. P., Dockhead, Southwark
 Elliot, E. E., Lydney
 Edward, James, Nottingham
 Early, William, Wootton, Beds.
 Evans, B., Scarborough
 Evans, Edward, Cynwyd
 Evans, John, Holywell
 Ellis, Robert, Llanelian
 Evans, Ellis, Cefnnewr
 Evans, David, Slack Lane
 Edmonds, T. C. Cambridge
 Edwards, William, Bugbrook
 Edmunds, I., Husfaen
 Evans, D., Lantrisant
 Elliot, C., Minehead
 Edwards, R., Deiras
 Edmunds, I., Bethesda
 Evans, Thomas, Beulah
 Edwards, David, Moriah
 Evans, James, Carleon

 Francies, George, Colchester

- Felkin, John, Secretary to B. S. Kir-
 ton in Lindsey
 Frearson, Thomas, Tottlebank
 Foskett, George, Blisworth
 Flood, James, Melbourn
 Fordham, Samuel, Hail Weston
 Fuller, William Henry, Penzance
 Fisher, William, Cold Rowley
 Franklin, Francis, Coventry
 Francis, Edward, Hereford
 Fuller, A., G., Blockley
 Facey, A. M., Muckworthy, Devon
 Fawcett, William, Ewood Hall
 Foster, Jonas, Farsly
 Frearson, R. S., Idle
 Fracer, T. H., Chapelford
 Fry, John, Coleford
 Fuller, I. G., Westbury, near Bristol
 Francis, John, Pontesbury
 Foster, I. H., Uckfield

 Garrington, John, Burnham, Essex
 Groser, William, Maidstone
 Green, Samuel, Jun., Walworth
 Goadby, Joseph, Ashby-de-la-Zouch
 Goadby, Joseph, Leicester
 Gough, Thomas T., Clipstone
 Giles, William, Preston
 Gray, Joshua, Brixton
 Godwin, B., Bradford
 Giles, J. E., Leeds
 Gooding, W. I., Hadleigh
 Gowing, John, Halesworth
 Glanville, William, Wantage
 Greenway, J. G., Netherton
 Green, John, Norwich
 Grace, Robert, Battle
 Gundry, Jonathan, Hendon
 Glynn, O. M., Cairiog
 Grainger, H. D., Waddesdon Hill
 Garside, Joseph, Wainsgate
 Gill, H. V., Parley
 Green, Joseph, Soham
 Gray, William, Northampton
 Griffiths, Thomas, Jersey

 Hull, Edmund, Watford, Herts
 Humphrey, Robert, Taunton
 Hoby, James, D. D., Birmingham
 Hinton, J. H., M. A., Reading
 Hunter, Hugh, Nottingham
 Hiley, Francis, Llanwenarth
 Hancock, William, Harston
 Harris, Thomas, St. Austell
 Hinners, John, Shrewsbury
 Hawkins, W., M. A., Derby
 Hewn, W., Darlington
 Hatch, Samuel S., Honiton
 Hockin, John, Thoverton
 Hopcraft, W., Long Crendon

 Hebditch, W., Black Down, Somerset
 Ham, John, Birmingham
 Hall, B. C., Burford
 Hewett, John, Swaffham
 Hunt, James, Fakenham
 Hughes, Samuel, Rawden
 Hindes, Joseph, Blunham
 Hawkins, Henry, Stroud
 Hewitt, William, Painswick
 Hopley, Thomas, Hemel Hempstead
 Hall, J., Gorsley
 Hithersay, John, Kilham
 Hawkins, W., Shrewsbury
 Hewlett, Samuel, Westminster
 Huxtable, Edgar, Classical Tutor
 Baptist College, Bristol
 Hughes, Thomas, Dawn
 Hughes, John, Abergele
 Hewlett, J. P., Kingbridge
 Harvey, J., Cullingworth
 Hudson, Thomas H., Queenshead,
 Halifax
 Hollinrake, Henry, Birchcliffe
 Harris, William, Landbeach
 Haslop, John, Fenstanton
 Hyde, Robert, Salendine Nook
 Holmes, H. W., Polemoor.

 Ingham, Richard, Nottingham
 Jones, John, March
 Judd, George, Connigsby
 Jarrom, Joseph, Wisbeach
 Jayne, George, Road
 Jones, William, Frome
 Jones, George, Sway, Hants
 Jones, Maurice, Leominster
 Jordan, John, Stanningly
 Jones, John A., Mitchell Street,
 London
 Jones, John, Blackeney
 Jones, Thomas, Chepstow
 Jones, Hugh, Cifabychan
 Jones, Daniel, Liverpool
 Jones, John, Hanweidan
 James, Benjamin, St. Asaph
 Jackson, James, Bath
 Ingham, J., Lane Bottom Heaton
 Jenkinson, J., Kettering
 Jenkins, J., Hengoed
 Jones, A., Merthyr
 Jones, D., Cardiff
 James, J., Bridgend
 Jones, John, Blaenifern
 Jones, Evan, Castle Town
 Jarvis, Thomas, Jersey
 Ives, D., Gold Hill

