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Rev. Joseph Huchins Esq.
Late Secretary to the British & Foreign Mission Society.

Drawn & Engraved by Andrews.

THE GENERAL
BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER;

PUBLISHED UNDER

THE SANCTION OF THE ANNUAL ASSOCIATION OF THE
NEW CONNEXION:

AND

THE PROFITS DEVOTED TO THE PUBLIC INSTITUTIONS
SUPPORTED BY THAT UNION.

VOLUME IV.—NEW SERIES.

1837.

“The maintenance and prosperity of a Religious Connexion, very materially depend on the circulation of a spirited Periodical.”—ANON.

LONDON:

PUBLISHED BY G. WIGHTMAN, PATERNOSTER-ROW.

SOLD BY M. A. MANN, COMMERCIAL ROAD; WILKINS & SON, DERBY;
J. NOBLE, BOSTON; R. ALLEN, NOTTINGHAM; WILSON AND CO.,
HALIFAX; J. AND T. TAYLOR NORTHAMPTON. AND AT THE
GENERAL BAPT

PREFACE.

AT the conclusion of another Volume the conductors of this Work desire to offer humble praise to Him who has mercifully assisted them in the discharge of their editorial duties; and though aware of the imperfections attaching to it, they trust it has not been without its use in the Connexion. Its pieces on subjects belonging to practical godliness may have ministered to the edification, consolation, or guidance of our readers; its memoirs of departed Christians may have stimulated some to tread the heavenly path with more diligence; while its articles of intelligence have kept alive the feeling of sympathy between churches separated by considerable local distance. It has also furnished an opportunity for the discussion of several important principles, and kept before the view of the Denomination the operations both of our own religious institutions, and of those of other christian bodies.

But there never was a period when the reasons for its continuance and more vigorous support were so strong as they are at present. The prognostications of public opinion respecting the character of coming events, are various. The imaginations of some people, influenced by a peculiar mode of interpreting prophecy, by the erection of several Roman Catholic chapels, and by the terrific representations of certain political writers, are filled with visions of the increase of popery, and of the evils with which it once degraded and oppressed our country: but while we accord with those who believe that the diffusion of knowledge, of science, and of civil and religious liberty, will effectually prevent this corrupt form of Christianity from gaining the ascendancy, we believe that it will spread in some degree, and that periodicals will be greatly useful in exposing its sophisms and errors. The signs of the times favour the expectation of a considerable movement towards liberality of sentiment; and though dissenters participate in these pleasing anticipations, there is no part of the community, which, in any struggle that may occur, will more decidedly or valiantly contend for the maintenance of religious principle. Should, for instance, a system of national education be proposed in the legislature, the more catholic its spirit, the more exposed its arrangements may be to the influence of popular control, and the more grateful it will be to the dissenting part of the community; but should it be framed on sectarian principles, or be unfriendly to

the inculcation of revealed truth on the youthful mind, the whole body of nonconformists will rise up to oppose it as with the heart of one man. As it is more than possible that something of the kind may be attempted, the New Connexion of General Baptists will do well, not only to keep their eyes open, but to make known their views on this Question of questions through the medium of this Miscellany.

The cries of suffering negro apprentices in the West Indies must be regarded. The nation ought not to remain any longer an indifferent witness to the continuance of wrongs for the removal of which she has made so vast a sacrifice. The connexion of the British government in India with the abominations of idolatry ought also to be made known to the religious public in every practicable way; and that ruthless spirit of covetousness in the rulers of British India, which tramples on all laws human and divine, and sets both God and man at defiance, ought, if possible, to be made an object of general indignation. But if information on these topics is to be widely diffused among us as a body, it is necessary that we should have a respectable periodical well supported by an extensive sale, and by the contributions of its friends.

The editors acknowledge with gratitude the aid received from three or four able contributors, and hope for a continuance of their favours. Their correspondents need not send them accounts of baptisms, unless they have been attended with circumstances of very extraordinary interest. But if any of their friends would transmit to them articles in which important lessons are enforced by a little playfulness of fancy, or recommended by beautiful illustrations, they would be thankfully received. Intending to endeavour to render their future labours more worthy of public regard, they entreat an interest in the prayers of all the supporters of this Periodical.

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John Ryland, D.D.

Prov. vi. 28.

M. 1789
O. 1005

בְּהוֹלֵךְךָ תִּשְׁמַר אֶת־
כִּסְפֵךָ וְתִשְׁמַר אֶת־
הַחַיִּים הַיְהוָה תִּשְׁמַר

Edom is here representing the blessed Advantages of a Christian to good Advice given by good Parents or other Instructors, whose Counsel corresponds with the Div. Word. (See the following) (3) proves that he meant it to be tried by that Test; For the Command is a *Command* to men, therefore, with the utmost propriety be applied to the divine Word itself; for as Father & Mother must be dead only in the Lord, when their Commands do not clash with God's Law; so the Advantages which prove that we are led to an earthly Blessing, require an Attention to our heavenly Father. As it is a great Advantage that we have his Word in Writing, by that it is now more complete than it was in the Tongue of a Tutor.

If this is bound upon our Obedience, we continually, the Declaration in the Text will have its full Accomplishment.

When thou ^{great} takest ^{keep} thyself ^{lead} to walk ^{talk} with ^{thee} the Lord, it shall be thy Guide in Actions, thy Solace in Privacy.

The Counsel which corresponds to the divine Word, being laid up in thy Obedience, shall be thy Guide in Actions.

When thou takest thyself to walk, it shall lead thee.

Man is an active Creature, he will be busy or pursuing some thing.

Man that will direct you.

What leads to pursue.

The glory of God must always be ultimately.

The God of Abraham should be considered.

And since our best interest is included.

Whosoever eat or drink or otherwise go to do, do all to the glory of God. 1 Cor. x. 31.

Look every man up upon his own thing, but do upon things of others. Gal. vi. 4.

What such a man be profited, if he gain the whole world, & lose his own soul. Matt. xvi. 26.

It will also direct you.

To the best Means for obtaining the ends.

A cordial Compliance with the Gospel.

A cordial Compliance to the Div. Law.

In this connection I place the Gospel first; because the Law having been once violated, it is necessary to hope for real Conformity to it, till we are brought into a State of Reconciliation to God. Mal. ii.

It will show a support and animate the soul in this Pursuit, by discovering the ground here on, so as to make the attainment of the End; not without making all the Difficulty & Opposition that may attend the Pursuit by any temporal or partial Disappointment made. Rom. vii. 4.

The Word of God, if due Attention be paid to it, is a multitude, will be thy Guide.

When thou takest it shall keep guard over thee.

It will keep thee from all false and sinful activity.

It will keep thee from falling asleep like the foolish Virgin in our Lord's Parable. Mat. xvi.

It will keep up a spirit of holy Jealousy, and watchfulness, in times of outward prosperity.

It will produce an holy Confidence & humble Security, whereby the soul shall be enabled to enjoy rest in God, even in the midst of trouble. See David Ps. li. v. 6.

It will ensure thy preservation from all thy spirit's foes, so that they shall not prevail against thee, or from all outward Calamities, except so far as they shall work together for thy good.

The blessed Word of God shall be to them that lay it up in their Obedience, a Solace in their Seasons of Adversity. When thou takest it shall talk with thee.

The Company of the most agreeable friend cannot afford such pleasure as a Recollection of the Word of God, by a spiritual Mind. It is by this means that God himself communes with the soul, or that the soul is taught to commune with God.

When we hear what God's Word has said to us, whether by way of Instruction, Direction, Invitation, Conviction, or warning, He has spoken peace to his Saints in his Word. And these we are taught how to put our trust in, before we begin, and to express the desire of God's aid in that language which the Holy Spirit taught to Saints of God.

Thus also we do in a sort commune with the Saints of God in past Ages; we become acquainted with their Faith, merits and sufferings; we learn to imitate their examples, and are encouraged to speak in love communion with them in Heaven.

While by all, we are instructed, comforted, admonished, satisfied, or prepared for the Kingdom of God.

Have you any such Valuation of the Word of God? are you used that to us it, or take delight in it? Or is the Bible a dull unimproving Book? Or if you read it at all, is it for mere Curiosity; and not for any practical purpose? You are assured by the Holy Spirit, you are made on the Ordinances of God, you neither trouble at the Tribulations that are shared with its Disciples, faint on its Promises, nor are careful to conform to its Precepts.

If you love to go, whether the Bible be near or lead you, your Journey will not be a weary one.

If you love to indulge that kind of Fellowship in which the Word of God is for you no Security, you will be a long while in the place of Improvement.

If you doubtly rise without ever using the Oracles of God, you will be likely every day to add to the treasure of wrath, or, as you are promising; the Day of wrath, bright, visitation of his Justice.

But, if God's Word is now, your Guide, whether you go, your Recollection, wherever you rest, your Attention, when every you wake, you shall make progress in the ways of God; you shall abide under the shadow of the Almighty, enjoy communion with him here, and be prepared for full enjoyment of God, and of the company of all his Saints, to all Eternity.

To the Committee and Friends of the Baptist Missionary Society.

HONOURED FATHERS AND BRETHERN,

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 unremitted 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. Leslic, your devoted Missionary at Monghyr, is very anxious for the conversion of the people inhabiting the Bhagalpur 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.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 37.]

JANUARY, 1837.

[NEW SERIES.]

ON THE USE AND ABUSE OF IMAGINATION.

THE imagination is a faculty which moralists have often condemned as an enemy to religion and truth. It has been compared to the *ignis fatuus* by which the benighted traveller is decoyed from his path, and, while hoping to find an hospitable shelter, is conducted amid bogs and pits, into which he has fallen to rise no more. Its lights has been called false. Youth have been admonished never to employ weapons drawn from the armoury of imagination; and those writers who have sought to recommend their thoughts by beautiful tropes and figures of speech, have been denounced as jugglers and cheats. In defiance of these cautions and strictures, the human mind is still in love with works of imagination. It cannot help giving a preference to those literary productions in which truth is adorned by the creations of fancy, to those in which she appears without ornament or dress. The former we take up with the expectation of enjoying a treat; the latter we view with coldness; and though we know their statements are of importance, we seldom give them an attentive perusal. The man of imagination is also admired. As he adorns the abstractions of reason with images borrowed from the heights of heaven, or the deep tracks of hell; as he sets before us new combinations of thought, or places known ideas in new and surprising lights; now amusing us by fantastic forms, now overawing us by objects of sublimity and grandeur, and now melting us by scenes of woe; we feel as if he possessed a sort of creative energy, and was able not only to subordinate all the objects of this world to his purposes, but to enter unknown scenes, and draw illustrations from wide and unbounded regions. The truth is, that imagination, though it ought not to be the governing, is yet a noble faculty, and a powerful auxiliary of reason. Its excursions ought not to be prevented but directed. Where we observe keen discernment, extensive knowledge, considerable ability to generalize, toge-

ther with those powers of imagination, which, by connecting immaterial with material objects, and by placing facts before us in union with interesting, beautiful, or touching circumstances, give animation, fervour, and force to mental productions, there is one species of genius.

One of the most obvious arguments in favour of the employment of this faculty is derived from the use which the Holy Spirit has made of it. In the writings of Moses, David, and the prophets, we see the most sublime and the most beautiful imagery, the most terrific and the most tender. The holy Saviour also made much use of this faculty. His constant employment of metaphors and parables is proof enough that the interests of truth and piety may be promoted by a judicious exercise of our imaginative powers.

Writers on rhetoric wisely admonish the literary student not to labour after figures of speech. They tell us that figurative language is then only an excellence when it is the natural dictate of the fancy or the passions; that the lasting merit of a work lies in the sentiment and thought; and that compositions may be both beautiful and impressive in which there are no figures of speech. While conceding the justness of these remarks, may we not inquire whether a speaker or writer should not endeavour to give to common-place topics some of the embellishments of imagination. The brevity of human life is, for instance, an observation of every day utterance. If in speaking upon it, no comparisons, no imagery be employed, the hearer may feel a want of interest in the subject. On this, therefore, and other common-place topics, might not the speaker or writer tax his imagination, that if he utter no new truth, he may invest old ideas with images fitted to awaken the deepest emotions of the heart? He should not hunt for figures; but might he not take up his subject in a way which would allow scope for his fancy, and in pursuing which, comparisons and metaphors would flow in the regular stream of his thought. Job does not content himself with saying, that our present existence is short, wretched, and uncertain; his language is highly figurative and pathetic:—"Man that is born of woman is of few days, and full of trouble; he cometh up like a flower, and is cut down; he fleeth as a shadow and continueth not." In treating of the difficulties of the Christian's life, or of his spiritual ardour, the Apostle Paul, as every one knows, has greatly invigorated his exhortations and descriptions by fine allusions to the Olympic games. It is hoped no one will mistake the design of these observations. The great aim of every public speaker should be to utter that which is just and true. No tinsel of the imagination can be a substitute for the solid gold of truth. Our only inquiry is, whether on common-place topics, when there can be no danger of erroneous views being

formed, the embellishments of fancy may not give interest to the subject, and supply its want of novelty. Of one point we are satisfied, with regard to discourses from the pulpit; that when the text presents a truth with the drapery of imagination, the illustrations of that text ought to have a similar dress. If the text compare the Church of God to a building, let not the discourse either compare it to a flock of sheep, or be without imagery borrowed from edifices. While it is true that no character is more contemptible than he who, when pretending to feed people with the bread of life, utters great swelling words of vanity, and fine figures of speech, the meaning of which neither he nor his hearers understand, it is a pity that those truths which in the Bible appear as a dove covered with feathers of gold, should appear in human discourses like the same bird robbed of all her plumage.

But, when we began these remarks, it was not our intention that they should take precisely this turn. Our object was to show the utility of the imaginative powers, when employed as the handmaids of reason, and the evils which accrue from indulging them to excess. Reason turns our attention to objects of utility; imagination invests them with beauty. Most of the refinements of civilized life arise from the exercise of this faculty. The artist consults it in those numerous touches by which he makes the figures on the canvass almost instinct with life; the architect is guided by it in the decoration of our houses and public edifices, and the horticulturist in the laying out of his beds, and the arrangement of his flowers. Indeed the province of imagination is almost unbounded. As to the evils which flow from an unrestrained indulgence of this faculty, the daily walks of life furnish us with abundant illustrations of them. Here is, for instance, an affectionate mother, who has lately been bereft of a beloved child; instead of consulting reason which teaches her that her case is not an uncommon one, or religion which points her to mansions in the skies, where her departed babe is shining among enraptured seraphs, she has surrendered herself to the power of imagination, and is ever employed either in meditating on the singular qualities of the child which she has lost, or on supposed inadvertencies of her own, by which she fears she occasioned its death. Thus she magnifies her loss, and, contrary to all reason, charges herself with acts which she would always have shuddered to commit. Grief and despair begin to prey upon her spirit. The results which appear to flow from disappointed love, are partly produced by the imagination. The subject of this disappointment is made to believe that nothing can be enjoyed without a certain partner of the bliss, and that, since this partner cannot be secured, life itself is not worth preservation, or its blessings worth a cheerful and grateful reception. How contrary to

reason and religion these views are, and how deeply they are infected with the awful spirit of idolatry, must be apparent to every rational mind. Under their influence, however, many persons have precipitated their souls into eternity stained with the guilt of self-murder. Sometimes imagination acts as the agent of eternal justice. In an asylum for the insane you may find a miserable wretch, in a corner, who has separated himself from his companions in woe; his eyes are prone to the earth, except when he looks suspiciously around him; his countenance is care-worn and fierce; and his hands are clenched as if grasping a bag of money. The circumstances which reduced him to this state were these: he was a hard hearted, unjust, and grasping miser: but having sustained a small loss of property, imagination led him to consider all his wealth to be in jeopardy, and though possessed of thousands of pounds, he began to live in the constant dread of poverty. Every attempt to allay his apprehensions was viewed by him as an act of treachery, of which the design was to put him off his guard in order that he might be the more easily robbed. See in his present wretchedness the temporal punishment of his covetous spirit. Reader, consider not this as really a fictitious representation; for though the writer has consulted fancy in the description of the object, he has known more instances than one in which insanity has sprung from covetousness; and in one of them it was attended, in a wealthy lady, with a miserable dread of absolute want. The unrestrained indulgence of imagination is destructive of mental ease and contentment. The evils with which it terrifies the mind are the worst of evils. If, instead of looking at things as they are, considering facts, and letting reason guide us in the anticipation of the future, we begin to forebode all sorts of calamities, we not only rob ourselves of peace, but evince great distrust of the Divine promises. By giving way to imagination, invalids have persuaded themselves that the symptoms of every disease may be seen in them. The uncurbed exercise of this faculty, especially in connexion with a suspicious and vindictive temper, is the destruction of all charity and candour. The smallest faults or inadvertencies are magnified by it into crimes of gigantic size, and arrayed with every colour of atrocity; and often, alas! very often, the most sincere endeavours to do good are, by persons under the influence of this faculty and of bad passions, referred to wrong motives, and construed into grounds of accusation.