 Kenny, Richard, Macclesfield,
 Knight, Joseph, Wolvey
 Kirkbride, Daniel, Hawkshead Hill

- Kent, M., Shrewsbury
 Kent, Samuel, Biggleswade
 King, Thomas, Bedford
 Knight, J., Little Staughton
 Keay, William, Wellington, Salop
 Keene, C. T., Pershore

 Lacey, C., Missionary to India
 Lewis, James, Llanwenarth
 Liggins, John (occasional preacher),
 Hinckley
 Leader, W., Maidstone
 Larwill, Joseph, Kenilworth
 Long, William, Stockton on Tees
 Larom, C., Sheffield
 Lingley, Isaac, Stowmarket
 Liddell, William, Westmancote
 Lewis, Edward, Highgate
 Lewis, J. P. Diss

 Millard, James, Lymington, Hants
 Morris, Thomas, Portsea
 Mursell, J. P., Leicester
 May, William, North Curry
 Medway, G., Creech, St. Michael
 Marriott, Thomas, Milton
 Manning, Enoch, Gamlingay
 Miller, R. Braunston
 Marston, S., Great Grimsby
 Matthews, W. Canterbury
 Morgan, Thomas, Birmingham
 May, Richard, Barnstaple
 Macpherson, J., Hull
 Murch, W. H., Theological Tutor of
 Stepney College
 Morrell, Daniel, Holy Cross
 Moulton, G. W., Tenterden
 Mills, John, Winchcombe
 Middleditch, Thomas, Ipswich
 Moore, Timothy, Shadwell, London
 Munsey, Ellis, Botisham, Lode
 Miles, William, Newport
 Morris, Thomas, Penygarn, Pontypool
 Maurice, James, Walsal
 Middleditch, C. J., Ashdon
 May, J. H., Pill
 Maddeys, George, Morcott

 New, I., Arnsby
 Neave, John, Southsea
 Nunn, James, Ipswich
 Norris, Joseph, Rattlesden
 Norton, William, Bow
 Nicholson, Samuel, Plymouth
 Normanton, James, Driffild
 Newman, Thos. F., Shortwood
 Norgrove, John C., Chipping Sodbury
 Nicholson, John, Kingsbridge
 Nicholson, William, Halifax
 Naunton, D., Ystrad
 Nichols, A., Keighley

 Overbury, F., Chatham
 Offord, John, Exeter
 Owen, William, Madley
 Oakford, John, Reepham
 Overbury, R. W., Eagle St., London
 Owen, J. J., Monmouth
 Owen, Thomas, Eastcombes
 Orchard, G. H., Steventon
 Oliver, Edward, Penycal

 Pritchard, George, Keppel Street,
 London
 Price, Thomas, D.D., Devonshire
 Square, London
 Puntis, James, Norwich
 Poile, W. F., Lynn, Norfolk
 Peggs, James, Bourne
 Pike, J. G., Derby
 Pike, J. B., Boston
 Pope, George, Collingham
 Phillips, John, Whitechurch, Salop
 Peters, Samuel, Great Gransden
 Pengilly, Richard, Newcastle
 Paine, William, Eythorne
 Payne, J., Ashford
 Price, Joseph, Montacute
 Pyne, Robert, Exeter
 Piggott, Joseph, Waddesdon, Bucks
 Parker, John, West Bromwich
 Pryce, Richard, Coate
 Pulsford, Thomas, Great Torrington
 Powell, Alfred, Salehouse, Norfolk
 Packer, S., Chelsea
 Payne, William, Chesham
 Pickering, William, Nottingham
 Porter, James, Brooke
 Preece, Joseph, Woodchester
 Peacock, John, Goswell Road
 Probert, Evan, Bristol
 Prichard, John, Llangollen
 Peechey, W., Bath
 Price, Joseph, Alcester
 Pottinger, Thomas, Swanwick
 Pooch, Thomas, Barnwell
 Peters, Robert, Waterbeach
 Poole, Henry, Newport
 Price, Stephen, Aberlychan
 Phillips, David, Carleon
 Perrey, A., M. D., Boston

 Reynolds, Titus Davies, Earl's Colne,
 Essex
 Rees, David, Burton Latimer
 Roe, Charles Hill, Clapham
 Room, Charles, Southwark
 Rogers, Thomas, Fleet
 Roberts, Thomas, Llanelly
 Roberts, William, Glascoed
 Roberts, John, Llansilin
 Reynolds, William, Sudbury
 Russell, Hugh, Broughton, Hants

- Rutter, T., Ashley, Hants
 Robinson, Robert, Lifton, Devon
 Robinson, William, Kettering
 Runacles, John, Charsfield
 Rogers, William, Dudley
 Roberts, Thomas, Bristol
 Roberts, Robert, Llanefydd
 Roberts, William, Mold
 Rothery, Joseph, London
 Rigby, John, Blackley
 Roberts, John, Tredegar
 Roberts, David, Sinhowy
 Roberts, William, Twyngwyn
 Roff, Robert, Swansea
 Rogers, John, Eynsford
- Saffery, Philip John, Salisbury
 Statham, John, Amersham, Bucks.
 Steadman, Thomas, Bradford
 Shirley, Thomas, Sevenoaks, Kent
 Stovel, Charles, Prescott St., London
 Steane, Edward, Camberwell
 Sprigg, James, Ipswich, Secretary to
 the East Suffolk Bible Society
 Stubbins, I., Missionary to India
 Stevenson, John, A. M., Southwark
 Stocks, Richard, Castle Donnington
 Stevenson, Thomas, Leicester
 Stevenson, Edward, Chesham
 Stembridge, Job, Loughwood, Devon
 Simmons, James, A. M., Leicester
 Spasshatt, Joseph, Redruth
 Sample, George, Newcastle-upon-
 Tyne
 Sharp, Charles, Bradninch, Devon
 Stalker, Alexander, Sheffield
 Stephens, Edward, Campden
 Swan, Thomas, Birmingham
 Stonehouse, George, Middleton Che-
 ney
 Spurgeon, William, Neatishead
 Simmons, John, M. A., Bluntisham
 Saunders, Moses, Haworth
 Steadman, William, D. D., Bradford
 Scott, Peter, Shipley
 Scarlet, George, Gildersome
 Scarlet, William, Gildersome
 Shenston, J. B., Eldon St., London
 Smith, James, Shoreditch, London
 Stephens, J. G., Kidderminster
 Savage, John, Stourbridge
 Scott, Thomas, Norwich
 Sprague, Joseph Lee, Bovey Tracey
 Stenson, John, Chelsea
 Sincox, Stephen, Poole
 Soule, J. M., Lewes
 Stenson, Elam, Tarporley
 Shaw, Joseph, Heaton
 Spooner, John, Barnoldswick
 Stephen, D. Rhys, Swansea
 Sutton, S., Watchett
- Tilley, Thomas, Forton, Hants.
 Tunnicliff, Jabez, Longford
 Thomas, Micah, Abergavenny
 Taylor, James, Hincley
 Tunley, Richard, Northampton
 Trestrail, Frederick, Newport, Isle of
 Wight
 Turquand, James, Milford, Hants
 Tyler, Peter, Haddenham
 Thorne, Francis, Newton, Devon
 Taylor, David, Bingley
 Tottman, James, Laxfield
 Tomlin, William, Chesham
 Tay, Thomas, Southill
 Trotman, Daniel, Tewkesbury
 Thomas, John, Broseley
 Thomson, Robert, Perth
 Taylor, S. N., Shipston-on-Stour
 Thomas, Timothy, Newcastle Emlyn
 Tyso, Joseph, Wallingford
 Thomas, Thomas, Meltham
 Thomas, T., Cwesyport
 Thomas, E., Cwesyport
 Thomas, Timothy, Bethesda
 Thomas, Thomas, Theological Tutor
 of the Baptist College, Pontypool
 Thomas, William, Newport
 Talbot, C. B., Wendover
 Thomas, E., Hansworth Hill
- Upton, William, St. Alban's
 Upton, Robert, Chelsea
- Verow, Robert, Shilton,
 Vernon, C. W., Appledore
 Venimore, James, Ingham
 Vincent, Samuel, Yarcombe
- Watts, John, Maze Pond, Southwark
 Wallis, Joseph, Commercial Road,
 London
 Woollacott, Christopher
 Wigg, Samuel, Leicester
 Wright, Samuel, Lincoln
 Wayland, Abraham, Lyme Regis
 Williamson, James, North Shields
 Woodcock, Benjamin, Hincley
 Williams, Enoch, Thrapstone
 Wright, Daniel, Coseley
 Wassell, John, Willenhall
 Wake, Thomas Washington, Kis-
 lingbury
 Wheeler, Francis, Moulton
 Williams, D. M., Maidstone
 Wilson, Charles, Helston
 Watts, Isaac, Andover
 Wilson, Daniel, Tunstall
 Waldron, F., Wolsingham
 Wilson, A., Sunderland
 Williams, Daniel, Fairford
 Wassell, David, Fairford

Wright, George, Beccles	Webb, John, East Knoyle
Ward, George, Tittleshall	Welsh, Thomas, Newbury
Winterbotham, J., Haworth	Watson, Nathaniel, Cowling Hill
Woodman, C. B., Artillery Street, London	Wheeler, Benjamin, Atchlench
Williams, William, Grafton Street, London	Webb, Samuel, Langley
Wright, Thomas, Lydbrook	Wallis, Joseph, Needingworth
Williams, John, Dereham	Wilkinson, William, Earby
Willcocks, Thomas, Devonport	Whitewood, Samuel, Halifax
Webb, James, Stonehouse	Williams, J., Wowntrodan
White, Daniel, Cirencester	Williams, R., Lansadvon
Webster, R. E., Kingston	Williams, John, Trosnant
Wylie, D. S., Liverpool	Williams, R., Newport
Williams, W., Ryeford	Waters, Thomas, M. A., Worcester
Wyke, J. C., Hunmanby	Young, B. C., South Shields
Watts, John, Wotton-under-Edge	Yeadon, J., Horsforth
Winter, Thomas, Bristol	Yardley, S., Summer Hill
Williams, Robert, Knthim	Yates, William, Stroud
Williams, Thomas, Llansawn	Young, William, Old Kent Road

The following Names were sent too late to be included in the above List.