Reason and imagination are twin sisters; the former sedate, dignified, and qualified to govern; the latter nimble, graceful, somewhat fantastical, but very useful as a servant. When imagination endeavours to describe the future without the aid of reason, she either portrays romantic scenes of bliss, with castles in the air, or she covers the prospect with gloom, and

fills it with objects of terror: but, when under the guidance of memory or history, she tries to describe the past, she places the transactions of antiquity in a most beautiful light, and helps us to realize the scenes in which they took place. Imagination helps reason wonderfully in public discourse. If the latter attempt to persuade without the suggestions of her sister, she is generally cold, uninteresting, and ineffective; but, if the other endeavours to speak without the aid of reason, her discourse is vapid and foolish. When reason has delineated the future as somewhat resembling the past, imagination introduces into the picture some additional scenes of beauty and pleasure, which even her sister is not unwilling to believe may be originated by the blessing of God on diligence and fidelity. As reason consents that the future will be as it appears in the glass of Divine predictions and promises, imagination catches the spirit of ancient seers, rejoices to plunge into remote ages, and expatiates in coming scenes of glory and joy, of which reason, unaided by revelation, would never have conceived. W.

NEW YEAR WISHES.

It is common at the commencement of a new year for persons to express their kind regards for their friends, by wishing them a "Happy new year." Very often the expression is one of mere ceremony, just a passing compliment. Sometimes it may be the language of sincerity, but extends only to those things which relate to the body, to the affairs of time, and the present life. The Christian is not called upon to despise or undervalue health, and the good things of the world. So far from this, he views them as the beneficent bounties of his gracious Father, and with thankfulness of heart he receives them joyfully. But Religion places every thing in its true place, and gives to every thing its true importance. It teaches us that temporal mercies will only meet temporal necessities; that the mind of man requires spiritual blessings, and therefore urges upon us the necessity of seeking those things which are above, those things adapted to our capacities and wants, and which endure for ever. A Christian then, so far from being less kind and benevolent than other men, will not only wish his friends a happy year in temporal things, but that it may be a year of real and true prosperity in the highest and best sense of that term.

Dear readers, knowing that you are clothed with earthly tabernacles, we wish you a full supply of food and raiment. That your tables may be constantly covered with the bounties of a benign providence. We wish too, if it be the Lord's will, that your bodies may be preserved from painful affliction and wasting disease. We wish you the continuance of mental vigour, and that you may ever enjoy the inestimable blessing of a sound mind. As united together in the bonds of social compact, we wish peace and joy to reign in your dwellings. In all the business and affairs of life, we desire that God may bless the work of your hands, and if he sees it best, that your coasts may be abundantly enlarged. We desire that you may be preserved beneath the wings of

the Most High, so that you need not fear the pestilence that walketh in darkness, nor the destruction that wasteth by noonday, that no evil may befall you, nor come nigh your dwellings.

But we wish most of all that you may experience this year to be one of peculiar spiritual joy. That you may enjoy rich manifestations of the divine favour, copious outpourings of spiritual influence, and that you may abound, and be enriched with all spiritual blessings in heavenly places in Christ Jesus. We wish that you may be preserved from all your adversaries, that your garments may be kept clean, that you may stand fast in the Lord, and be strong in the power of his might. We wish you great enlargement of heart in the things of God; great activity and zeal in the service of Christ, and that you may be extensively useful to the souls of your fellow men. We wish you the sanctification of all the trials and sufferings you may be called to bear, and that the light, transitory, afflictions of the present state, may work out for you a far more exceeding and eternal weight of glory. We wish you to be found in a constant state of preparedness for death. So that you may be freed from all distressing anxieties about a future state, and know that while to live is Christ, to die would be eternal gain. We wish you finally, when life shall end, an abundant entrance through the gates into the heavenly city. While we wish these things on your behalf, we would affectionately remind you, that to secure the enjoyment of them, much, very much, depends upon yourselves. It is scarcely necessary to inform you that constant, fervent prayer is indispensable; that there must be cultivated a holy jealousy over yourselves; that you must be diligent in your spiritual calling; that you must exercise constantly, faith in the person, work, and promises of Christ; and that you must live in the Spirit, walk in the Spirit, and be filled with the Spirit. And then the God of peace will bless you with peace by all means. Brethren, we sum up all in the affectionate prayer of the Apostle, "May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you always. Amen."

Paddington.

J. BURNS.

ON THE ELECTION OF DEACONS.

THE following is the substance of an address delivered to one of our Churches previous to the election of deacons, and with a view to guide its choice. As the thoughts may be of use to other Societies in similar circumstances, they have been forwarded for insertion in your Miscellany.

Christian Friends,

You have invited me to perform a very important service. I am deeply sensible that the step which you are about to take may either retard, or materially promote, your comfort and prosperity. I shall not detain your attention by a lengthened inquiry, whether or not the incidents narrated in Acts the sixth are a disclosure of the commencement and general character of the deacon's office. My opinion is in the affirmative; for otherwise, we have an order of officers in the Church of Christ whose qualifications and duties are specifically stated, and no account whatever given of the reason and origin of their appointment. As this supposition would imply a defect in the sacred record, and be

attended with much confusion of thought as to the position which deacons ought to occupy in the Church, it cannot be admitted. The qualifications of the pastorate are mentioned as among the donatives of our ascended Lord and King. This office is inserted on the list of those which Jesus immediately appointed, and for the discharge of which he gives spiritual endowments. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints," &c. But of the first rise of the deacon's office, we have no account but this in Acts vi. The office of deacon, though not equal to that of the pastor, is doubtless of apostolic origin, and sanctioned by divine authority. The experience of the Church in all ages has also proved the utility of it; for as in carrying forward the cause of Christ, there are temporal as well as spiritual concerns to be managed, it is highly reasonable and expedient that there should be different persons appointed to attend to each of them. These remarks are of importance. They remind you that you are about to act under the direction of divinely-inspired men, and to perform not merely a work of discretion, but a solemn duty. You are about likewise to enjoy a privilege highly prized by protestant dissenters, that of choosing their own officers; a privilege, however, which involves responsibility, and which binds you to make your choice with a view to the glory of God, and the general prosperity of the Church.

My object in this address will be, in the first place, to mention those qualifications which ought to direct your choice, and then to add a few cautions and suggestions.

1. A warm attachment to your minister is one feature of character which ought to regulate your choice. Love to a pastor "for his work's sake" is an evidence of love to Christ; and if it be desirable that every private member should esteem him very highly in love, it is peculiarly desirable that deacons should possess for him a very cordial affection. Unless he and they move together in harmony, it is impossible a Church should be in a flourishing condition. If they are not united in love, you will be like a machine with the great wheels clogged, disjointed, or broken. The pastoral office is one which renders it imperative on him who holds it to give public instruction, and private advice, which, in some instances, will, though contrary to his wishes and intentions, excite resentment; and, in these cases, it is incumbent on the deacons to interpose and protect him in the faithful and conscientious discharge of his duties; a service which they will the more readily perform if they possess for him a proper degree of affection.

2. Deacons should be cordially attached to their own denomination and place of worship. In the admission of members, great liberality and tenderness of spirit should be evinced, and considerable allowances made for the comparative ignorance of young converts; but in the choice of deacons, regard should be had to those who know the principles of the body, and are able both to state and defend them. It would be highly inconsistent to place in this office one who either holds very high doctrines, or is not aware of their dangerous tendency. A similar objection would lie against those who have not exalted views of Jesus Christ, and of his atonement. There should be in deacons a sincere love to their own people, a firm persuasion of the scriptural character of their distinguishing principles, and that conspicuousness of religious profes-

sion which evinces itself by a regular attendance on all the means of grace, both on the Lord's-days, and during the week. Their example should sanction and illustrate the minister's discourses on the privilege and duty of public worship.

3. A regard to the outward circumstances of brethren should have some influence in the choice of officers. Wealth ought not, indeed, to be preferred to piety; nor is it intended to recommend any one merely on account of his riches; but still it is desirable that a deacon should be in comfortable circumstances, and have a little time at command. If he be in a very low condition, he will not have much influence in exciting to liberality and exertion those persons who are accustomed to attach importance to outward appearances; and if he have no time to spare from his worldly avocations, it is easy to see that the business of the Church must be neglected. It is the province of the deacons to visit, and, as far as they are able, to aid the afflicted poor, to endeavour to procure for the pastor a just remuneration for his services, to assist in privately admonishing those who are under discipline, and to provide for the Lord's table. Now it is easy to see that the regular recurrence of these duties will make a considerable demand on the time of a brother, and it would be hard to force any one into this situation who could not make the sacrifice without an injury to his family. Many a worthy man, however, in low circumstances has, when necessitated to enter the office, so "used it as to purchase to himself a good degree, and great boldness in the faith of Christ;" and I rejoice to reflect on the glorious reward which such characters will at last receive.

4. In making your choice, fix upon those friends on whose judgment you can place some dependance. In the exercise of discipline, there will occur cases into which a private investigation must be made, and of which all the circumstances ought not to be made public. As on these occasions you must repose confidence in your officers, how necessary it is that they should be men of integrity and discernment, of enlarged views and solid judgment. In the regular routine of church business also, questions are perpetually occurring on which it is desirable that the deacons should be able to express a sound opinion, and support it by just reasons.

5. The apostolic delineations of the deacon's character ought chiefly to guide your choice; indeed, I ought to say, they should wholly direct you; because although I have mentioned the preceding qualifications separately, I have no doubt of their being included, with the exception of the third, in the apostolic directions. The third has been stated as generally expedient, but not as absolutely necessary. My reason for specifying the others distinctly is, that experience and observation have taught me their importance. The Apostles tell you to choose out men "of honest report, full of the Holy Ghost and of wisdom." Some people, who are honest in principle, have not the reputation of honesty. The peculiar nature of their business may have set the tongue of calumny at work; or the commercial difficulties in which they have been involved, may have often prevented them from rendering their integrity as apparent as it was real. But as the world watches the operations of the Church, and judges of its principles by the reputed character of its leading members, it is your duty to choose those who are "of honest report." Miraculous gifts are not now possessed; but men may still

be filled with the Spirit. They may have a fulness of mental devotion, which renders their conversation savoury, and their example conducive to the advancement of piety. In your choice, regard should be paid to the devotional temper, and the practical wisdom of your brethren. For the exercise of the latter endowment, the office of deacon furnishes abundance of opportunity. The more any one has of the wisdom from above which is benignant, peacemaking, liberal, generous, and impartial, the more useful and honourable will he be in this office. The Apostle Paul observes, "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience." Paraphrasing these words, I remark that a deacon should not be a light and trifling character, a mere wit, or a person of no fixed principles; but a man who is serious in a serious cause, and who means to act in conformity with his words. Especially should he have a high regard to the sacredness of character, and not be capable of changing his voice concerning people with changing company. All his habits should be strictly temperate; and instead of being eager to accumulate riches, especially by dishonourable means, it should be apparent that his main concern is to lay up treasure in heaven. He should not be one who either undervalues the faith of the Gospel, or is negligent of holiness; but a consistent Christian, alike conspicuous for his religious principles, and his holy, virtuous conduct. Select such men, dear friends, and they will be a comfort to your pastor, a blessing to the poor, and an honour to the Church.

I know the difficulty in which I am involving those who will be the objects of your choice. They will be ready to retire and declare their utter insufficiency for the duties and the responsibility of the station. Others have had the same scruples, but have been encouraged when they have been assured that the earnest desire to possess these qualifications is a sign of their existence in some degree. Though sensible of their unworthiness, they have been induced, by the request of their brethren, to enter into the office; and then, feeling their obligations, they have been excited to pray earnestly for grace to enable them to exemplify the deacon's character. May this be the result of your choice this evening.

But before I conclude, I shall add a few cautions and suggestions. Beware of voting from private partiality. Choose no one merely because he is your friend or relative. Pray earnestly for divine direction. Entreat the Lord to guide the decision of the Church; and pray much that no one may feel wounded at not being selected, and that those who are selected may have grace sufficient to accept the office, and discharge its duties aright. Particularly examine the scriptural description of the deacon, and try to apply it in the integrity of your hearts. When you have made your choice, keep it to yourself. Disdain the meanness of forming a party. Remember also, that when these officers have been elected, it will be your bounden duty to treat them with respect and confidence, to guard their reputation from reproach, and to be liberal in assisting them to meet the pecuniary demands of the Society. They will stand next to your pastor in rank. They will be his coadjutors, his friends, his defenders; and from the love which you bear to him, you will be induced to manifest affection and esteem for them. Besides, the fact of their being chosen will show that they now enjoy the good

opinion of their brethren ; and as their claims will certainly be increased by their acceptance of this office, and by their gratuitous labours in it, they will, I trust, be always duly encouraged and honoured. The Apostle says, "Against an elder receive not an accusation except before two or three witnesses." Now it could not be shown that the term elder is applicable to deacons, yet the reason of the precept will apply to them as well as to pastors ; for if their characters are to be subjected to unmerited reproach, their motions watched with an invidious eye, and their motives misrepresented, the discharge of their duties will become an intolerable burden. The covetous and the factious will ever be ready to blame them ; the former because deacons, by their office, are compelled to make demands on the property of members for the support of the cause ; and the latter, because they love to live in a storm, and because they themselves want to be the sole directors of the Church. On these grounds neither pastor nor deacons ought to come under public accusation except "before two or three witnesses." Be liberal also in your pecuniary supplies towards the support of the Church. How are deacons to meet the expenses of divine worship, unless they who place them in the office furnish them with the necessary means ? Contributions towards the support of the Church are at once enforced by obligations of justice and honour. They are debts of justice because they are needful to discharge contracts which have been solemnly formed at the altar of God ; and they are debts of honour because they are so far voluntary that the civil power cannot enforce the payment of them. As dissenters, you glory in the Voluntary Principle. If your hearts burn with love to Christ, and you are actuated by just sentiments towards your pastor and your deacons, you will then prove its efficiency.

AMICUS.

CORRESPONDENCE.

REMARKS ON THE REPOSITORY.

"I, also, will show mine opinion."

Gentlemen,

WHEN the "General Baptist Magazine" was obliged to be discontinued for want of support, I well remember that it caused a sigh in my bosom to reflect that a body of men so respectable as the General Baptists could not, with all their efforts, keep up a single Periodical in their connexion, especially as its Editor was very learned, and several of its contributors very clever writers. At that time, I think, the fault was more in the public, or rather the connexion, than in the work. Reading was not so general then as it is now : in the fens of Lincolnshire in particular, the old members read very little save their Bible, Hervey's Meditations, and the controversial writings of Mr. Dan Taylor. After the Magazine became defunct, up started the Repository, to which I have been a subscriber ever since ; not so much, at the outset, for its intrinsic value, as for the very benevolent purpose to which its profits were devoted. After our Missionaries went abroad, into the land of idols, amongst the habitations of cruelty, that portion of the work dedicated to them became extremely interesting to every feeling mind.

My object in addressing you is to stir up the genius and talent of the connexion. Have we no men of leisure or of wit, who, sitting in their arbour on a fine spring morning, when the lark, soaring towards heaven, is chanting

her anthem of praise, and the apple tree is putting forth her blossoms, and the turtle cooing in the branches, and the flowers rising in profusion almost beneath their feet, and the whole creation rejoicing before them, and the epistolary writings of our inimitable and evangelical Cowper lying open on the tables before them, are able, in these circumstances, to compose for your Repository pieces full of entertainment as well as instruction? I have been, and am now, acquainted with several Baptist preachers, who, in conversation, can divest themselves of their austerity, and, unbending the bow, be as cheerful and amusing, and at the same time instructive, as any sober person could wish. I have the pleasure of knowing such a one in my own immediate neighbourhood, with whom, if you had spent the evening, and asked him to compose a religious essay for your Repository, the next morning you would hardly believe that it emanated from the sprightly, the facetious, at the same time pious, person with whom you had held converse on the previous evening. Cheerfulness is conducive to health; and should not pious men, above all men, be cheerful? Then may not some of your correspondents show forth a little of it in their compositions? I read as many grave dissertations, perhaps, as most men; still I contend, that in a work like yours, these should be corrected by a little humour and pathos, and, for the sake of the young in particular, they should be interspersed with something that will amuse as well as instruct.

Now, gentlemen, as I have not seen you frown at my presumption, I will tell you further what I think. I think the work has very much improved since you have conducted it. I have lately dared to lend several numbers to my neighbours, some of whom are Methodists, some Independents, and some of the Church established by law, and they have been so pleased with some of the articles as to almost promise to become subscribers. The ingenious letter of Mr. Stevens to Hannah More, which I had intended myself to have sent you; the very noble poetical effusion of the Russian muse; the admirable speech of Mr. Duff; the interesting debate between Mr. B. and the learned sage at Wisbech; with several other good things, will, I have no doubt, attract the attention of the young who possess any taste, and ensure the patronage of the general reader.

When I sat down to my desk, I had no thought of saying thus much; the observations I have made are only preliminary to a request I have yet to make. There is an account which I read more than forty years ago, and which is perhaps without a parallel, and which I have been all along surprised was never transplanted from its native soil into the General Baptist Magazine or the Repository, seeing it is about a dissenting minister, who lived in the reign of George the second, and which will not fail to remind your readers of some passages in the lives of two very great geni; I mean Cowper, the poet, and Robert Hall, the orator. "Great wits to madness, sure, are near allied." The paper I allude to you will find in the 88th number of Dr. Hawkesworth's Adventurer, and which I never met with elsewhere. The sole reasons for my offering these hints are, that the work in which you are engaged may be more generally read, that the youth may especially be stimulated to delight in its pages, and that, for the future, when one of our graver friends shall take up his pen to write for your columns, he does not transform himself into the "Knight of the sorrowful countenance."