Davies, H., Llangloffan	Morris, M., Llangloffan
Davies, Z., Bwlchgywynt	Owen, D., Sardis
Evans, David, Login	Phillip, E., Narbeth
Evans, John, Carmarthen	Phillips, R., Glenchyd
Evans, Thomas, Narbeth	Price, E., Moleston
Gravelle, W., Cwmfelin	Rees, John, Southdayry
Gwynne, W., Carmel	Richards, J., Middlemill
Jones, D., Newport	Thomas, B., Narbeth
Jones, T., Rhydvylin	Thomas, T. E., Fynnon
Lawrence, J., Moleston	Thomas, W., Salem
Loyd, J., Llangloffan	

No. III.

REPLY.

Bible Society House, March 21, 1837.

DEAR SIR,

In pursuance of the instructions of the Committee, we now transmit to you the accompanying resolution, which we request you will have the kindness to communicate to the Friends for whom you act in this matter, in such way as you may judge proper.

We are, dear Sir,

Yours truly,

A. BRANDRAM, }
G. BROWNE, } *Secretaries.*

To Rev. E. Steane.



At a Meeting of the Committee of the British and Foreign Bible Society, held at the Society's house, London, March 20, 1837 :

THE RIGHT HON. LORD BEXLEY, PRESIDENT, IN THE CHAIR.

The Protest, signed by 544 Ministers of the Baptist Denomination, a copy of which was presented at Committee Meeting of the 6th instant, having been taken into consideration, it was

Resolved—That while it is the desire of this Committee to receive the above Protest with the attention due to the sentiments of so large and respectable a body of Christian Ministers,—and while this Committee have always been, and still are desirous to acknowledge and assist the praiseworthy labours of the Baptist Missionaries in the translation and diffusion of the Scriptures, they do not conceive that any advantage could arise from the reconsideration of a question which has not been settled without long and anxious deliberation.

Resolved—That a copy of the above Resolution be transmitted to the Rev. E. Steane.

Read and confirmed at a meeting of the General Committee, held London, March 22, 1837.

(Extracted from the minutes.)

JOHN JACKSON.
(*Ass. For. Sec.*)

No. IV.

LETTER OF THE COMMITTEE OF THE BAPTIST UNION TO THE
BOARD OF THE TRIENNIAL CONVENTION OF BAPTIST
CHURCHES IN THE UNITED STATES.*London, Sept. 13, 1836.*

DEAR BRETHREN,

The letter of April last, addressed by you, on behalf of the Convention, to the Union of Baptist Churches in Great Britain, arrived in sufficient time to be read at one of the meetings of this body in June; and we have the opportunity of giving you the most emphatic assurance, therefore, that it was received in a spirit of fervent Christian love and delight. We feel that we love you, because of the grace of our Lord Jesus Christ towards you, and because of his image in you; most earnestly do we pray, that the one may become daily more perfect, and the other more abundant.

We acknowledge that you take a correct view of the position which we occupy, and the warfare to which we are called. We have to contend "with usages and opinions time-hallowed, and endeared by a thousand cherished recollections, and to break down barriers guarded by an interested and powerful hierarchy." It is of the highest moment that we should gird ourselves for the conflict, in the strength and in the spirit of Christ. The weapons of our warfare are not carnal, neither should our temper be secular. We are not permitted to doubt that spiritual weapons shall be mighty, through God, to pull down strong holds. Pray for us, that, in all our exertions, we may both aim at his glory, and promote it. With gratitude to God we can say, that the internal mischief to which you have alluded is sensibly on the decline.

Though grateful, we are not surprised, to learn that our deputed brethren acquired among you "a deep personal regard." We take this opportunity of repeating our acknowledgments (already publicly expressed) of the kind and courteous manner in which they were received. May we be permitted, also, to express our sincere regret, that we had not the pleasure of welcoming to our assemblies a deputation in return?

You have solicited "the continuance of our correspondence from year to year." And you have solicited it upon terms most frank and honourable. You "entreat" us, "as we also entreat you," not only to assist you with our "counsel," but, "as faithful brethren, to remind you" of any "danger" to which we may deem you to be exposed; and as, of course, there could be no satisfactory correspondence upon any other principles, so, we trust, it will not be displeasing to you, if we bring them into action on the present occasion. Whatever freedom we may be conceived to take, we certainly cherish the spirit, and we hope to use the language, both of affection and respect.

Our deputed brethren, although they did not mention the subject of slavery in the public proceedings of the Convention, at a private meeting, assembled for the purpose, made known the feelings of pain and lamentation with which our body, in common with all religious bodies in this country, at that time regarded the state of American society, and American churches, in reference to it. Since that period our feelings have grown far more deep and solemn. The facts which have been brought to light have affected us beyond measure, and have made us feel it our imperative duty to put into a channel of public utterance the sentiments of the united churches, in the series of resolutions, which were passed unanimously at the public meeting on the 22nd of June, and which we transmit to you herewith.