On looking over what I have written, I am constrained to conclude in the words of our great bard,

"I am afraid to think on what I've done;
Look on't again, I dare not!"

I am, Gentlemen, after all,
Your sincere well-wisher,

Lincolnshire.

W.

WINE AT THE LORD'S TABLE.

To the Editor of the General Baptist
Repository.

Sir,

In making a few additional remarks on the use of wine at the Lord's Supper, I would in the first place correct a misprint in my former communication. Instead of "*various fermentations*," what was written in the copy was "*vinous fermentation*." The error in printing is to be regretted, not only as it represents me as writing nonsense, but as it has led my respected opponent to attempt an explanation of a nonsensical expression, and to reason upon it. Chemists speak of two fermentations, the *vinous*, and the *ascetous*; some mention a third, the *putrescent*; though others do not designate the latter process as a fermentation. It was the former of these, the *vinous fermentation*, which was intended, and which was written in my manuscript.

It is proper also to notice a mistake which Mr. B. has committed in reference to what is contained in my former paper. He represents me as saying that the whole controversy respecting the nature of the wine proper for the Lord's Supper, as fermented or not, must turn on this hinge, whether the term wine is applicable to juice which has not been fermented. But I have said no such thing: what I said was, that the wine used and appointed in the ordinance, as fermented or not, is the hinge on which the whole controversy must turn, as may be seen on examining my former communication; and I say the same still. With respect to juice unfermented, we know very well that in a sense it is wine, but not in the strict or proper sense. This I said before, and this I repeat. Dr. Ure, in his Chemical Dictionary, says, "Chemists give the name of wine in general to all liquors that have become spiritous by fermentation. The juice of the grape, when newly expressed and before it has begun to ferment, is called must, and in common language sweet wine." Mr. B., or rather his authorities, say the same: they denominate the juice unfermented as *sweet wine*, *new wine*, *must*, &c., to distinguish it from wine properly so called.

It will be proper for us to keep in view in the present discussion what is the exact point in dispute, and for us to endeavour on each side to make our observations bear upon that. It is not whether elder wine, currant wine, or cowslip wine, is proper to be used at the

Lord's Table, nor whether port, or red wine so called is; nor whether they who make use of one or other of such wines in that ordinance may not be in a greater error than they who have laid aside the use of fermented wine in it, retaining still the fruit of the grape; nor yet whether temperance be a virtue, and the Temperance Society deserving of commendation and encouragement; nor whether or not the use of all fermented liquids, except when taken medicinally, or for a religious purpose, is objectionable, and ought to be laid aside. The point in debate is, whether or not the wine partaken of by our Saviour, and intended to be used in after ages in the ordinance of his Supper, had been fermented. Because some persons may act wrong in using improper wine, that is no warrant for our departing from our Lord's example and precept in some other particular. We all have to examine for ourselves, and make the Scriptures our rule, and not excuse ourselves in errors because others may commit as great or greater errors. The wine generally made use of in the Eucharist may be or may not be the fruit of the vine; but that is not our question: what we wish to ascertain is, what that wine ought to be. At the same time we have no reason to apprehend that what we denominate red wine or port is not the produce of the vine.

The reasons assigned by Mr. Beardsall for concluding that our Saviour, in instituting the ordinance of his Supper, did not use fermented wine, when carefully examined, appear to have no weight in them. The following are the chief of them.

First, That the wine used at the Eucharist was the same as that used at the Passover; and that used in the latter ordinance was unfermented. If he could show that the wine which the Jews used in the Passover was not fermented, his remark would deserve some attention; but that he has not done, and that, it is believed, he is not able to do. His authorities, as he calls them, are two; Calmet, and the Rev. C. F. Frey. In respect to these authorities our opinion is, either that by ferment and fermentation the *vinous* fermentation is not intended by them, or if intended, they have no foundation for what they say. If such be their meaning, we require proof of the truth of their assertion.

Another reason why Mr. B. infers that the Jews did not drink fermented wine at the Passover is, that in celebrating that

institution, "each individual," he says, "had to drink four cups of wine, and that it would be almost irrational to suppose that a father would give to his little children four cups of intoxicating wine." To this it may be remarked, that the Scriptures nowhere says that each person had to drink four cups of wine when celebrating the paschal feast; that at their festivals the Jews were accustomed to drink plentifully, even of fermented wine; that it is probable the children of the Jews did not celebrate the Passover before they were twelve years of age, if indeed they did before they were twenty, (see Jenning's Jewish Antiquities, Book III., Chap IV.) and that though each individual had four cups, the children, if any at the feast, might have smaller cups in proportion to their age. Thus his argument against the use of fermented wine at the Passover, founded on the assertion, that "each individual had to drink four cups of wine," has no force in it.

Second. Mr. B. argues that the wine made use of in the ordinance of the Supper could not be fermented wine, because that was "the fruit of the vine," Matt. xxvi. 27, 29; and wine fermented is alcohol, and not the fruit of the vine. But what a wretched argument is this! Can Mr. B. possibly persuade himself that it is possessed of any validity? What he calls alcohol is but another name for what by a plain Englishman is usually denominated "*spirits of wine*;" and as this substance is so frequently called spirits of wine, this would seem to be some evidence that alcohol is a part of, or belongs to, wine, and might therefore not so very improperly be denominated the fruit of the vine. With equal reason it might be objected that cider is not the fruit of apples, that perry is not the fruit of pears, or that ale is not brewed from malt, since each of these articles contains what Mr. B. calls alcohol; yet mankind have agreed to call cider the juice of apples, even when fermented; &c. &c.; and no doubt they will continue in this manner to express themselves.

A third consideration, from which Mr. B. infers our Lord did not use fermented wine in the eucharist, is his assertion that the Jews, in the days of our Saviour, put the expressed juice of grapes into bottles and excluded the air, and thus preserved it from fermenting. The unsoundness of this argument will appear anon; when, it is apprehended, it will be made evident that it is grounded in ignorance and

error, and proves any thing rather than that for which the author adduces it.

Another argument advanced by my respected opponent in favour of his view of the subject is, that "to prevent the expressed juice of grapes from fermenting, the ancients *often* inspissated the mustum by evaporating the watery portions over a gentle fire, and reducing the juice to a thick jelly, which became incapable of *spontaneous* fermentation, and could be kept as a jelly in equal temperature for many years;" that modern Turks have a similar method of inspissating wine; and that in India, Persia, and Palestine, and all over the East, the unfermented juice of the grape is a common and delightful beverage; hence his conclusion is, that our Saviour did not in the ordinance of his Supper make use of fermented wine. But this conclusion does not necessarily follow from the premises; the argument is a barefaced sophism; our Saviour might or might not use fermented wine, for any thing these premises have to do with the subject. To have any thing like an argument, Mr. B. should have said, and said truly, the ancients used little or no fermented wine, the modern Turks, Persians, and Indians, and people all over the East, use little or no fermented wine; therefore, the probability, he might then have said, is that our Saviour did not use it. But unhappily for him he has no such premises: and therefore he cannot fairly come to any such conclusion. The ancients did use fermented wine, and therefore our Saviour might.

The only remaining argument of Mr. B.'s we shall notice, is very similar to the last, namely, that the juice of grapes unfermented is wine; therefore the wine introduced in the Supper of our Lord was unfermented. Can Mr. B., or any of his way of thinking, possibly satisfy themselves with reasoning like this? If his system cannot be better supported, as a reasonable man he ought to abandon it. The utmost that these premises, allowing their soundness, can warrant is, that the wine in the eucharist might possibly be unfermented.

Having noticed the considerations on which my worthy friend grounds his practice, and I trust fairly examined them and exposed their impertinency and inconclusiveness, we shall proceed more particularly and fully to show the reasons we have for the opinion that the wine in the ordinance was fermented.

The first is, that manifestly and undeniably such was the wine usually

spoken of and referred to in the sacred Scriptures. The first time the inspired writers mention wine is in the case of Noah, Gen. ix. 20; and here certainly it must have been of an intoxicating nature. "Noah began to be a husbandman, and he planted a vineyard; and he drank of the wine and was drunken: and he was uncovered within his tent." Not only the expression, "he was drunken," but the whole connection, and all the circumstances of the case, show that the wine had undergone the vinous fermentation. The unhappy conduct of Lot, Gen. xix. 31, proves to a demonstration that the wine his daughters gave him was of the same kind. Again, in regard to Joseph and his brethren, in the feast which he made them, Gen. xliii. 31—34, it is plain the wine they used was similar. It is said, "they drank, and were merry with him." The marginal reading is, "They drank, and drank largely with him." And the original word conveys the idea of drinking till they felt, to some extent, the exhilarating effects of the liquor. It is not indeed said that it was wine; but considering that in that age and part of the world that was the usual beverage on festive occasions, there can be little doubt on that point. Solomon identifies wine with strong drink, saying, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not." Solomon's wine was certainly of a fermented kind. Innumerable other passages, equally expressive of the quality of the wine in general use among the Israelites might be referred to, but it is needless. Every reader of the Old Testament must be acquainted with them. One text, however, from the Apocrypha, showing the view which the ancients had of the quality of the wine they used, may be, not impro-

perly, transcribed. "And he said thus, O ye men, how exceeding strong is wine! it maketh all men to err that drink it: it maketh the mind of the king and the fatherless child to be all one; of the bondman and of the freeman, of the poor and of the rich: it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt: and it maketh every heart rich, so that a man remembereth neither king nor governor: and it maketh to speak all things by talents: and when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords: but when they are from the wine, they remember not what they have done. O ye men, is not wine the strongest, that enforceth to do thus?" 1 Esdras, iii. 18—24. It is of no avail to object that the book from which the above is extracted is not canonical scripture, or to doubt whether the account referred to is true history, or a mere fiction; it is an evidence what were the nature and properties of the substance which was denominated wine; it was very different from must, or jelly; or any thing which my worthy antagonist would have us believe the ancients commonly used.

The wine spoken of in the New Testament was undeniably of a similar kind. The Apostles on the day of Pentecost were charged by some with being intoxicated by it; Acts ii. 13: and Paul exhorts the Ephesians not to be drunk with it. Ephes. v. 18. The ruler of the feast at the marriage attended by our Saviour at Cana in Galilee, observed to the bridegroom, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now." John ii. 10. Whence it is evident that the general custom at that time on festive occasions was to introduce wine of an inebriating quality; otherwise the expression would not have been used, "when men have well drunk, then that which is worse." When the Apostle directs that a bishop must not be given to wine, 1 Timothy iii. 3, and that aged women must not be given to much wine, Titus ii. 3, is not fermented wine evidently intended? And when the Jews charged our Saviour with being a winebibber, did they intend to convey the idea that he was merely a drinker of must? The supposition is ludicrous. Even what the New Testament denominates *new wine*, was of an intoxicating nature, and must have been fermented;

for some said of the Apostles on the day of Pentecost, "These men are full of new wine." Acts ii. 13. Parkhurst says, that the etymologists explain this of what distils of its own accord from the grapes, which is the sweetest and smoothest; and observes that the ancients had a method of preserving the sweetness, and by consequence, the *strongly inebriating* quality of this kind of wine for a long time.

The wine made use of by other ancient nations was similar to that spoken of in the sacred writings. Of this there is undeniable evidence. It is sufficient to refer to the manner in which the festivals held in almost all the nations of antiquity in honour of Bacchus, said to have been the inventor of wine, were celebrated. The more frantic his votaries became through the influence of the wine they drank, the more it was supposed they honoured that deity. Whence it is certain that the wine which he was reported to have discovered the way of making, and which was in ordinary use, was of an inebriating kind.

Such being the general nature of the wine spoken of in the scriptures, and in all antiquity, and in common use among the Jews in the time of our Lord, when we are told merely of his using the fruit of the vine, and taking the cup, in the ordinance of his supper, without any remark or hint that the wine he used was of a different kind, the natural and necessary inference is that it was of the ordinary sort, that it was fermented. To maintain the contrary is to assert a thing without proof, a thing for which there is not the shadow of a reason. Had our Lord introduced something so different from the wine in ordinary use, and enjoined that on his followers in all ages, to prevent mistake it was necessary the inspired writers should have informed us of it, and been explicit on the point: and this no doubt, had it been so, they would have done. But this they have not in any respect done; not one iota on the subject is hinted: and the unavoidable conclusion is that the wine was of the ordinary kind; was fermented; and that this is proper for the ordinance in all ages. Let Mr. B. if he can, point out in the scriptures any instance in which the term wine, when no epithet is used, or circumstance mentioned, to indicate the contrary, is not to be understood in the way we are contending for; and if he cannot do this, let him no longer maintain that the wine in the supper was unfermented. If he cannot do this, he ought in fairness to give up the controversy.

2. A second consideration, whence we conclude the wine in the ordinance was of the kind we suppose, is derived from the nature and properties of fermentation. This is a change which by a natural and spontaneous process takes place in juices possessed of a certain degree of saccharine. The wise and benevolent Author of nature has, with a view to the benefit of his creatures, endowed them with this property. By means of this process, a change takes place in the situation of the particles of which the juice is composed, different gasses are generated, absorbed, or expelled, spirit is evolved, and the whole substance is essentially altered in its properties. There are three circumstances connected with fermentation from which more especially it may be inferred the wine used by our adorable Lord in the ordinance had undergone that process. First, in general the juice becomes more salutary and beneficial. As my worthy opponent will probably dispute this, I shall not dwell upon it, or it would be easy to give the opinion of experienced chemists and physicians in support of the remark. I shall merely mention an observation made by our Saviour, by which it appears to be substantiated. "No man, having drunk old wine, straightway desireth new; for he saith, The old is better." Luke v. 39. Whether the new wine here denotes that which was not fermented at all, or only that which was less fermented, is not material; old wine has undeniably undergone the vinous fermentation the most fully, and it is acknowledged in the saying of our Lord to be the best; at least in the opinion of mankind in general; and it is reasonable to suppose he would in his ordinance use wine of the best quality.

Secondly, the vinous fermentation is requisite to preserve the different juices from becoming putrid or sour. In Judea the grapes were ripe in September or October. Then it was the custom to press out the juice, as appears from the frequent mention in the scriptures, of the time of vintage, of wine presses, of treading in the winefat, &c. Leviticus xxvi. 5. Isaiah v. 12.—xvi. 10.—xxiv. 13.—lxiii. 1, 2. Matt. xxi. 33.—Rev. xix. 15, &c. &c. Now in a warm climate, as that of Judea was, and as those of all countries where the grapes fully ripen are, in what way could they preserve the liquor from becoming sour or putrid for the rest of the year, unless it was fermented? They could not well preserve the ripe grapes in a state of freshness, and express the

juice as they wanted it, nor have we any evidence to prove that such was the case. The passover, which was the time our Lord instituted the ordinance of his supper, was in the spring; and how the unfermented juice of grapes could be preserved as juice from corrupting, from the previous autumn till the passover, does not appear. It seems necessary then, in order that it might not corrupt and become useless, that the juice should pass into the vinous fermentation. Whence we reasonably conclude such was the wine made use of in the Lord's supper. It is true the juice could be reduced to a syrup, and by suitable ingredients preserved in that state, and used in different ways as it was wanted; but then in that state it could not in any sense be denominated wine, any more than a decoction of malt, reduced to a syrup, could be called ale.

Thirdly. As fermentation is needful that the expressed juice may be preserved from corrupting, so it is a natural and spontaneous operation, and cannot easily, if at all, by means that can be resorted to, be prevented from taking place. It may, by enclosing the juice in vessels from which the air is excluded, be rendered more slow in its operation; but where there is almost any heat, it does not appear that it can be entirely hindered. In what is here said, we are supported not by the most experienced chemists only, but by Mr. B. himself. He in effect expresses the same thing. His words are, "The new wine or must possessing a fermenting principle, which exerted a powerful elastic force, it was necessary to put it into strong new bottles, so that the fermenting principle might be resisted, and its operation interrupted; the wine was preserved good, and as near as possible in its original state, excepting its mellowing improvement by age." Now the circumstance here acknowledged, that the new wine possessed a fermenting principle, and exerted a powerful elastic force, so as to require strong bottles to resist it, shows the process of fermentation was not altogether prevented in the bottles; for if it had, the wine would have exerted no pressure on them. And the expression, that the must was preserved *as near as possible* in its original state, is an admission it was not possible to preserve it entirely in that state; that in the nature of things it would ferment. And the acknowledgement of its *mellowing by age*, is a concession that the process of fermentation proceeded gradually while enclosed in the vessels, for its mellowing by age is the

effect chiefly of that operation; and the more mellow it is, the more fully have the different particles of which it is composed undergone the process, and the further is it changed from its original state. See Dr. Ure's Chemical Dictionary, under the articles fermentation and wine. And if Mr. B.'s must, as he denominates it, is so agitated and powerful, in forcing out the corks and breaking the bottles, beyond a doubt it undergoes the process of fermentation, and he celebrates the ordinance with wine as really fermented as the rest of us. How inconsistent and absurd, then, it is for him to clamour so loudly, and to occasion such a ferment, in opposing the use of such wine. If he only make his profession correspond with his practice, the controversy is ended. At present he is differing with himself quite as much as he is with his brethren. Thus the nature of fermentation, as a natural and unavoidable operation, is an evidence of the correctness of the tenet, that the wine in the eucharist had been fermented.

3. This is further evinced from the circumstance that the Jews appear to have made use of fermented wine in the Passover, and the great probability there is that our Saviour had the same in the one ordinance as in the other. It is most probable the wine was the same in both ordinances. Certain it is, as appears from other considerations, that it was fermented in the christian; and if it could be proved that what was had at the paschal feast was of a different kind, that would not overturn the position for which we are pleading. It is believed, however, notwithstanding what Mr. B. has said to the contrary, that fermented wine was used at the Passover. This appears from the following considerations. First, such was the quality of the wine in general use among the Jews. This has appeared from what has been already said. And the probability is that such wine would then be had as was in general use among them.

Second. Fermented wine was nowhere forbidden to the Jews. The prohibition concerning leaven was restricted to bread. Exodus xiii. 3-7. Hence the feast connected with the Passover was denominated the feast of unleavened bread. Lev. xxiii. 5, 6. Now as it was the leaven of bread which was forbidden, we ought not, without the clearest and most decisive evidence, to conclude that the Jews extended the prohibition to fermented wine.

Third. The words in the Hebrew used

for the leaven of bread, are nowhere in all the Bible used to express the fermenting principle in wine. They are used for the acetous fermentation, and for putridity, but never for the vinous fermentation. See Parkhurst under the words חֶמֶץ, מֵצָה. And it appears that the leaven used by the ancients in leavening their bread, a piece of sour paste, resembled much more the acetous or putrescent principle than the principle from whence the vinous operation proceeds. And as the term expressive of leaven in bread is not in their Scriptures applied to wine, it is unreasonable to suppose the Jews would have any thought that fermented wine was affected by it, or any scruple to use it at the Passover. Wine indeed that was sour or putrid they might possibly suppose affected with the leaven which was forbidden in bread; but further than this there is no reason, from the analogy of the cases, to suppose they could go.

Fourthly. From the best accounts which we have of the manner in which the Israelites of old celebrated the Passover, not the least evidence appears that the wine used in that festival was unfermented. But a circumstance so important as that, if such had been the fact, it is most reasonable to conclude would not have been passed by without notice. One of the most particular accounts of what the ancient people of God understood to be forbidden by leaven is recorded by Ainsworth, in his annotation on Exodus xii. 12, from Maimonides, in which statement not the shadow of proof appears that they had the least conception that wine was included. The account, though long, is here transcribed; it is as follows:—"Now what leaven properly was, the Hebrew Doctors show thus: Nothing is forbidden by the name of leavened bread in the Passover but of five sorts of corn only; which are two sorts of wheat, namely, the common wheat, and the rye; and three sorts of barley, which are the common barley, and the fox ear, (barley), and oats. But the kinds of pulse, as rice, and millet, and beans, and lentils, and the like, there is not of them any leavened bread. For though the meal of rice, and the like, be kneaded and covered with cloths, like dough which is leavened, yet is it lawful to be eaten, for it is not leavened, but putrefied. The five sorts of corn aforesaid, if they be kneaded with the liquor of fruits only, without any water, they are never counted leavened, but are lawful to be eaten, for the juice of fruits

does not leaven, but putrefy. And the liquors of fruits are as wine, and milk, and honey, and oil olive, and the juice of apples, and pomegranates, and all such like; but if any water be mixed with them they do leaven. They may not boil wheat in water, neither the beaten grain nor the meal, for then it is perfectly leavened, and if that it be burst in the boiling. They may not fry the paste in oil in a pan; but they may boil the grain and the meal of parched corn. It is lawful to boil the corn or the meal in the liquor of fruits. Likewise paste, that is kneaded in the liquor of fruits, if they boil it in the liquor of fruits, or fry it in a pan in oil, it is lawful, for the liquor of fruits leaven not, &c. In any broth or pottage that they boil, if any barley or wheat be found therein, and the grain be burst, all that broth is unlawful, for leaven is mixed with it: if the grains be not broken, they take them out and burn them, and the rest of the pottage they may eat; for corn so mixed or boiled, and not burst, is not by the law perfectly leavened." The reader will see that among the particulars here specified, nothing is said of wine in any form as a prohibited article.

From these different considerations, it appears most reasonable to conclude the wine in the Passover was fermented; and if so, it is natural from that circumstance to suppose that in the christian ordinance it was so too.

4. That the wine in our Lord's Supper was of the nature we are pleading for is manifest from the circumstance mentioned by the Apostle of the misuse which some of the Corinthians made of it in the ordinance. 1 Cor. xi. 21. He is in this chapter reproving them for their disorderly conduct when professedly celebrating that holy rite. So improperly did they conduct themselves in it, that the Apostle tells them, that what they did was in fact not eating the Lord's Supper; "For," says he, v. 20, "in eating every one taketh before other his own supper; and one is hungry and another is drunken." That this is spoken in reference to what they did as a celebration of that ordinance is evident from the whole connexion. The Apostle is professedly animadverting on their disorderly conduct in observing it; but unless he here expresses in what respects they acted disorderly in it, he nowhere points that out: he is altogether silent on the irregularity it was his intention to expose. Having mentioned therefore and reproved in the 21st and 22nd verses

their criminal proceedings, when professedly partaking of the Lord's Supper, he goes on, in the 23rd and following verses, to explain its real nature and religious use, to point out the evils resulting from the improper observance of it, and to direct them, as in the 28th and 33rd verses, in what manner to regard it. From these remarks it appears that in the celebration of the rite, the Corinthians were guilty of three gross irregularities. First, instead of eating and drinking in remembrance of Christ, and observing the ordinance as a religious institution, they partook of it chiefly as a common meal; each taking it as his own supper. Second, they partook of it one before another, each as he arrived, or as he judged convenient, attending to it; instead of the whole celebrating it at the same time, and in one company. Thirdly, there was great irregularity as to the measure of what some of them ate and drank in it; one was hungry and another was drunken. It is in regard to the latter particular we at present are more especially concerned; some of them being, as the Apostle expresses himself, *drunken*. From this expression we infer, and infer justly, and necessarily, that the wine used in the ordinance had been fermented. I am aware that probably my respected opponent will contend that though the Apostle mentions some as being drunken, it is not to be understood that such was really the case, but that only while one was hungry, another was plentifully fed. Let us then examine this particular. The word used in the original, rendered drunken, is *μεθύω*, which both in its derivation and its constant use expresses drinking wine, or other strong drink, in excess. It is derived from *μεθυ*, *drunkenness*, or from the Hebrew *מָד*, *math*, or *מָדַד*, *mooth*, which signifies to slip or slide; or from *μετὰ τὸ θύειν*, because of the free-drinking the heathens were accustomed to indulge in after their sacrifices. It is used repeatedly in the New Testament, and in every other place expresses that drinking intoxicating liquor was in a greater or less degree to feel the exhilarating or inebriating effects of it. See Matt. xxiv. 49; John ii. 10; Acts ii. 15; 1 Thess. v. 7. Parkhurst, in his Greek Lexicon, says, "it denotes in general to drink wine or strong drink more freely than usual, and that whether to drunkenness or not." In all the passages just specified, the only other places it is believed in the New Testament where it

occurs, it evidently is used for having drunk inebriating liquor in excess. And this is its proper signification. In this sense it seems to be uniformly used by the Seventy. Why then should it not have the same signification in the text under consideration? No reason at all can be assigned for this, but that such a supposition would appear so disgraceful to the Corinthians, and to some might seem so improbable. On this account some commentators are willing to soften the matter all they fairly can. But if the Corinthians had not drunk inebriating wine, and drunk it in some degree to excess, the Apostle would not, indeed properly could not, have used such a term. And when we consider the character of the Corinthians; in how irregular a manner in other respects they attended to the ordinance; and what was the conduct of the heathen, and even some of the Jews, in celebrating their religious festivals, it will not appear so very unlikely that they acted in the manner complained of. And let it be observed, the Apostle does not reprove them for having made use of a wrong sort of wine; but for having indulged to a degree of excess in that which on those occasions was in ordinary use. This then is decisive on the point whether or not fermented wine was used in the Lord's Supper, and demonstrates, exclusively of all other considerations, the affirmative to be the correct view.

5. We remark, finally, that the practice of the universal Christian Church in every succeeding age from the time of the Apostles, is a further proof of the correctness of the opinion we are advocating. It seems evident that in the earliest period of which we have any precise information on the subject, subsequent to the apostolic age, common, that is, fermented wine, was used in the ordinance; and this has been the general practice among professing Christians of all denominations to the present time. Some individuals at an early period, under pretence of abstinence and temperance, Bingham, in his *Christian Antiquities*, informs us, substituted water for wine, and consecrated in water only, but they were condemned by the great body of Christians as guilty of a pernicious heresy. Bingham's *Christian Antiquities*, book xv. chap. 2. At a later period a dispute arose respecting the kind of bread which was proper for the Eucharist, whether or not it should be leavened; and for some ages it seems to have been the general custom to com-

mune with unleavened bread; and in the Greek Church such is still the custom; but the propriety of using fermented wine does not appear ever to have been disputed. Here they were all agreed, except in the instance just mentioned of now and then an individual or two arising who used water instead of wine. The Greek Church, who condemn the use of leavened bread in the ordinance, appear to have no scruple in reference to the other element. See Platon's Present State of the Greek Church. Now, though no custom which might obtain in the Church at a period later than the apostolic age, would of itself be sufficient to ground a doctrine upon, yet the general practice of Christians in the earliest times, in reference to any particular point, which might appear doubtful in the Scriptures, is some evidence of its propriety or impropriety. Hence the general practice of the followers of our Saviour, in reference to the present case, is a corroboration, if any was wanted, of what the Scriptures teach on the subject, that fermented wine is that which is proper for the Lord's Supper. Unless such wine had been at first appointed, and in general use, from the commencement of the Gospel dispensation, the general practice of using it in the times immediately succeeding the era when the Apostles lived, cannot be accounted for. A change of such a nature in a divine ordinance, and apparently without any opposition being manifested to it, could not all at once be effected.

Such, then, are the arguments whence we derive our conclusion: the wine in general use among the Jews and in all nations was fermented; without fermentation the juice of grapes, and juices in general, cannot be preserved from corrupting, and fermentation is a natural and unavoidable process; the wine used at the Passover, there is every reason to believe, was of that kind; the Corinthians would not have been guilty of the irregularity charged on them by the Apostle had they celebrated the ordinance with wine of that nature; and with such wine it has been the custom of Christians in all ages to celebrate it. Let these premises, and the conclusion deduced from them, be fairly examined, and if not sound, let the error be exposed. But it is believed the more carefully and impartially they are considered, the more evident will their validity appear.

If, then, it be so; if the wine appointed by the only Head and Lawgiver in the Church was of that nature, with wine

of the same kind that institution should invariably be observed. No one has authority to alter, add to, or mutilate His appointments. His ordinances are in all ages to be kept as they were at first delivered to his followers. 1 Cor. xi. To apply such Scriptures as Rom. xiv., 1 Cor. viii. ix. x., in justification of laying aside the use of wine in the Lord's Supper, is a gross perversion of holy writ. The Apostle is there speaking of things which in themselves are indifferent; but when the Lord has enjoined the use of any thing, it ceases to be indifferent; and then our only duty is to regard his directions. The Apostle, who was so careful in matters indifferent to do nothing which might give occasion for a brother to offend, in cases where divine truth was concerned was inflexible. Gal. i. 7—9. Had the advocates for entire abstinence from all fermented liquors acted according to the rule laid down by the society to which they belong, in excepting the christian ordinance, I should not have interfered with them. They are at perfect liberty, so far as I am concerned, to drink neither wine nor other strong drink as long as they live, if such is their pleasure. But when they interfere with a divine institution, and in effect pass a sentence of condemnation upon our blessed Saviour himself, and upon all the christian world in all ages to the present time, and occasion a painful schism in the Church, the matter wears another and a serious aspect; and it seems right, and perhaps necessary, to expose their error, and endeavour in a faithful but affectionate manner to reclaim them from it. And it is hoped that from a serious and impartial consideration of the different bearings of the case, my respected brother will feel the force of the arguments adduced in opposition to the views he has adopted, will be convinced of the scripturalness of the practice which, from his own account, it appears he equally with ourselves constantly observes, of commemorating the death of our Lord with real wine, and lay aside, for the future, all opposition to it. JOSEPH JARROM.

Wisbeck, Dec. 14, 1836.

Would you have the kindness to insert this in your next.—J. D.

Nottingham Dec. 6, 1836.

To Young Ministers.

Dear Brethren,

I have lately made a discovery which has been very beneficial to me,

and I think you would scarcely consider me as a brother if I did not tell you of it, that you might reap advantage from it also.

The case is as follows. Before I was married I used frequently to take a tumbler of weak spirits and water in the evening, and on Sunday evening I took it a little stronger, in order to compose me to sleep; yet, strange to tell, it had quite the contrary effect. It kept me tossing about restless through the night, and in the morning I was quite unfit for study or for active labours; and I frequently exclaimed, "This *preaching* will kill me!"

After I had been married a short time, my wife advised me to leave off this tumbler on Sunday night, and I did so, and found myself the better for it. This induced me to leave it off on week nights, and I found myself the better for that also. Still I took a glass or two of wine, especially on Sundays, and we always had a bottle in store in the vestry, to take a drop when I came out of the pulpit, if I needed it. I thought this must be a good thing, for almost every minister and every deacon recommended it. At last I began to suspect that it was not so needful as was supposed, and I gradually left it off. But when I returned to England, and was engaged in preaching eight or ten, and even fourteen times a week, I found that the large congregations and heated chapels produced great exhaustion; and, in order to recruit my wasted strength, I sometimes took beer, or porter, or wine, at supper. Then in the morning I had a little headache, or felt nervous, or had a white tongue; yea, so white, that I spoke of it to a kind friend in Yorkshire, and he actually brought me a *tongue scraper*, but never advised me to abstain from wine and strong drink. I mentioned this to another friend in Norfolk, who assured me that my incessant labours kept up such excitement that I should have a white tongue as long as I lived. But now the secret is come out: I preach oftener than most men, yet sleep well, have no headache, no white tongue, and very little exhaustion. The secret is this—I never drink wine, or spirits, or porter, or beer, or cyder, or any other fermented or intoxicating liquor. The pure water from the spring is my beverage, and I never was so well since I became a preacher.

You will see what I mean by all this. Yes, dear brethren, it is that you may do the same, and find the same benefit.

Remember, I make no invidious remarks on those who differ from me, but I wish you to consider two things:—

First.—That nearly all the blemishes which have been found on the characters of ministers for the last fifty years have arisen directly or indirectly, from the free use of intoxicating liquors.

Second.—That the strougest man, and the handsomest man, and the most rousing preacher, were all three of them what is technically called *Tee-totallers*.

I remain, dear Brethren,
Yours to love and to serve,
RICH. KNILL.

Late Missionary at Russitt.
Ashton under lyne, Oct. 31, 1836.

BRADFORD CHAPEL.

*To the General Baptist Churches in the
Yorkshire Conference.*

Dear Brethren,

The Baptist Repository for May 1836, page 177, contains an account respecting the building of our new chapel in Bradford. The writer refers his General Baptist friends to it again, and hopes it may be read in connexion with the present communication. The new chapel is now raised, nearly completed, and will, the Lord willing, be ready for opening in a short time. A variety of circumstances has impeded our progress and delayed the time of opening; but it is now finally fixed to have three services on Friday, January 13th, three services on Lord's-day the 15th, and one on Monday evening the 16th. Dr. Steadman, Bradford; Rev. J. Ely, Leeds; Rev. J. G. Pike, Derby; Rev. W. Butler, Heptonstall-Slack; and others, are expected to take part in the services.

"Go ye," said our ascending Lord, "into all the world, and preach the gospel to every creature." "Go out into the highways and hedges, and compel them to come in, that my house may be filled." The ministers and the pastors of your churches have gone to Bradford, preached the gospel, and persuaded some to cleave to the Lord Jesus with purpose of heart. A church has been formed, a congregation gathered, a Lord's-day school instituted, and a good substantial building is now nearly ready for the worship of God. We need not inform you that much money will be required to fulfil our engagements, and complete our undertaking. We appeal to our churches for subscriptions and donations, and, it is hoped, that those churches to

whom circulars have been sent will send in their subscriptions as soon as possible. We invite your presence at the time of opening; look to you for pecuniary means, and confidently expect your assistance in the work of the Lord. "Let us not be weary in well doing, for in due season we shall reap if we faint not."

Christians of other denominations have lately exerted themselves very much, and this should stimulate us to increased efforts in the cause of Christ, and the good of souls. The New Connexion of Methodists opened a new chapel at Halifax a short time ago, and collected at the services about £600. The Independents opened one at Leeds, and the collections amounted to upwards of £800. The same body opened another in Bradford about twelve months ago, and more than £500 were obtained at the opening. A New Established Church was opened lately at Huddersfield, and the friends of the Church exhibited the power of the voluntary principle in collecting above £500. In November last, the Particular Baptists at Farsley, a small village near Bradford, opened a new chapel and raised by collections upwards of £200. Compared with many others our number is small, our friends perhaps poor, and our efforts feeble; but surely united exertion, the united efforts of all our members and churches, may do much at the opening of our new chapel at Bradford. Ye friends of the Redeemer; ye lovers of souls; ye friends of guilty man; come up to the help of the Lord against the mighty.