We are not uninformed of the degree in which, in the American Union, slavery is either incorporated in the social system, or upheld by public opinion;

nor have we been unobservant of the sensitiveness with which remarks on it, whether foreign or domestic, have been almost universally received. We have no wish to give offence, but our duty to God and to man will not permit us to be silent, nor can we believe, after what you have written, that you wish us to be so. You will not refuse to consider what, "as faithful brethren," we address to you; and most sincerely do we add our prayer, "The Lord give you understanding in all things!"

It is surely a position which admits of no dispute, that in this, as in other matters, a line of conduct may be expected from the disciples of Christ materially different from that which may be anticipated from men of the world. Of what use, otherwise, are the rectitude and tenderness of conscience, the holy light, and the exalted principles which characterise a Christian? Now it is to the churches of which you are the representatives, that we make our appeal. Professors of the name of Christ! whatever others do, we entreat you, neither hold a slave, nor countenance slavery.

According to some allegations, indeed, which, with whatever truth, have been made on behalf of American slaveholders, we are called upon to believe, that, through the force of iniquitous laws, the liberation of slaves is impracticable. Otherwise, we are assured, many would gladly set them free; but, in existing circumstances, it is necessary, and even obligatory, to detain them. Of course, we understand this as the language of lamentation and complaint. Here is a practical, and avowedly regretted, restriction on the liberty of the holder of the slave; he may not give the freedom he wishes to give. The duty of a person thus situated surely becomes obvious in an instant. We say to him, if a law which either imposes an impossible condition on manumission, or decrees the seizure of a manumitted slave, makes it imperative on you to detain him for the moment, ought you not to be making restless endeavours for the repeal of that law; and using every means to prepare for the easy acquisition and the safe possession of that freedom, which it is your right to give and his to enjoy? Without such endeavours, it becomes manifest that the existence of the law is but a pretext for the slaveholder, and his acquiescence in it renders him a partaker of its iniquity.

In ordinary cases, however, we conceive we cannot be in error in regarding slavery as optional. Now we raise an argument on this ground; and we cannot hesitate to affirm, that, however it might be repelled by a man of the world, it ought to be enough for a Christian. To hold a fellow-creature in bondage, is to keep him in a condition of personal degradation and disadvantage; a condition, as it now exists, which denies him access to the various sources of instruction and avenues of advancement which are open to others; which allows no sacredness to domestic ties, but sets at naught the divine institution of marriage, and with it both the affections and the duties of the conjugal and parental relations; which makes man an outcast from society, and repels him, not as an alien merely, but as a brute, from the community, of which he is nevertheless a constituent and a vital part; which, in the great majority of instances, involves labours which shorten life, and, in too many cases, the almost murderous extinction of it; and which, in fine, impedes most grievously a slave's religious instruction, fosters his vices of every kind, and renders all but impossible, for the most part, his glorifying God on earth, or his learning the way to heaven. Now, we suppose it to be at the option of a Christian, whether he will hold a fellow-creature in a condition like this. Can it for a moment be doubted what his choice will be? Or can any one call him a Christian who chooses to have a slave? What! is Christianity reduced, not merely to a name, but a mockery? Does its loud proclamations of "good will to men," mean nothing more than a sanction for the right of power? Is it no longer the law of our acknowledged Sovereign, "Do ye to others, as ye would that they should do unto you?" Are equity, benevolence, and compassion, no more the characteristics and indispensable virtues of our profession?

If any one should meet this appeal by saying, that he treats his slaves as his children; we must be permitted to reply—first, that he can in no way do

so well for them as by breaking their chains ; secondly, that he cannot tell who may come after him, nor how soon ; and, thirdly, that his example upholds abominations which he refuses to practise, and would appear to condemn.

Nor should we be silenced, by being informed, of what we very well know, that, in the southern states, "slavery is a political institution." We are not political meddlers. But we suppose that even the "political institution" of slavery does not deprive the freeman of his liberty. We appeal, therefore, still to the heart of a Christian, as to his individual choice. Our language is—Fellow Christian ! and, if a fellow Christian, man of benevolent spirit, of universal love ! will you hold a slave ?

How can we conceive the heart of a Christian dictating, or permitting, any other answer than one to this question ? I WILL NOT :—We must think the case decided, therefore, with every Christian, if it be merely at his option. But we cannot let it rest here. While it may assuredly be expected, that a Christian would break every yoke if he might, it is important for him to remember, not only that he may, but that, if he can, he must. The declarations, "Thou shalt love thy neighbour as thyself," and "Whatsoever things ye would that men should do unto you, do ye even so unto them," are the voice of authority, and have the unquestioned force of law. It is not at our option whether we fulfil these commands. It is required of us by Jesus Christ, our Lord. All his professed subjects are bound to obey them. Every faithful subject will obey them.

Is it not certain, dear brethren, that a consistent obedience to these precepts would lead to the immediate liberation of a large number of slaves ? Is it not also certain, that such a proceeding, taken by Christian professors at large, in the slave-holding states, or by any considerable portion of them, would exhibit the subject in a new light ; would arouse the whole community ; and shake the entire system of slavery to its foundation ? Is not the overthrow of this system an object to which, under the force of the same reasons, all Christians ought earnestly to address themselves ? Is there any other probable method of achieving this inestimable consummation ? Will it not constitute a noble and a characteristic triumph for Christianity ? And is not the abetting of slavery, and even acquiescence in it, a sin, of which every disciple of Christ ought immediately to wash his hands ?