Suppose every General Baptist in the New Connexion were to take to his minister one shilling on the second Lord's-day morning in January, to be sent to the opening of the new chapel at Bradford, more than £600 would be raised at once; and provided the Yorkshire churches only were to do this for this special object, it would raise more than £70 from this source towards paying off the accumulated debt upon the chapel. Efforts

like these would soon set us free; and we might immediately proceed to Leeds, plant the standard of the cross, and by the blessing of God, raise a large interest in one of the most populous and flourishing towns in the West Riding of Yorkshire. I remain, dear brethren,
Yours affectionately,

THOS. H. HUDSON.

December 14th, 1836.

QUERIES.

ON DISCIPLINE.

Does the Apostle, in his first epistle to Timothy, 5th chapter, 20th verse, intend that injunction to apply to offences in the case of elders only, or members generally? and if to the latter, is it not a sanction to the practice of citation, as observed in some Churches?

A CONSTANT READER.

MANCHESTER AND THE HOME MISSION.

Is it a fact that the Home Mission withheld its support from the General Baptist Cause, Oak Street, Manchester, in consequence of the minister and Church there adopting and enforcing "total abstinence" principles? A speedy reply to this inquiry will much oblige
DIDYMUS.

LEAVENED OR UNLEAVENED BREAD.

1. Was the bread which our Lord blessed and broke leavened or unleavened?

2. Is it incumbent on all his followers, in every age and nation, to use the same kind of bread which he used?

As the copy which I have of the institutes of Jesus is silent on these subjects, if any one of your correspondents possess a more clear and enlarged copy, perhaps they can throw light on the subject.
WOULD BE RIGHT.

BRIEF NOTICES.

THE PICTURE BIBLE FOR THE YOUNG, containing sacred narratives in the words of the holy Scriptures. Illustrated by engravings. *Joshua to the end of Revelation.* Religious Tract Society.

THE CHRISTIAN ALMANACK for the year 1837. Ditto.

THE TRACT SOCIETY PENNY ALMANACK for 1837.

THE SHEET ALMANACK. Ditto.

Each of these works we most cordially recommend; but more especially the second.

THE BAPTIST CHILDREN'S MAGAZINE for 1836.

This small periodical maintains its character, and we doubt not its sale. Some of the articles are pleasingly written.

VARIETIES.

LUKE xiii. 8.

"Lord, let it alone this year also."

The owner of the vineyard knows not how to bear with the barren fig-tree, but orders it to be cut down; and yet we think but little of the sin and danger of unfruitfulness. The peculiar advantages we enjoy, render our unfruitfulness the more inexcusable. God has planted us in an age and country where his name is known, in a part of the earth where his blessed Gospel is preached. Now we enjoy many a praying opportunity; many a sermon opportunity; many a sabbath opportunity, but all these gospel opportunities are at an end as it respects the last fleeting year that is just ended and gone for ever: and may it not be justly said of some of us, "Cut them down as cumberers of the ground?" Enjoying such advantages as we do, the owner of the vineyard comes seeking fruit, as well he may. But, oh! how many years has he come seeking and finding none, or next to none, yea, perhaps worse than none.

Let us examine ourselves what fruit we have brought forth the year that is just past and gone for ever. Perhaps the Master may come with the new year, to see how we are going on; perhaps his patience has been waiting three years already. Where had some of us been ere now had he not been merciful, gracious, slow to anger, and of great kindness? But perhaps his patience may be almost exhausted with waiting on some of us, and the axe in the hand, and the hand lifted up, and the command gone forth, "Cut it down; why cumbereth it the ground?" But, hark! Lord, let it alone this year also; O spare it yet another year, before thou cut it down and cast it into eternal fire.

O how thankful we ought to be for an intercessor and such an intercessor as the Lord Jesus Christ, who ever lives to make intercession.

Observe, he prays only for a reprieve for one year, not that it may never be cut down. See, ye barren professors, how short and strict your trial is. Reprieves of mercy are but for a time. "Let it alone this year also, a short time, but a sufficient time to make trial. Now the axe is laid at the root of the tree: now you are upon your final trial, and are to be so but a little while: now you are marked to come down, marked for ruin,

and cannot avoid it but by a speedy and sincere turning to the Lord, and bringing forth fruit meet for repentance.

O ye sinners in Zion, tremble at your state of being cut down, disowned of God, and unworthy a place in his vineyard, and cast into the fire of his wrath. Barren trees that bear no fruit are only fit for fuel. When God has borne long, we may expect that he will bear longer, but we cannot expect that he will bear always.

No evil is more strongly marked, or more severely threatened in the Scriptures, than a state of barrenness. If heathens had enjoyed the opportunities which we have trifled with, they might have abounded with the fruits of righteousness, which are by Jesus Christ to the praise and glory of God. O let us take care lest Christ should pronounce the same curse on us as he did on the barren fig-tree; as it is one of the chiefest blessings to be fruitful, and one of the saddest curses to be fruitless, let us add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. For if these things be in us and abound, they will make us neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

The way to bear more fruit is to abide in Christ. "Abide in me," saith Christ, "for without me ye can do nothing. Ye cannot bring forth fruit except ye abide in me." Hence you see the necessity of abiding in Christ. That man or woman that constantly exercises a lively faith in Jesus Christ, and lives upon his promises, and is led by his Spirit, bringeth forth much fruit.

A life of faith in Christ, if it be regular and even, it will be pure and heavenly. It will be useful to others, fruitful with regard to God, and comfortable to ourselves. If we abide not in Christ, our gifts will wither, our graces decay, and the credit of our profession soon decline. If we abide in Christ, he will abide in us by his Spirit. If we abide in his word, it will be a light to our feet, and a lamp to our path. Abide in his righteousness for justification, comfort, and support; and in his precious blood to cleanse us from all sin. How much more wise, holy, happy, useful, fruitful, might we have been, if the hours spent in unprofitable amusement and fruitless cares had been spent and devoted to the interests of religion, the glory of God, and the good of precious souls.—T. J.

INTELLIGENCE.

BAPTISM AT HALIFAX.

On Lord's-day, Nov. 6th, the ordinance of believers' baptism was administered to four persons, three males and one female, in the General Baptist Chapel, Halifax, by our minister, the Rev. W. Nicholson; on which occasion he delivered an excellent address from Acts viii. 36, and following verses. Also in the afternoon and evening of the same day, he preached two excellent and appropriate discourses on the subject, from 1 Cor. xi. 2.

It is pleasing to add, that many who entertained opposite sentiments, expressed themselves convinced by the powerful reasonings on the subject, that believers are the only proper subjects, and immersion the only proper mode, of baptism.

J. W.

REVIVAL MEETING AT ROTHLEY,

On Wednesday, Nov. 16th, 1836. The meeting was opened at two o'clock, and a short address was made to those who were present, with a view to lead them in forming a proper idea of the ends to be accomplished by the meeting. Here it was asked, What do we mean by a religious revival? and it was observed, We ought to have a clear and explicit idea of it, or we should be subject to a rebuke which our Lord gave to his disciples, Mark x. 38, "Ye know not what ye ask."

We mean, then, by a religious revival among ourselves, an increase of love to God, to Christ, and to man: this is the end of the commandment, or what the Lawgiver aims at in all he says, both in the law and in the Gospel; in the first he demands it, and in the last he supplies us with it.

It was then observed that prayer is proper and important in this case, as it is addressed to the author of our frame, the planter and sustainer of all its passions, who can strengthen and enliven them: and as he hath said, For this will I be sought unto by the house of Israel. Here it was observed that we ought not to think him backward, and that by our prayers he must be prevailed upon. No: but he wishes to see us forward and fervent in desiring that, when we have succeeded, we may be more joyful and thankful.

Again it was remarked, that success much depended on our faith, connected

with our subsequent attention to those means which the Lord hath appointed for the attainment of these ends, and that it would be as foolish in us to expect a revival of religion in our own soul while estranged from Christ, who is our life, as it would be to expect the sun to shine on us while we kept in the shade, or the fire to warm us if we were not in the room, and that all who heard us complaining of darkness and coldness might say, You may well be so; and you will be so, till you attend to those means which are adapted to enlighten and warm you.

After this short address, the worship of God began by giving out the two first verses, "Once more we come before our God," &c., and the afternoon was employed in singing and prayer alternately, excepting a few minutes which brother Adam Smith employed in making some encouraging remarks. Brethren Henry Sleath, John Bolter, Wm. Sewell, Jos. Hemsley, Wm. Gamble, Wm. Bolter, Stephen North, Thos. Barsby, and Thos. Hallam, engaged in addressing the Lord; and as so many were agreed, we hoped that what we sought for would be granted by our Father in heaven.

After the meeting was concluded, upwards of ninety persons, including a few friends from Woodhouse, who were not members of Rothley Church, sat down in the meeting-house and vestry to take tea, while the singers in the gallery entertained us by singing, "Come let us join our cheerful songs," &c.

Brother Adam Smith preached an excellent sermon in the evening from Phil. iii. 8, and the opportunity was closed with "Blest be the dear uniting love," &c.

We are happy to say that this meeting, so far as present appearances go, has enlivened the hearts of saints, and usefully impressed the minds of others. May this be more evident for months to come.

SETAY.

FORMATION OF A GENERAL BAPTIST CHURCH AT STOCKPORT.

The interesting services connected with the formation of the brethren here into a separate Church, were conducted on Lord's-day, Dec. 11, 1836. In the morning, the Rev. F. Beardsall, of Manchester, preached from Mark xiii. 37, "Watch." This was felt to be an excellent and useful practical discourse.

In the afternoon, the brethren were

united into a Christian Church, and received each other in the Lord; and one of them was set apart to fulfil the office of deacon. A very impressive and suitable discourse was then delivered by Rev. J. Smith, of Staley Bridge, from Ps. cxxxiii. 1, "Behold, how good and how pleasant it is for brethren to dwell together in unity;" after which Mr. S. administered the Lord's Supper.

The Rev. R. Kenny, of Macclesfield, preached an eloquent sermon in the evening from Prov. xiii. 20, "He that walketh with wise men shall be wise."

The congregations were good, attentive,

and serious, and we hope that impressions were made on many which cannot be forgotten, nor easily effaced. We are looking forward with humble, yet confident expectation of future prosperity. We have a few that we hope are deeply concerned about their immortal interests, whom we hope will soon be united with us. We are at present eighteen in number. May we be multiplied exceedingly, both with numbers and christian graces, till the little one becomes a thousand, and the small one a strong nation. The Lord hasten it in his time!

J. NICHOLSON.

POETRY.

HYMN FOR THE NEW YEAR.

AWAKE, my heart, prepare a song,
A song of sweetest praise,
To him whose watchful providence
Has kept me all my days.

Through the past year his gracious hands
Did richest gifts provide;
His generous bounty freely flow'd,
And all my need supplied.

'Mid scenes of darkness and of death,
'Mid foes, and fears within,
He watch'd my daily goings out,
And blest my comings in.

By day his presence cheer'd my path,
By night he was my guard,
His Spirit fill'd my heart with hope,
Of heaven's unknown reward.

Then will I forward in the paths
Of truth and mercy go,
Trusting the Lord's almighty arm,
To bring me safely through.

Why should I fear, when I survey
The goodness of the past,—
Will not his truth and love abide,
Uchanging to the last?

Though friends forsake, and sickness
Or death my soul remove, [come,
Yet is my hope preserved secure
In Christ who dwells above.

Blest JESUS! thou who art my trust,
My Saviour and my friend;
Be with me while on earth I live,
Be with me to the end.

And when to me the rolling years
Of life and time are o'er,
May I partake of boundless joys,
In heaven for evermore.

Paddington.

J. BURNS.

SONNETS FOR 1837.

I.

How rapidly time flies! another year,
With all its fancied and its real joys,
Its holy unions and its sever'd ties,
Its consummated hopes, its prospects sear,
Is number'd with THE PAST! now let a
tear

My soul, for thy unfruitfulness arise,
Now heave my heart with penitential
sighs,

And let thy self-communings be sincere.
What hast thou done for him who bore
thy sin

On Calv'ry's rugged brow? who for thy sake
Left angel-homage and creation's
throne, [upon,

To be reviled, and mock'd, and spit
Who opes heaven's gates, and bids thee
enter in,

And concentrated happiness partake!

II.

What hast thou done! what hast thou
left undone? [side

Hast thou not pass'd by on the other
When misery met thee? hast thou not
denied

A cup of blessing to the weary one?

Hast thou not let the sinner wander on
In crime and wretchedness, and never
tried

To win his soul? Has not the widow cried
In thy deaf ears? and has not Lazarus gone
Without the crumbs which from thy table
fell? [with joy?

What wounded spirit calm'd hails thee
What temple hast thou rear'd? what
idol-shrine

Hast thou destroy'd? — My soul, why so
supine? [hell,

Up! and be doing! defy the powers of
And gain a crown of immortality!

Melbourne.

W. T. P.

MISSIONARY OBSERVER.



SKETCH OF MISSIONARY OPERATIONS.

(Continued from p. 430, last volume.)

WITHOUT entering into particulars of the transportation of our party in the "Adventurer," from Singapore to Port Jackson in Botany Bay, we may just note that passing through the straits of Sunda, we proceeded southward, and, after a tedious voyage of near 9000 miles, we arrived safely at the port whose name has a sound so ominous to an English ear. But as we are not under "bond," or come out for the purpose of speculating on the condition of the English convicts, and the character of European society here, we shall not tarry long, or spend much time in these observations. The Island of New Holland, or as it is now called Australia, is nearly as large as all Europe, possesses a beautiful climate, is in many parts very productive, and is probably destined in the course of ages to become a very important portion of the civilized world. It is 2400 miles from east to west, and 1870 from north to south. The new Colony at Swan River is on the western coast, while the port where we have cast anchor is on the eastern. The natives of this vast territory are a wild and wretched race of men. Some attention, however, has been paid to them. In 1832 the Church Missionary Society commenced a mission among them, at a place called *Wellington Valley*, 240 miles N. W. of Sydney; and though the natives appeared as the most unpromising of Adam's fallen sons, yet the brethren have succeeded in arresting their attention, securing their confidence, and are making progress in their language.

A voyage of about 1200 miles east will bring us to *New Zealand*, two large Islands inhabited by wild tribes of cannibals, where, with incredible patience and perseverance, agents of the Church Missionary Society have been labouring since 1815. There are now connected with this mission nine stations, seven missionaries, twenty catechists, two printers, and twenty-six females, who take part in schools, &c. The translation of the New Testament into the language is completed, after 7½ years' labour by Rev. W. Yate and Rev. W. Williams; and the Bible Society has engaged to print 2000 copies. The population of these Islands is about 180,000, of which number nearly 45,000 have more or less of intercourse with the Missionaries: 300 have been baptized into the christian faith. There are about 800 adults who have been taught in the mission schools to read, and 400 more are now under the same instruction, besides 250 infants of eight years old and under: the natives have also established schools of their own, in which many others have learned both reading and writing. The average number of attendants upon Divine worship is above 1000 at the mission settlements, besides many thousands to whom the missionaries have access in their excursions for preaching in the villages. The Wesleyan Missionary Society has also a station here, begun in 1827. W. White, J. Whitely, James Wallis, are the missionaries; W. Noon printer: they have eight places of worship, and eight schools;

sixteen native assistants, "some of them very intelligent young men, and chiefs of respectability," and the most cheering intelligence is received of the improved character and pious habits of the natives.

Our party looked on the scenes here with admiration, and felt deeply when those beautiful lines of Dr. Watts's were repeated, as exemplified in the wonderful changes which had taken place where cannibals have become Christians:—

"His doctrine is almighty love :
There's virtue in his name,
To turn the raven to a dove,
The lion to a lamb."

Quitting this interesting field, we embark again, and sail in a northerly direction about 1200 miles to touch at several of the very numerous Islands in the great Pacific, where we shall find so much to arrest our attention, and so many Islands demanding a visit, that we must expect to spend a considerable time in this part of our work; but as all the record we can enter is a very brief note indeed, we shall be able in a very small space to bring to view the chief of these Islands, and the missionary operations on them. While the devout Christian will discover much to excite his gratitude and praise, and will at almost every Island be led to exclaim, "What hath God wrought!" it is pleasant to hear what is the testimony borne to the results of missionary labours in these remote Islands by a mere man of the world. An American Captain, B. Morell, who had trafficked among them, observes, "Among the native Islanders of the Pacific Ocean, the good which they have done is incalculable. I consider most, if not all, of the persons who have visited these Islands in the character of religious missionaries, as the benefactors, not of the natives merely, but of the human race. I shall not allude to what SPIRITUAL benefits they may have conferred on those whom they have been instrumental in turning from paganism to Christianity, but I rest their defence on the good which they have done to the cause of civilization, science, and commerce. They have opened new channels for lucrative trade, which were formerly closed by the ferocity of cannibals. They have extended a knowledge of literature and the useful arts to countries where they were never before known; and may be said to have created new countries of civilized men.

"What force of arms could not effect, the gentle manners and mild persuasions of pious ministers have accomplished. No sooner does a ship stop there now, than the inhabitants vie with one another in acts of kindness and hospitality; the best their country affords is offered, and freely offered, to refresh the weary and weather-beaten mariners, whom they meet on the beach; and, armed with nothing but smiles of welcome, inquire their wants. Here the stranger can eat, and drink, and sleep in perfect security, under perhaps the same roof beneath which HUMAN FLESH WAS ONCE AN ARTICLE OF FOOD. Who have effected this wonderful change in the short period of one generation? I answer, This is the work of missionaries. God bless them!"

Our first arrival is at the "Friendly Islands," as they were called by Captain Cook, a large cluster of Islands, lying between 170° and 180° W. Long., and 18° and 23° S. Lat. These Islands are very fertile,

and are grouped under the names of some of the larger Islands. We arrive first at the *Tonga* group, where the Wesleyan Missionary Society commenced operations in 1822. Here are about 1000 members, seventeen schools, eighty teachers, and about 1000 scholars. The next group we visit is the *Haabi*, where the mission begun in 1830. Here are about 3000 members, 42 schools, 300 teachers, and 2500 scholars. The next group is *Vavou*, begun in 1831, where are 500 or 600 members, 18 schools, 130 teachers, and 2000 scholars. 9000 portions of the Scriptures have been printed, and 4500 hymn books, &c., &c. The native Christians in the main are steadfast, and honour their profession; and though in Tonga Island they have been subject to very severe trials, owing to an attempt to restore idolatry, they were steadfast and persevering. In these Islands idolatry has been destroyed, the kings and chiefs are converted to God or friendly to Christianity, the gods and temples of idolatry have been burned with fire, and there is scarce a place where the power of Christianity is not known and felt by many! The missionaries in these groups are J. Thomas, J. Hobbs, J. Watkins, W. Crop, S. Rabone, and P. Turner.

A course of about 350 miles to the westward will bring us to another group of Islands, called the *Feejee* Islands, where C. Tucker, and D. Cargill, labour for the Wesleyan Society since 1834, and where also three native preachers labour under the auspices of the London Missionary Society. Good has been done. Leaving this group, and sailing in a N. E. course for about 700 miles in this deep, calm, blue sea, we shall arrive at another group called *Navigator's Islands*, where, at *Manua*, *Owsenga*, *Ofu*, *Tutuila*, *Upolu*, *Manono*, *Aborima*, and *Savaii*, Islands of this cluster, containing about 50,000 inhabitants, the London Missionary Society has stations.

These Islands were visited by agents of this Society in 1834, who found ten native teachers, with four good chapels and congregations, and a fifth in progress. The teachers sent from the other Islands in 1831 had been protected, and their wants supplied, and great anxiety was manifested for missionaries. Accordingly five missionaries, and the wives of four, the fifth being single, were sent from this country, and embarked on the 7th of November, 1835. God prosper them!

We proceed in our observations to *Harvey Islands*, a group lying about 800 miles S. E. of Navigator's Islands, and containing about 12,000 people. In *Rarotogna*, the chief Island, the London Society have four stations and two Missionaries, with two native teachers; and also eleven native teachers at five other Islands of this group. The date of this mission is 1821. The hearers in Rarotogna amount to 3000 or 4000, and the inquirers, at the last report, to 900 or 1000. There are many schools, and good is done.

A comparatively short voyage of 600 miles north by east, will bring us to the *Society Islands*, to *Huahine*, *Raiatea* and *Borabora*, where the same Society have flourishing stations. At the first of these, C. Barff has a congregation of about 800, and 300 communicants; in the year 1834 forty-seven were added, and ten had died in peace. 17,400 publications had been issued from the press, the habits of the people were good, their commerce increasing, and ardent spirits were prohibited. At Raiatea, where Mr. Williams has laboured, who is now in England, much evil had been suffered through ardent spirits

and war, and many were therefore excluded, but the church has still between 100 and 200 members. At Borabora similar evils have been experienced, but the good missionary, Mr. Platt, has kept his ground, and there are in these trying times, nearly 100 who remained unshaken. There are also stations at *Tahaa* and *Maupiti*, in this group.

The next cluster of islands to which we shall direct our course is the *Georgian*, including *Tahiti* (Otabiti) and *Eimeo*, the oldest stations of the London Mission, 1797. This is about eighty miles S. W. of the Society Islands. In Tahiti are several stations, or small hamlets, built or named by the influence of missionaries, and as their names are most of them intended to honour worthy ministers, some now no more, who were the supporters of the London Missionary Society, we will give their names a place in our note book. Here then is *Waugh Town* with 800 inhabitants, and a church of 85 members under the care of C. Wilson; then there is *Hankey City*, where H. Nott labours; we come afterwards to *Wilks's Harbour*, with G. Pritchard its minister; *Bruder Point* next attracts our attention, where David Darling labours; *Haweis Town* ought not to be passed by, nor J. Davis, who has a regular congregation of more than 1000, and 400 communicants. *Bogue Town*, with J. M. Orsmond; and *Roby Town*, with W. Henry, both receive a passing call. At *Eimeo*, at *Blest Town*, and *Griffin Town*, and *Maiaoti*, A. Simpson, T. Blossom, and three native teachers, have good congregations, and are doing much good.

At the Missionary Anniversary at Tahiti eighty-eight dollars, and 240 measures of oil were contributed towards the Mission. Temperance Societies have been very useful in these islands. At the *Paumotu* islands, a group about 300 miles N. E. of these islands, are four native teachers. May they be helped from above! In the *Austral Islands*, a group in 24° S. Lat. and 149 W. Long., or about 400 miles south of Tahiti, are eight native preachers labouring under the direction of the Society. They are occasionally visited by the missionaries from Tahiti, and the numerous people are improving in every respect. There are many sincere Christians here. At a group of islands called *Gambier Islands*, about 700 miles nearly due South of the Austral, the same Society has settled a native teacher from Tahiti, who is reported to be labouring with very encouraging success.

We shall proceed now from Tahiti to the *Marquessas*, a group, or rather two clusters, of islands, about 700 miles N. E. of Tahiti, where, at *Tahuata*, one of the islands, J. Rodgerston and G. Stallworthy, and four native teachers, are engaged by the London Society. It was in this island, shortly after the formation of the London Society, that Mr. Crook, one of the missionaries who went out in the ship "Duff," was stationed, and remained for one year only, viz. 1797 to 1798, when all efforts were relinquished. From 1821 to 1834 various negotiations were on foot, native teachers were sent, and finally, in 1834, the missionaries mentioned above arrived, and took up their residence in *Via-tahu*, in the island of *Tahuata*, and experienced a friendly reception from their chief, *Totita*. The natives are represented as being fond of fire-arms, addicted to theft, gross sensuality, cannibalism, and the blindest superstition. But let us have faith in God, that as in other islands so here the power of his grace will be displayed.

From this island we again encounter the wide ocean, in order to sail about

2,800 miles to the *Sandwich Islands*, so called by Captain Cook in honour of the Earl of Sandwich, on one of which, *Hawaii*, (originally spelled *Owhyhee*,) the celebrated circumnavigator was killed. The group consists of eleven islands, on five of which the American Board of Missions have stations. We will just note down a few particulars as to these stations. On the isle of *Hawaii*, A. Thurston, A. Bishop, occupies *Kailwa* with two out stations; C. Forbes labours at *Kaavaloa* and one out station; D. Baldwin, M. D., L. Lyons, are at *Waimea*, &c.; and J. Goodrich, S. Dibble, D. B. Lyman, and T. Coan, are at *Hilo*, on the isle of *Oahu*. H. Bingham, R. Tinker, G. P. Gudd, M. D., with two assistants and two printers, are at *Honolulu*; L. Smith at *Ewa*; J. S. Emerson at *Waialua*; and B. W. Parker at *Kauaihe*. The isle of *KANAI* has S. Whitney at *Waimea*; P. J. Gulick at *Koloa*; and W. P. Alexander at *Kafaa*. On the island of *MAUI*, W. Richards, E. Spaulding, A. Chapin, M. D., with an assistant, are stationed at *Lahaina*; L. Andrews, E. W. Clark, and a printer, at *Lahainaluna*; J. S. Green at *Wailuku*; and R. Armstrong at *Haiku*. The island of *MOLOKAI* has H. R. Hitchcock, and an assistant at *Kuluaha*, with two out stations. The Society have determined to send out a reinforcement. Several schools have been established; many thousand books printed and circulated; twelve natives are employed in printing and binding, and an almanack and a newspaper are published at *Honolulu* under the direction of the missionaries. Its title is, *Ke Lama Hawaii*, or "The Hawaiian Luminary."

Our observations are now terminated in this wide ocean, and as we prepare to take our leave of these sons of the waters, let us ask ourselves a few questions, and leave all our company, every one to frame his own replies. When we see what has been done in the course of comparatively few years:—islands inhabited by tribes the most ignorant, and idolaters the most extreme, the very existence of which was scarcely known to the civilized world a century ago; and when their existence, and the manners and customs of the inhabitants was made known through the enterprise of intelligent and accredited seamen, their narratives were regarded more as extravagant romance, than real truth; yet these islands have been visited with the light of the Gospel, their idolatry has fallen for ever, intelligence has taken the place of ignorance, humanity of barbarity, and the peaceful influence of christian worship and instruction, has supplanted the horrid din, the polluted orgies, and the human sacrifices, and the infernal incantations connected with a debased, degraded, and a worse than insane idolatry. What a work is this! What a mighty change! Does not this prove the divine origin of the Christian Religion? Does it not indicate the presence, power, and blessing of the God of heaven? Does it not present cause for gratitude to the Eternal, not for his blessing merely, but that he has put it into the hearts of his servants to send forth his Word? Can that man be a Christian that does not rejoice in successes like these? And can he who has evidence like this before him of the power of the Gospel, and hears of the millions of the heathen who are still perishing for lack of knowledge, and yet is indifferent totally or comparatively to their call, be an "Israelite indeed in whom is no guile?" Shall any of our party relax their efforts? Will not some increase them? Hoping that all my company, collec-

tors, subscribers, rich and poor, indifferent and active, will seriously weigh these questions, and act "with conscience,"

I am, truly yours,

GUBERNATOR.

REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

WHEN the Lord Jesus sojourned below, he assigned as a reason for perseverance in performing his works of love and mercy, that the night was coming, when no man can work. This impressive consideration should powerfully influence the minds of all his followers. The resistless flood of hasty years is bearing us rapidly forward, to the solemn close of earthly exertion in works of faith and labours of love. Though eternity stretches its immeasurable lengths of infinite duration before us, the hand-breadth of life is the only period in which we can be instrumental in diffusing the blessings of redeeming grace, by proclaiming to dying men the unsearchable riches of Christ. Those unsearchable riches have been proclaimed by your Missionaries through another year, to a part of the benighted inhabitants of Hindostan. Though India presents not yet a field so white for harvest as is presented in the West Indian Islands, and though the sphere of this Mission is necessarily very limited, yet there is abundant cause for thanksgiving to God for the good that has been effected, and for the encouraging prospects of future and more ample good, with which your Society is favoured. A highly respectable friend of this great cause, who himself spent a number of years as a Missionary in India, lately presided at a public meeting, when a detail was given of the success with which this Mission has been blessed. After hearing this, he observed that he was in India to welcome those brethren who went as the pioneers in this great work, and that if he and his friends had then been told that so much success would be enjoyed in the time since elapsed, as was then detailed, they would have said, "It is impossible."

In taking an annual survey of the progress of the Mission, its foreign operations may first pass in review.

Your estimable and devoted Missionary, Mr. Sutton, was successful in exciting a considerable degree of missionary spirit in some districts of the United States. In September last he left that country, on his return to India. A considerable number of Missionaries sailed in the same vessel. Of these Mr. and Mrs. Noyes, and Mr. and Mrs. Phillips, were going out to be fellow-labourers with our brethren in Orissa. The Missionary Society which sends them forth, appears to possess an honour which does not belong to the American Baptist Missionary Society. Its friends and supporters are the enemies of slavery; and are not, like many of the supporters of that and other American Missionary Societies, raising thousands of dollars annually to send the Gospel to Birmah and India, while they are mad upon supporting that cruel and murderous system, which by law dooms millions of Africans, not only to the temporal horrors of slavery, but to live and to die in a state of heathenish ignorance. Mr. Sutton appears to have been highly esteemed by many professors of religion in the United States. As far as this was the esteem of the truly pious in a land of slavery,

this was desirable. But no consistent Christian would desire the esteem of persons who are in reality robbers of mankind, and by the word of God described as menstealers, who trample under-foot themselves, or who support others in trampling upon, all the rules of immutable justice, and who rob the negro of his liberty, of his children, of his privileges, of his opportunities of acquiring divine knowledge, and, in many instances, of his life. If such persons profess to be Christians, or Baptists, with them consistent English Christians can neither desire nor hold communion. Information has just arrived of the safe arrival of Mr. and Mrs. Sutton in India. Of their departure from the United States; of the views and feelings with which they contemplated resuming their Indian labours; and of their arrival at Calcutta, Mr. Sutton thus writes:—

“Ours is the largest party of clerical Missionaries that ever sailed from America; and this circumstance, added to the celebrity which some of our party have acquired in America, excited considerable attention. On the Sabbath evening we had our farewell services in Dr. Sharp’s spacious meeting-house. The house was crammed in every part long before the services commenced, and many hundreds went away unable to get a hearing.

“We expected to sail next day, but received notice of our detention till Tuesday in time to announce a prayer-meeting at Mr. Stow’s (Dr. Baldwin’s) meeting-house on Monday evening. This proved a still more interesting scene.

“Tuesday was a beautiful day. By half-past ten our party was all on board excepting myself. An immense assembly of friends to our holy cause, as well as our personal relatives, crowded the wharf. It was indeed with the utmost difficulty I could force my way through them to the vessel. The deck of our vessel was crowded, as were also the adjacent ships and landing-places. The hymn, ‘Go preach my Gospel saith the Lord,’ was sung, and prayer again was offered by Mr. Jackson. At eleven o’clock the order to clear the decks was given, the signal gun fired, the last farewell embrace was exchanged, the rope which bound us to America was cast off, and we were wafted by a fresh breeze soon out of sight of prosperous America, amidst the prayers and tears of many a beloved one that we shall see no more until we meet in heaven. Our breeze continued to freshen, and thus far have we been wafted on our way in safety, in harmony, and in health. The Lord God whom we serve be gracious to us, and still prosper our way.

“I do not know that I have any thing particular in the way of incident to record. You will see that goodness and mercy still follow us, and that we are constantly meeting with fresh reasons why we should unreservedly devote ourselves to Him who died for us, and who rose again. The prospect of resuming our labours in India looks very pleasant to us. It is indeed a draw-back on our pleasure that our brother and sister Lacey will not be there to welcome us. Yet still it seems a privilege to look forward to a few more years of labours and sorrows in that benighted land. We know now what we have to expect; but yet beyond the trials and discouragements of the present generation of Missionaries, we see a delightful succession of seasons of enlarged prosperity; Churches upon Churches rising up to glad the land; thousands and millions of happy converts travelling on to glory; and idolatry, with all its guilt and all its wretchedness, passing away into everlasting forgetfulness. O it is an honour to labour and die in this divine enterprise! our most ardent wish is to live worthy of it. We know that we shall soon fall in it, but we resolve, by God’s grace, to sell our lives as dearly as possible: to do satan all the injury, and the cause of Jesus all the good, we possibly can, before we quit the field.

“We have safely arrived in Calcutta on the 6th of this month, (February.) We once more were welcomed by our beloved friends in this great city. We are all well. I have heard from Cuttack and Balasore. The Goabys have been ill, but they are pretty well again. We hope to see them in eight or ten days.”

Mr. Sutton received a grant of one thousand Dollars from the American Bible Society, and grants of three thousand three hundred from the American Tract Society.

In reviewing the Indian field of this Society, we may begin with

BALASORE.

To this station Mr. Goadby has removed. He arrived there on the 31st of January in the present year: but for long and severe affliction he would have removed thither at an earlier period. Since his settling in India, he has experienced a large portion of affliction. Having lost, as detailed in the last Report, his estimable partner, he some time afterwards married an American Lady, who went out from the Western American Missionary Society in company with Mr. and Mrs. Brooks.

In August last, Mrs. Goadby was taken seriously ill, and was confined to her bed nearly three months; during which time, of course, she demanded a large share of her husband's attention. Previously to her illness commencing, disease was insidiously attacking his constitution; and scarcely had she left her bed before he was obliged to call in medical aid. He suffered much for several months, but in February last, stated that his general health had greatly improved, and was better than previous to his illness. On this affliction he remarks,—

“Much mercy has been mixed up in my cup of sorrow. I was able to attend to Mrs. G. during her sickness, and she has been able to attend to me since: what could I have done without a wife? All this affliction was necessary to teach me that humble and childlike submission that Christians should exercise. My heavenly Father has made my bed in my affliction, and though I have felt too often a disposition to repine, I can yet say he does all things well. My greatest sorrow has been, that I have been unable to go out and make known his love in the gift of Christ as an atoning sacrifice for sin; but God can work without me, and this affliction proves that he had something else in store for me at this season; and should he grant me longer life, I hope I have been taught a lesson which will be of no small use and advantage as long as I live.”