The resolutions we transmit to you, dear brethren, do not refer exclusively to the fetters which bind the slave ; they advert also to the prejudices which afflict the coloured freeman. We cannot say that we feel at all less strongly on this subject than on slavery itself. There are, indeed, reasons which make it to us the more afflictive of the two. The degradation of the free blacks is certainly not a "political institution" of any part of the Union, nor is it founded on any different relation which they bear to the body politic, as compared with the whites. And, whatever pretext might be found for their oppression in a region of slaves, there obviously can be none where slavery is unknown. Yet a strong and general prejudice against people of colour is cherished even in the northern states ; where it must be a matter of mere prejudice, generated by the pride which it subsequently fosters, and as ungenerous and unholy as it is proud.

It is to us nothing less than marvellous, that this grievous oppression, both of the bond and the free, should exist, and be clung to by a nation which glories in its liberty, and which was the first to proclaim to other lands that the rights of all are equal ; but it is not for us to bewail this inconsistency, nor the injury which is thus done, in the eyes of the world, to the otherwise noble institutions which it impairs and undermines. It is, however, more than marvellous to us ; it is almost incredible, that the indefensible and cruel prejudice against persons of colour should have been adopted by the churches of Christ, and manifested in the worship and ordinances of his house ! He was meek and lowly in heart. Are his followers not to copy his example ? Would he have treated persons of African descent as the slightest mixture of tainted blood causes them to be treated among you ? You know that he

would not: and if you imitate him, you will do so no more. Degrading distinctions, which say not "I am holier," but only "I am whiter than thou," will instantly be banished from places of Divine worship; and the reformation begun here will be extended cheerfully to the entire system of which these are a part.

In pressing the fulfilment of this duty upon you, dear brethren, we have the advantage of being able to say, that it is impeded by no obstacle. There can be no case in which the retention of the prejudice we are combating can be obligatory or imperative. In indulging it, you are only either pampering the pride of your own hearts, or yielding to the current of feeling around you. As Christians, you are called on to mortify the former, and stem the latter. Nothing hinders you from beginning, and even from triumphing, at once. The object may be achieved the first moment you are determined to achieve it. And, permit us to assure you, that, whenever this moment shall arrive, it will be inferior to none in the history of your churches, for honour to the name you profess, for prosperity to the churches you compose, and for prosperity to the country you adorn.

Dear brethren, "our mouth is open unto you, our heart is enlarged." But we speak not alone. We call to remembrance, that we are addressing a body, the sentiments of some of whom, and a number rapidly increasing, are in unison with our own. We rejoice in the abundant evidence which has reached us of the fact that the attention of many has been awakened, and that the voices of many have been heard. Yes; America has heard on this subject the voices of many of her sons; and, with delight, we have seen among the band of her abolitionists (and many, in spirit, we trust are such who have not adopted the name) a large number of our own denomination. No words can express the warmth of our sympathy with them, or the ardour of our desire, that, on this great occasion, our entire denomination may be of one heart and one mind. Be assured, dear brethren, that the extinction of oppression, whether of the bond or free, is a work which lies with the churches of Christ. They can do it. They must do it. They will be responsible for the continuance of oppression, with all its crimes and horrors, if they do it not. And as no portion of the United States is more influential than your own—as none has been more abundantly blessed with those extraordinary operations which exhibit religion in its mightiest energies—as none is more prompt or more vigorous in all other works of faith and labours of love, so we entreat you to suffer none to be more forward, or more active, in this good cause. We know that over the same cause both our fathers and ourselves slept too long; but it would be poor evidence that we had been awakened, if we were to use no efforts for the arousing of our brethren. We wish to believe, that whatever slumber remains among you, is but that of inadvertency and inconsideration. It cannot be that you will refuse to put away this "accursed thing," when its true aspect shall have appeared to you. An enlightened conscience and a melting heart will be far more prompt and effectual than our importunities; and, perhaps, even while we are writing, may be rendering our importunities needless.

Can we, dear brethren, without showing unreasonable fears, again entreat you to receive in kindness what we have written in the fulness of our hearts? Or, can we hesitate to anticipate that serious consideration of our remarks—that willing acquiescence in evident truth—and that ready fulfilment of admitted duty—which shall fully convince us that you are, indeed, our brethren in Christ, and justify the fervour with which, on the behalf of our brethren at large, we subscribe ourselves, yours in Christian love,

W. H. MURCH,	} <i>Secretaries.</i>
JOSEPH BELCHER,	
EDWARD STIBANE,	

No. V.