In a communication written before he was laid aside by affliction, Mr. Goadby described his feelings and plans at that time:—

“My out-of-door work is carried on by reading and conversation. I have not yet attempted a regular address, and perhaps may not for some months; I daily feel uneasy, unhappy, for want of language, yet do not suppose I am at all behind any one, for the time I have been among the people who speak it. My desire is to be correct both in pronunciation and idiom; such a speaker being so much more likely to command attention than one who is deficient in both or either. I have recently commenced going through the New Testament, critically comparing it with the original; but a thorough revision of the Ooreah Scriptures, especially the Old Testament, is requisite. This, should the Lord spare my life, I may hereafter attempt; but a comprehensive knowledge of the language is indispensable.”

At this time Mr. Goadby contemplated fixing in a populous neighbourhood, entirely away from European example. He remarked,—

“I have begun to entertain very serious thoughts of going from Cuttack to some thickly populated neighbourhood, and commencing a station away from European example. This appears to promise more success, and that will be an abundant compensation for the increase of privations and difficulties. The only serious objection is distance from medical aid; but God is able and willing to preserve us as well in the wild as in the cultivated spot. And I am happy to say I shall not meet with any opposition from Mrs. G.; indeed it is what she wishes as well as my own desire. It is worth all the vexation attendant upon travelling in this country, to be far away from Europeans, surrounded by jungle, to feel that though there be no loved object near us, no friend with whom we can take sweet counsel, God is with us; our union to Him seems closer, our intimacy with Him increases, and He becomes our friend and companion. These have often been my feelings, and I doubt not the feelings of many others engaged in the same good work.”

Soon after the time when these remarks were penned, Mr. and Mrs. Goadby experienced their long afflictions, after which it appears they determined on fixing at Balasore. For this step the following, among other reasons, are assigned.

"Balasore is a populous neighbourhood, and the key to Orissa; as important a station quite as Cuttack. All pilgrims from Bengal and upper Hindostan must pass it to Pooree; and of all the pilgrims who visit that moloch of the east, nearly ninety-nine hundredths come from those parts."

Gunga Dhor, with his family and another christian convert, accompany Mr. Goadby to Balasore, and thus will form a little Church there. This other native brother is likely to be employed in mission work, according to his ability. Mr. G., referring to him and to his own plans, remarks,—

"I have some thoughts of stationing him at the ghat or ferry, over which all travellers entering Orissa must pass, to distribute tracts, &c. to them. It is about two miles from Balasore, and I should visit him frequently. Respecting schools I cannot decide any thing yet, but hope that in addition to the Native one, we shall be able to raise an English school; if we do, I intend it shall not be liable to be in any way chargeable to the Society. At present the gentlemen are all absent from the station, therefore I cannot make a beginning in any thing of this kind. I shall begin an English service as soon as I am able to preach, which I hope will not be long. Mrs. G. is extremely anxious to obtain a Native female school, but this requires time. You are aware that there was, many years ago, a Christian Church here: there are no remains of it now."

Of ancient heathens it was said by the Holy Ghost in the inspired word, that professing themselves to be wise they became fools. This declaration applies with all its force to the philosophic part of the inhabitants of Hindostan. They are full of conceit of their own wisdom, and their wisdom is atheism, and utter folly. Your brethren meet frequent illustrations of this deplorable truth. Mr. Goadby describes on one occasion a conversation which he had with a shrewd and intelligent Bengallee brahmin.

"We had a long conversation on the Unity of the Godhead. He argued that there is one God, but every living thing has in it a portion of Deity, and that these will ultimately be united with the eternal God of whom they are now part. I inquired whether men were punished for their sins after death; he said, yes; then I replied, one part of God punishes another part of God; so that God is holy and unholy, a maker and transgressor of laws, a punisher of crime and a sustainer of that punishment at the same time, which is most absurd; if this be true God makes laws and breaks them, and punishes himself for doing so. He immediately adopted a common plan to get out of a difficulty, viz. repeating a sanscrit proverb, and then changed the subject to fate, every thing is the result of irresistible fate. After a great deal of talk on this subject he left me. Having received the books of Moses in Bengali, and one or two in English, our conversation was carried on in four languages, English, Uriya, Bengali, and Hindostani; the two latter he used principally, and I the two former, though occasionally we both had them all."

BERHAMPORE.

It was announced in the last Report, that Mr. Goadby had been directed to occupy this station. These directions went out previously to its being known that the senior Missionary at Cuttack was on his way to England. This of course rendered it undesirable, at that time, for Mr. G. to remove from Cuttack, and a weighty reason is assigned for his not removing thither subsequently, but preferring Balasore. He states that Berhampore had been for several months the seat of war,

and was likely to be so for some time to come. Though this circumstance presents a temporary obstacle to a Missionary fixing there, still it is desirable that as soon as practicable, after the cessation of intestine-strife, a Missionary should be placed here. Of the little band of converts in this town, no recent information has been received.

POOREE.

This emporium of idolatry was visited as usual by a part of the brethren at the Rut Jattrā. Various causes prevented some of the European brethren, and three of the native preachers, from being present; but Mr. Goadby and Gunga Dhor proceeded to that scene of unutterable abomination. Mr. G. observes they had plenty of work and abuse. He arrived on the 19th of June, and going to the bazar, found Gunga Dhor already here, and addressing a crowd of natives, who appeared clamorous, not so much at what he said, as at hearing a Hindoo brahman uttering the truths he proclaimed. Mr. G. then spoke a few words to them in disproof of the divinity of the great idol, urging that he was wood. They replied, "He made all things." Why then, said the Missionary, do those men make a car for him? If he made all things he would not need men to make his carriage. How will he get upon it? The infatuated idolaters answered, "By his own power." The rejoinder was, "Then why do they put a rope round him to pull him up, and push also?" This was answered by an idiotic laugh in which they are peculiarly skilful. Here the Missionary and his native fellow-labourer continued till most of the pilgrims had left the scene of their abominable idolatries. Notwithstanding the efforts employed to prevent self-immolation, one of the horrid sacrifices beneath the wheels of one of the cars took place. The miserable devotee was a faqueer from the upper provinces, a young, and apparently a healthy man. Of their labours, and of this festival, Mr. G. remarks,—

"Had preaching in the bazar every day. Sometimes were heard patiently, at other times there was much noise and violence. Stones and sand were thrown at us, but we sustained no injury, though Mrs. G. had a blow on the shoulder. I found it necessary to apply to the magistrate to prevent assaults of the above kind; he very promptly afforded the necessary assistance, and all went on comfortably. I say comfortably, because we had to bear abusive language only; but their abuse, though of the foulest kind, makes but little impression. We are quite familiar with it, and seldom or never take any notice of it. One impudent Brabmin came up and spoke to me, using the inferior style of expression. Guessing at his object I answered him in the same. He went off laden with abuse from the crowd, who were delighted to hear me answer him in his own kind. It certainly was answering a fool according to his folly. The town was all bustle and confusion, during these days just finishing the cars, which I need not attempt to describe. We commenced our labours about ten, A. M. Gunga Dhor, Radhu, a christian servant of mine, Mrs. G. and myself, were busily employed with scarcely any intermission, from that time till four o'clock, P. M., when our stock of Ooreah tracts became exhausted. I remained in Pooree till the first of July. The number of pilgrims was not so great as on many former occasions. I know not to what circumstances this was owing, the gentleman who superintended the tax-department informed me there were from seventy to one hundred thousand jattras, but immense crowds were admitted in the evening who could not or would not pay the tax. The collector of the district with feelings worthy of praise went himself to the gate, whence the waiting crowds were dispersed by various ways into the town to prevent their treading upon each other; judging from the appearance of the multitude I thought there must be altogether nearly one hundred and fifty thousand people collected. Though the rains had commenced it was a very healthy time; there had not been a single case of cholera when I left, and

there were very few pilgrims in the hospital; nearly all of them had left the town before me.

"Were the festival left to itself, it must die a natural death. The persons who draw the cars live rent free, or at least have portions of ground allotted them as their hire for this occasion; were not this the case the cars would be left in the middle of the town instead of being taken back to the temple.

"The thought forcibly struck me while in this immense crowd of idolaters, 'these people cannot have come hither to worship;' the first time they saw the idols they made a low bow, some prostrated themselves, but after this they passed them all without the slightest concern. I suppose the far greater part came, as one told me he did, 'to see the fun.' Some come to see Juggernaut's car move itself, and though they see five hundred men pulling at the ropes they will contend that it does go spontaneously. I could not have believed any thing of the kind existed without the best of evidence: when I came hither I could not persuade myself that the people were so stupid, but now I see the painful reality, it is a sight at which humanity shudders. If any beings ever were under strong delusion, Hindoos are. They persuade themselves contrary to the evidence of their own senses; and while they see five hundred men pulling with all their might to move the car, contend that it moves of its own accord. But this is not more absurd than their contending that he gets upon the car himself. This year I saw the block taken to his throne; it was a sight sufficient to excite laughter in the most sincere, some pulling, some pushing, and others fanning the ugly block, just as children of five years old would play with a doll, and this is done by those most eminent for wisdom, and who of course think themselves very wise, such are the fruits of idolatry; degradation lower than the brutes that perish. A dog will not fear the stick with which it has been beaten, when it stands alone. It is hard to account for the ignorance, nay, I know of no word that expresses the state of Hindoos, to call it brutality would be casting an aspersion upon the brute creation; it is Hindooism, and that must be supposed to contain all that is degrading, debasing, corrupting, and devilish. After visiting the Rutt Jattras, and several other Jattras, and markets in great numbers, I scarcely know what line of conduct to adopt in future labours. I know it would be contrary to general and established practice not to attend them, though I cannot think them the best times for making known the gospel; who would think of preaching in a whirlwind! That they present opportunities for the extensive distribution of tracts is undeniable, and this is a great good, and indeed our principal work on such occasions; but for public preaching they appear to me to promise but little. I sent you from Calcutta an account of an excursion down the river when we visited the villages. That journey and the one to Durpore afforded me more satisfaction than any I have yet made. There was a seriousness about the whole which cannot be maintained at markets or festivals, where the people are engaged in buying and selling, or their feelings and worse passions are excited as they are on festival occasions. I do not say this because I have any objections to attending either, but merely as a subject that has engaged my attention, and that may be the subject of conversation amongst us at times when the best means of propagating the gospel among the heathen may be the topic of conversation."

TRANSLATION OF AN OORIYA LETTER,

From the Native Christians, Cuttack, to C. Lacey. Translated by C. Lacey.

THE SALUTATION.

Continually and for ever, may the grace and consolation of God our Father, and our Lord Jesus Christ, be with thee.

THE LETTER.

To our greatly beloved, our crown, and our joy, even to Padree Lacey Sahib, and also to his lady Sahib, do we address this epistle. All the christian brethren and sisters, who compose the Church of Christ in Cuttack, namely, Rama Chundra, Gunga Dhor, and Doitaree,

with all the rest, send you much much love and christian salutation. On the following account have we written to thee: By the grace of God, at the present time, we are all well; and we desire to receive a letter, containing agreeable intelligence, from thee. Thou hast shown unto us the great and glorious way of salvation. In the midst of darkness, by thy instructions we obtained to see a great light: thou hast been to us an example in the ways of holiness. The mercy which God intended before the world began, even that Gospel hast thou preached unto us. Affording us various help, and all kinds of excellent instructions, thou hast firmly settled and established our minds; and therefore by thy means, in the Lord Jesus Christ, we have obtained a new birth unto life. We are become of the household of God, and continually rejoice in the Lord Jesus Christ, offering praise to the Lord our God. Moreover, we enjoy the sweet hope of everlasting life; and therefore, O our greatly beloved, since the day thou didst depart from this place, and set out on thy journey to thine own country, taking with thee thy wife and children, even from that day tears have not ceased to run down from our eyes for thee; for as a father and mother love and protect their children, so hast thou, with all knowledge, and understanding, and love of God, fed and nourished our precious souls. This instruction, even now, we daily digest in our minds. For thee we never cease to pray to God, that thou mayest obtain his grace; that as with thy wife and children thou didst leave this country, so thou mayest safely arrive in thine own, and there enjoy an affectionate meeting with all your brothers and sisters.

Give our affectionate christian salutation to all the Churches of Christ. May their prayers be to God on our behalf, for we are weak; then shall we be strong in the strength of the Lord. O may we remain steadfast in the good way even unto the end, and remain declaring the Gospel in this benighted land, till at length, in the day of the Lord, we shall all find grace from Him. That we obtain this grace, O pray for us. O, beloved brother, we heard of the affliction which happened unto you while you remained in Calcutta, namely, that you heard there how that thy father had gone to heaven: we were on that account much concerned for thee. Also we heard how that Boxoo stole some of thy property, being ungrateful, as well as how you had not money sufficient for your journey, and were greatly distressed. But most of all we heard of the affection which you manifested for us at the moment of your departure, even by your tears. We heard also that thy children, and thy lady Sahib, wept at the remembrance of us. All this we heard; and when the intelligence reached us, we gave ourselves up to grief, and were as though we should not again see pleasure. Goadby Sahib read to us the letter you sent from on board, which letter informed us of the illness of Willie bába, and we all united in prayer that God would recover him from sickness, and protect and save you all; nor shall we feel our minds at rest till we receive a letter from thee. In the cold season we went out with the missionary brethren to preach the Gospel, and we distributed many tracts. We have preached on the Lord's-day to the Native Christian congregation, and Mr. Brown has also done so. Mr. W—— has greatly assisted the Church, being very kind and useful. In Christianpoor he has built a chapel for us, new, and of substantial materials. Here we have divine worship, while a

large verandah in front serves for a school-room for the Native Christian children, where they obtain wisdom. He has moreover opened a well in the new christian village, where our brother Hurree Paree lives; he allows our aged brāhmunees sister something to eat; and has agreed to support Kruppa Sindoo as a Native Christian preacher, as well as expresses himself generally very favourable towards all the brethren and sisters. From these intimations, we hope that his heart towards the Lord is well affected.

Since thy departure Sebo has been baptized, and now he and his family live in the house of Bamadab at Nokora. The rice you left has been sold, and the money deposited in the hands of Goadby Sahib. Padree Goadby went to Calcutta to seek for a wife, and from America there came a wife for him, and to her he was married, and returned in one month to Cuttack. Padree Brooks has arrived at Cuttack, and lives in the Bungalow belonging to Mr. Brown, where he is studying the Ooriya under the pundit Bhagnutty-misser. We are all well. The chapel near the house of Gunga Dhor, which you know was destroyed by a flood, has been rebuilt, and there is English worship therein. On Lord's-day, at four o'clock in the afternoon, we continue to have Ooriya worship in this chapel, when Mr. Brown officiates. We have divine worship at Bhogerpoor, in the little chapel there; we preach by turns on every Lord's-day. Mahadab-das has not been restored to fellowship; his mind is not at present in a right state. Gunga Dhor (he* who laid hold upon the river Gunga,) and Rama Chundra, (Ram, who is of the nature of brightness,) and Doitaree, (he who conquers demons,) and Kruppa Sindoo, (he who is a sea of mercy,) and Bamadab, (he who is as a god of comfort,) and Rhadoo, (he who destroys Rahoo,) and the Brudhee-bhoonee, (she who is the aged sister,) and Dahanee, (she who reduces to ashes,) and Komilee, (she who is softness,) and Hurree-parree, (he who is the saviour or deliverer named Hurree,) and Tree-lochun, (he who is the three-eyed,) and Coranusowa, (he who bears mercy,) and Seba-purree, (he who understands Sebo,) and Boleram, (he who is the strength of Ram,) and Soobanee, (he who is the sweet worded,) and Sodanunda, (he who is the ever-joyful,) and all the rest of the men, women, and children, are well. Truly some are occasionally indisposed in body, but get well again. All these brothers, sisters, and children, to thee, and to thy lady Sahib, once more much much affectionate salutation send. Also to the child Hannah, and to the child Willie, and to the child Charlie, all the above persons send kisses of love.

To all the brethren and sisters believing in Christ, of the churches in England, the brethren and sisters believing in Christ who are of the church in Cuttack, send their endless endless salutation. We are all in one mind, proceeding in the path of the Gospel, and are praying and labouring for the extension of the kingdom of God.

The brother who came from Bisak-patna, (Poo-roosuttom,) and was baptized, has sent us a letter. He has had much inconvenience in travelling from place to place with his wife and children; but has been finally appointed to one of the mission stations on the Coromandel coast, along with Mr. Gordon, whom you saw at Madras. There he is preaching the Gospel. Bamadab and Kruppa Sindoo have been chosen to preach

* The meaning of his name.—Ed.

the Gospel here ; and the rest of the brethren are in the offices they held when you were here.

The charge which thou didst deliver to us, a written copy of which we received from thee, the same have I read, and in all things think of thee and long after thee. Please give my salutation to the other ministers of Christ there, and to my christian brothers and sisters. About many other things we intend to write to thee again in a short time. Favour us soon with an answer to this letter—tell us where you are—the name of the town or city, and all about thyself. We have some inquirers, who are obtaining instruction, and things are much as they were when you saw them. And now what more shall I write ; all things here are known to thee. Pardon the liberty we have taken in writing to thee.