LETTER FROM THE REV. BARON STOW, A. M., OF BOSTON,
TO THE REV. W. H. MURCH.*Boston (U. S. A.), Jan. 7, 1837.*

MY DEAR SIR,

Your favour of Oct. 7, 1836, came duly to hand, accompanied by "a copy of the Resolutions passed at the Annual Meeting of the Baptist Union" held in June last, and also a copy of "a Letter from the Baptist Union in England to the Board of the Triennial Convention of the Baptist Churches in the U. S." And within a few days I have received from Mr. Belcher a copy of the "Report of the Baptist Union, 1836," by which I perceive that I have the honour to be a member of the Corresponding Committee of the Union.

The Board, of which I am a member, also received a copy each of your Letter and Resolutions, and directed the Secretary, the Rev. Dr. Bolles, to prepare a reply. The spirit of your letter was much admired and commended, as truly fraternal and Christian. The effect will assuredly be good. As, however, the constitution of the Board limits them to the business of Foreign Missions, they will not, *under existing circumstances*, intermeddle in any way with the question of slavery. As individuals, they are free to entertain opinions and act upon them according to the dictates of duty; but in their corporate capacity they have one object, one duty—the sending of the gospel to the unevangelised. Whatever communication, therefore, you may choose to make to this Board on the subject of Slavery, the only reply which *at present* you will receive, will be a disclaimer of jurisdiction in the case. Several members of the Board are sincere and pledged abolitionists; but they do not feel at liberty to urge the consideration of the subject in the meetings of the Board. Our constitution limits us to one object. The Board will not even *publish* your communications upon this subject. I therefore sent to the Editor of the Christian Watchman the Letter and Resolutions, copies of which you was so kind as to send me, and thus they met the eye of the public. They have been copied into many papers and read by many thousands. Such documents are useful in various ways.—

1. They show that you feel deeply, and are in earnest with us respecting the great sin of slavery.

2. They breathe the spirit of Christian kindness, and must soften and subdue rather than exasperate. If any thing will melt down the pro-slavery spirit, either at the South or the North, it will be *Christian love*.

So long as the Baptists in England maintain the kind and generous spirit exhibited in your Letter and Resolutions, they can speak to us with the assurance of being heard calmly and fraternally. There are thousands among us who will welcome such communications, and thank you for them as proofs of a benevolence that is highly evangelical.

You say that "the general feeling among the various denominations in this country [England] is, that to the Baptists in America more than to any other part of the Christian community, must be imputed the sin of slaveholding, and that among them chiefly even in the Northern States, is to be found the pro-slavery spirit."

I am confident, my Christian brother, that this comparison is unjust. In several of the slaveholding States, the Baptists are the most numerous denomination. But I am not aware that they hold more slaves than others, or that they do more to uphold the system of slaveholding. The leading men of all denominations at the South, both clergy and laity, justify the holding of slaves, and the traffic in slaves, as right and scriptural! Some of our ablest preachers at the South have published their views upon the subject, and I

have been challenged by them to produce a single passage of Scripture that will show slaveholding to be *sinful*! But Baptists in this matter only occupy common ground with other sects. Presbyterians and Methodists are as violent and as ultra as our own brethren. Nor is it true that among Baptists, chiefly, "even in the Northern States, is to be found the pro-slavery spirit." Thousands and tens of thousands of them are opposed to "immediate emancipation," and severe in their hostility to abolitionists. But I am sure they do not exceed in numbers or violence the other denominations.

You add, "we are repeatedly told that the number of Baptists who profess abolition principles is but a very small minority." Here, too, I am confident you are wrongly informed. I am endeavouring to collect facts upon this point, such as will convince you of the mistake. In the mean time I feel safe in assuring you that in the ranks of the active abolitionists, the Baptists are more numerous than any other denomination: *ex. gr.* in the state of New Hampshire, there are about 50 Baptist ministers, mostly established pastors. All but three or four are *known* to be abolitionists. In several other States more than half of our ministers are members of the Anti-slavery Society; they preach against slavery, and pray for its speedy extinction.

I shall endeavour to put you in possession of facts touching the sentiments and action of the denomination upon this painful subject—not questioning but it will be grateful to you to know the truth and the whole truth.

Soliciting a continuance of favours,

I am, dear sir,

Yours very truly,

BARON STOW.

No. VI.

CONTRIBUTIONS TO THE BAPTIST UNION.

1836—7.

£	s.	d.	£	s.	d.		
Alcester, Rev. J. Price . . .	1	0	0	Lambeth, Rev. E. Davis . . .	1	0	0
Amersham, Rev. J. Cooper . . .	0	10	0	Lewes, Rev. J. M. Soule . . .	1	0	0
Battersea, Rev. E. Crook . . .	1	0	0	Lincoln, Rev. J. Craps . . .	1	0	0
Biggleswade, Rev. S. Kent . . .	1	10	0	Llangollen, Rev. J. Pritchard . . .	0	5	0
Birmingham, Rev. T. Swan . . .	2	0	0	London :—Eagle Street, Rev.			
Boston, Rev. Dr. Perrey . . .	1	0	0	R. W. Overbury . . .	2	0	0
Bourton, Rev. T. Coles, A.M. . . .	1	0	0	Eldon Street, Rev. J.			
Bow, Rev. W. Norton . . .	1	0	0	B. Shenstone . . .	0	7	0
Breakfast tickets and Reports				New Park Street . . .	4	17	4
sold	1	7	3	Lynn, Rev. W. F. Poile . . .	0	10	0
Bridgend, Rev. J. James . . .	0	5	0	Market Street, Rev. J. Heath . . .	0	5	6
Bridgewater, Rev. H. Trend . . .	0	10	0	Melbourne, Rev. J. Hood . . .	1	0	0
Camberwell, Rev. E. Steane . . .	5	0	0	Missenden, Rev. H. H. Dobney . . .	1	0	6
Chalford, Rev. J. Deane . . .	0	5	0	Newcastle-on-Tyne, Rev. R.			
Chelsea, 1st Ch. Rev. S. Parker . . .	1	1	0	Pengilly	2	0	0
Chenies, Rev. T. Davis . . .	0	10	0	Norfolk and Norwich Associa-			
Chesham, Rev. W. Payne . . .	1	10	0	tion	5	0	0
Clapham, Rev. J. Edwards . . .	2	2	6	Prince's Risborough, Rev. J.			
Coate, Rev. R. Pryce . . .	0	10	0	Davis	0	5	0
Dronfield, Rev. D. Clark . . .	1	1	0	Rayleigh, Rev. J. Pilkington . . .	2	0	0
Earl's Colne, Rev. T. D. Rey-				Reading, Rev. J. H. Hinton,			
nolds	0	10	0	A. M.	1	0	0
Essex, South West Association . . .	3	0	0	Romsey, Rev. W. Yarnold . . .	1	0	0
Exeter, Rev. P. Anstie . . .	0	10	0	Sheffield, Rev. C. Larom . . .	2	0	0
Frome, Badcox Lane . . .	1	1	0	Staines, Rev. G. Hawson . . .	0	10	0
Foulsham, Rev. D. Thompson . . .	1	1	0	Stepney, Rev. W. H. Murch . . .	1	0	0
Hackney, Rev. Dr. Cox . . .	2	0	0	Tewkesbury, Rev. D. Trotman . . .	1	0	0
Halifax, Rev. C. Whitewood . . .	1	0	0	Tiverton, Rev. J. Singleton . . .	0	10	0
Haworth, Rev. M. Saunders . . .	2	0	0	Torrington, Rev. T. Pulsford . . .	0	10	0
Hull, Rev. E. Daniel . . .	1	0	0	Tullamere, Rev. Jas. Doring . . .	0	5	0
Knole & Semley, Rev. J. Webb . . .	0	5	0				

Received at Annual Meeting.

Amersham, Rev. J. Statham	1	0	0
Birmingham, Rev. Dr. Hoby	1	0	0
Derby, Rev. J. G. Pike	1	0	0
Kingsbridge, Rev. J. P. Hewlett	0	10	0
Loughton, Rev. S. Brawn	1	0	0
Maidstone, Rev. W. Groser	1	1	0
Oxford, first church	1	0	0
Sheepshead, Rev. J. Bromwich, 2 years	1	0	0
Collection	10	8	7

Omitted by mistake in last year's account.

South Devon and Cornwall Association, by Rev. E. Clarke	1	15	0
Velwood and Llanelly	2	0	0

No. VII.

INCOME and EXPENDITURE of the principal Public Institutions connected with the Baptist Denomination during the past Year.

MISSIONS.

SOCIETIES.	Formed.	Income.			Expenditure.		
		£	s.	d.	£	s.	d.
Baptist Missionary Society	1792	15,045	8	8	15,709	12	0
Baptist Home Missionary Society	1797	1,872	7	7	1,874	3	2
Baptist Irish Society	1814	2,100	13	1	2,493	15	11
General Baptist Missionary Society	1816	1,307	2	1½	1,601	18	3¾
Serampore Missionary Society	1827	No Returns.					
Scottish Home Missionary Society		1,100	0	0	1,100	0	0

COLLEGES.

PLACES.	Founded.	No. of Students.	Receipts.			Expenditure.		
			£	s.	d.	£	s.	d.
Bristol	1770	16	972	15	11½	859	11	8
Wisbeach	1798	4	254	4	0	208	0	5½
Bradford	1804	15	776	14	7	838	9	1
Abergavenny	1806	6	No Returns.			—	—	—
Stepney	1810	24	1,435	1	11	1,594	15	11
Loughborough	1825	5	228	19	0½	198	11	3

MISCELLANEOUS SOCIETIES.

SOCIETIES.	Founded.	Objects.	Receipts.			Expenditure.		
			£	s.	d.	£	s.	d.
Baptist Fund	1717	Education of Ministers, Assistance of Poor Churches, &c..	2,901	1	1	2,667	4	0
Baptist Western Society	1807	Relief of Widows and Orphans of Ministers	364	0	5	343	19	6
Baptist Magazine	1809	Relief of Ministers' Widows				179	0	0
Bath Society	1816	Support of Superaun-ated Ministers	354	8	4	285	15	2
Baptist Building Fund	1824	Erection of Chapels	850	6	11	878	0	8
New Selection of Hymns	1829	Relief of Widows and Orphans of Ministers and Missionaries	149	11	6	123	0	0