April 5th, 1835, Cuttack.

GENERAL BAPTIST MISSIONARY SOCIETY.

EXTRACTS FROM A RECENT LETTER FROM MR. BROOKS.

Balalore, May 21st, 1836.

My dear Father and Mother,

I received your affectionate letter two months ago, and now commence an answer. Perhaps you will wonder why I have delayed so long after receiving it. I have several reasons, one of which is, I have been rather sick for a few days of a fever, but though nothing serious, it incapacitated me for any exercise whatever for more than a week. I had leeches several times applied to my chest, which soon removed the pain, but left me very weak. During my sickness, Mr. and Mrs. Sutton arrived at Cuttack with an American Missionary and his Lady, all of whom remained at our house several days. You will believe me when I say I was very pleased to see them after so long an absence. They are all very well now with one exception : Mrs. Noyes, since her arrival, has given birth to a daughter. She is, however, pretty well. You will see by the date of this letter that we are not now at Cuttack. I have left that place for good, and shall not return as Mr. Sutton is there. We have had almost a general remove. Mr. Brown, the schoolmaster, has removed his family to Berhampore, and Mr. Noyes has taken the school. This arrangement seemed necessary for general good. I have fixed upon Midnapore for my station, and all the brethren concur in my choice. We are staying for a short time at Balalore until our furniture arrives at our future residence. Midnapore is a large city containing nearly, if not quite, 40,000 inhabitants.

It is also near Calcutta. There is no Missionary there, and I believe has not been for many years, if at all. Our Missionaries have been thinking of it for some time, but no one has ventured. You will see by this, my dear father, that my situation is about to become a most responsible one. I hope I feel it as such. So large a field will need an efficient, devoted, prudent, and indefatigable labourer to cultivate it. By the blessing of God alone I can possess these requisite qualifications. I expect to find nothing in the hearts of the people but darkness and an almost unconquerable prejudice in favour of Hindooism. The light of divine truth alone can overpower that darkness, and dispel it. The sharp two-edged sword, the word of God, alone can cut through these prejudices. Yes, this is enough to overturn idolatry, when wielded by the all-potent arm of the Spirit. I am as confident as I am of my existence, that I shall not have one seal to my ministry unless God bless my labours. I feel sure he will not bless them unless I love him, live to him, depend upon him, lose sight of myself, and have the prayers of Christians ascending up to him for my success. Father, do you pray for me ? I believe you do. Do others pray ? Are you sure they pray for us ? They may contribute their money, but that is valueless compared to their sincere prayers. "The effectual fervent prayers of a righteous man availeth much." I am sure if they could realize my present situation they would pray fervently. There is not one native Christian in Midnapore, among so many thousands. If there are European Christians, they belong to

an elevated class, and generally move in a circle above Missionaries. The loss of christian society is my greatest loss. I feel it at times a loss indeed. There are several persons at Cuttack among the gentry who are very pious and friendly. Mrs. Mills, the Magistrate's Lady, is remarkably so. I have enjoyed her company very much. She often called upon us to talk over her spiritual conflicts and troubles, and whether she was benefited or not, I am sure I always felt better after she went away.

I dare say you remember very well hearing of the swinging festivals in India. They take place annually. I witnessed the shocking scene a few weeks since. I saw a great concourse of people, and went to see what they were doing, and immediately discovered a young man, dressed and dancing in a most fantastic manner. I kept outside the croud, but he saw me, and instantly altered his course, and came up dancing to me with the hooks fastened in his

back to make his salam. To my astonishment, it was a servant whom I had dismissed but a short time before for improper conduct. I cannot describe the feelings I had at the time. I waited until he was fastened to the pole on which he was to swing. His father assisted to tie him to it, and then the other end of the pole was mounted by several men, and the poor wretch hoisted in the air, when he was hurried round very fast. I could bear no more; my heart sickened, and I went away. I had not proceeded many yards before I saw another swinging in the same manner. These are the miseries and degradations of India. Perhaps you will think it time I said something of ourselves, but as my dear Selina wishes to write a few lines, I shall leave that to her. Have you any books for me? Cannot you write oftener? But three letters have been received from Ticknall.

Your affectionate and loving son,
JOHN BROOKS.

CONFERENCE AT CUTTACK.

THERE has been a dearth of intelligence from Orissa during the past twelve months. The following account of the Conference will show how they are at present situated.

"Conference held at Cuttack, April 19, 1836.

Present, brethren Sutton, Brown, and Brooks; Goadby being absent on account of distance and indisposition. The report of last Conference confirmed.

MINUTES.

1st. Taking into consideration the importance of occupying Berhampore, together with the desirableness of dispersing the missionaries now assembled in Cuttack, so as to occupy a wider field of labour, it is resolved that brother Brown be advised by this Conference to occupy Berhampore as a missionary station, and that brother Noyes, from America, take his place in the school. This arrangement to be subject to the approbation of the committee in England; and, in case of their non-approval, brother Brown return to his former occupation in the school.

2nd. That brother Noyes be requested to take charge of the school on the above terms.

3rd. That in case of brother Noyes wishing to leave the school, or the brethren wishing for his removal, due notice shall be given on both sides, so as to admit of making convenient arrangements

for providing another master, or carrying into effect the last part of the first resolution.

2nd Case. That brother Sutton proceed with the translation and printing of the Scriptures, according to his discretion; but that a number of single Gospels be printed without delay at Serampore.

3rd. Resolved to print 30,000 tracts during the Year, viz.—Essence of the Bible, 10,000; Evidences of Hindooism and Christianity contrasted, 10,000; Search after salvation, 5,000; Oriya Hymn-book, 3,000; A new tract, 2,000. These tracts to be printed, half at Serampore and half at Calcutta, by brother Sutton.

4th. That brother Sutton be requested to proceed with his translations of the Pilgrim's Progress, and that it be printed by Mr. Pearce in Calcutta.

5th. That brother Brooks be recommended by this Conference to occupy Midnapore as a missionary station.

6th. Resolved, that Doitarree and Purusootuma be ordained to the work of the ministry on Sunday next, at 4

o'clock, P. M. Further arrangements to be made by the brethren.

7th. Resolved that Krupa Sindoo be received as an assistant native preacher.

8th. Rhadoo having petitioned to be received as an assistant native preacher, it is thought best to recommend brother Sutton to continue him in his present employment so long as he may think proper.

9th. Resolved, that native preachers shall receive ten rupees per month, during their residence with the Missionary to the station to which they are appointed, but that two rupees per month be deducted when away from their proper station. Their travelling expenses to be allowed as formerly.

10th. Resolved, that the assistant native preachers shall receive seven rupees monthly while at their proper station, and that two rupees be deducted when away from their appointment. Their travelling expenses to be allowed as before.

11th. The above sums are to be the maximum which our native preachers may expect to receive.

12th. That our native brethren who are engaged as preachers, or as assistant preachers, shall be appointed to their respective stations by our annual Conference; and that they be explicitly informed, that their whole time is considered as the property of the Society, under the control of the Missionary to whom they are attached.

13th. That considering the immense importance of a suitable education for the children of our native converts, we deem it desirable to collect the boys together, and place them under the domestic management of a suitable native convert and his wife, to be boarded in all respects as native children. Their residence to be on the premises of the Cuttack English School, and that the boys who attend this school be instructed in English.

14th. That a similar school be established for girls on the premises of brother Sutton, under the charge of Mrs. Sutton.

15th. That the paper accounts be inquired into at Serampore and Calcutta.

16th. The rules proposed by Mr. Mills of Cuttack, for the management of the Cuttack E. C. School, be approved, with the insertion of a clause acknowledging the right of appointing the master to rest with the Society, or their Missionaries assembled in Conference.

17th. The following is the plan for

native preachers during the next associational year:—

Guuga Dhor, first six months at Balasore, the next at Cuttack.

Rama Chundra, first six months at Cuttack, the next at Midnapore.

Doitaree, first six months at Berhampore.

Poorusotama be recommended to stay, if possible, at Berhampore.

Krupa Sindoo, to spend first six months at Midnapore, next six months at Balasore.

In case of failure in Gunga coming to Cuttack, Doitaree is to come, and Krupa Sindoo go to Berhampore.

18th. That the most grateful acknowledgements of this Conference be presented to the American Tract Society, for their several munificent grants, amounting to 3,800 dollars, for the preparing and printing tracts in the Orissa language.

A similar vote of thanks be presented to the American Bible Society, for their liberal grant of 1000 dollars for Oriya Scriptures.

A similar vote to the American Sabbath School Union, for a grant of fifty dollars' worth of books.

A similar vote to the English Tract Society, for various grants of paper, money, and books. To be communicated by Mr. Sutton.

19th. That brother Sutton pay Mr. Pearce's bill for school-books and tracts. Ditto to Mr. Marshman at Serampore.

20th. It is expected that the resident Missionary at each station will furnish a report of his station to the next Conference.

21st. Bamadeb having been excluded from the church for improper conduct, is no longer considered as an assistant preacher.

22nd. That this Conference welcome the brethren newly-arrived from America as joint labourers, and hope that they will prove but the harbingers of many Missionaries from that land.

We also express our hope that our American brethren will meet with us in future Conferences.

23rd. That the next Conference meet at Cuttack; the time to be notified to the brethren by the Secretary.

AMOS SUTTON,
Chairman to Conference.

P. S. In consequence of our meeting being held before the mercantile year of India being expired, no accounts were settled on this occasion. A. S."

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 38.]

FEBRUARY, 1837.

[NEW SERIES.]

ON THE USE OF THE PEN IN DOING AND
GETTING GOOD.

IN promoting self-improvement and doing good to others, every variety of means ought to be employed. It is our present object to recommend the use of the pen. Pious characters have often found it useful in recording, for their own private inspection, the dealings of God with their souls, and the principles on which they have undertaken, and intended to prosecute, particular parts of public service. Whether it be expedient to keep a diary or not, no doubt can be entertained, as to the propriety of endeavouring to perpetuate the remembrance of God's goodness to us, at certain seasons of our pilgrimage. A private record should, we conceive, be kept of remarkable deliverances, and of solemn acts of self-consecration. In Orton's life of Doddridge, abundant evidence is given of the constancy with which that most amiable and judicious Christian used his pen, for the purpose of self-improvement. He kept an exact account of the manner in which he spent his time. When he had appropriated a day to humiliation and prayer, he drew up a plan of the way in which he meant to spend it, the portions of scripture he would read, the sins he would confess, and the subjects he would comprehend in his petitions. On every change of situation and employment, he wrote down his views, feelings, and purposes. His covenant engagements with God he recorded, and likewise the resolutions into which he entered for increased diligence at the return of natal and of new year's days, &c. &c. Though ordinary Christians may not be able to use the pen even for spiritual improvement to the extent to which Dr. Doddridge did; yet, so bright an example may be adduced, as evidence of the advantage to be derived from keeping private notes and memoranda, in reference to our progress heaven-ward. Many other instances might be mentioned. The pen may also be employed in giving hints on religion to others. The late Legh Richmond was

accustomed to address a letter to each of his children on the return of their birth-days, admonishing them of the flight of time, and the need of preparation for eternity. He would also write reflections suited to their state on slips of paper, and insert them in their books, or leave them in their way, that he might take them by surprise, and remind them of his constant anxiety for their spiritual welfare. By epistolary correspondence good may be done. It was a saying of the late Mr. Cecil's, that a letter is not worth the postage, unless it contains a remark or two on religion; and Dr. Stonehouse, the friend of Hervey, advised Christians to try to benefit others, by adding to their letters one or more religious sentences, or texts of scripture, where they can be introduced with propriety. He also recommended the diffusion of written slips of paper, containing admonitions against particular sins. Verbal reproof is generally the most effectual; but when it cannot be given, a written admonition may not be useless. We have a number of thinking young men in the connexion. Might not they profitably employ their pens, in noting down for their own spiritual improvement, reflections and observations on the sacred scriptures? The writer is acquainted with some who adopt this plan. The American divines recommend even children to use the pen in seeking an acquaintance with the word of God. They direct them to read a portion of scripture, make themselves familiar with the facts stated, and then laying aside the sacred volume, to endeavour to narrate these facts in their own language. As we easily remember that which we have written, the very transcription of a beautiful passage of inspired or uninspired composition, would be found to increase information, and improve the mind.

But while discoursing on the pen as an instrument of usefulness, we may remark that much good may be done by sending valuable articles to the General Baptist Repository. A diversity of gifts has been conferred upon us as a body. Some may be able to investigate the leading principles of divine revelation, and develop their wisdom and grandeur; others may be qualified to adorn them with rich and varied comparisons; one may be a master of the passions, another an adept at metaphysical inquiries; and a third a moralist, whose fort lies in discriminating between ethical principles, and detecting the beautiful proprieties of conduct. Why might not this Miscellany be enriched by contributions from each of these brethren? A descriptive essay of which the object is to promote piety, a narrative of interesting events, or a few warm thoughts on any religious topic understood by the writer, will be acceptable to the readers of this periodical. If only one good feeling be originated by such communications, it may issue in a series of purposes and actions which will greatly redound to the glory of God. As a

further encouragement, we may add that personal advantage will accrue to our young friends from the practice of reducing their thoughts to writing. It will enable them to ascertain whether they understand a subject or not. When their ideas lie before them on paper, they will more readily perceive inconclusiveness of reasoning, deficiency of illustration, or inaccuracy of language. By removing these blemishes from one essay, the mind will be assisted to avoid them in the next; and thus knowledge will be increased, and intellect strengthened.

It does not fall within our present design, to enlarge on the evil or the good which has resulted to society, from the use of the pen and the press in the production of books. Affecting calculations might be made, as to the time wasted in the composition, printing, sale, and perusal of pernicious volumes. The demand for works of fiction is fearfully extensive; and as novel-reading is to the mind what dram-drinking is to the body, as it produces a sort of mental intoxication, it is certainly doing extensive mischief. There are also thousands of other books issuing from the press far more destructive than novels. But still it would evince the most crassid stupidity, either to maintain that an interdict ought to be laid on the press, or to imagine that the art of writing our thoughts has not been a vast blessing to our species. The freedom of the press is essential to perpetuate civil freedom. It is necessary to elicit truth, to shed its light over a country, and to give that strength to public opinion which is the terror of tyrants, and the protection of honest men. As to the art of committing thoughts to writing, the following is a familiar illustration of its importance to society. Previous to the entrance of missionaries on the island of Madagascar, the inhabitants had no written language, and consequently no books, no schools, no regular code of laws. If men of superior wisdom and discernment rose among them, the benefit accruing from their observations was quickly lost, for want of some means of perpetuating and preserving their instructions. It was, therefore, impossible for the people to make much progress in civilization and refinement. They were divided into separate clans, headed by chieftains, who were always at war; and no one could live in the enjoyment of personal security or property. But no sooner had the missionaries taught them the art of writing and printing their thoughts, than schools arose, a regular form of government was established, and these turbulent chieftains were reduced to subjection. Happy would it be for that people, if superstition did not reign in the councils of the present Queen, and operate so as to prevent the progress of free inquiry, of knowledge, and of revealed truth.

But to return from these general views of the use of the pen, we may remark that great good might be done by the composition of instructive and impressive tracts; and it may be ques-

tioned whether our friends have exerted themselves in this department of usefulness, to a degree commensurate with their ability. Some may need a word of admonition. For their encouragement, let them remember, that there are several little tracts which have been far more useful in promoting religion than a ponderous folio.

The occasions are innumerable on which the pen may be usefully employed, without attempting the hazardous speculation of writing and printing books. Instead of mentioning more of them we shall conclude with one practical reflection. Whoever either writes or preaches with a view to rectify the will, repress the passions, or direct the conduct of others, should himself aspire after superior sanctity and virtue. Although it is easier to form schemes of life than to execute them, to celebrate the praises of religion than to exhibit its power in opposition to all the forces of appetite, evil habit, and outward temptation, yet he who has exhorted others to tread the path of holiness, ought surely to prove his sincerity by earnestly labouring to exemplify his own exhortations. The world will expect him to give this proof of his integrity; and if it be disappointed, it will either be indignant at his supposed hypocrisy, or be encouraged in infidelity and licentiousness. W.

THE SON OF GOD GLORIFIED BY HIS FATHER.

As a devout martyr was in the extremity of his bodily sufferings, he distinguished himself by exclaiming, "None but Christ! none but Christ!" so the most pious persons of every age, and in every christian country, have distinguished themselves from the bulk of nominal christians, by evincing a strong desire to become acquainted with every particular branch of His character who formerly appeared on earth in their nature, professedly on their account, both to shed his precious blood and to open them the door of salvation. In the whole circle of those interesting subjects which are so eminently fitted for the serious contemplation of rational and immortal creatures, not *one* can be found so sweet and beneficial to man as that of Christ's commencing; executing, and completing the marvellous work of human redemption. Depraved as fallen man undoubtedly is, he cannot reflect on the number and magnitude of his Maker's works without being convinced that he is nothing, and immediately falling into the deepest astonishment that divine love can look upon him, so rebellious and polluted a creature, without loathing disgust and flaming indignation.

Our minds are sensibly affected with the consideration of such subjects as the resurrection of the body, the appearance of the Judge, and the solemn affairs of the last day, succeeded by an everlasting state of the greatest happiness or misery. No person, however hardened, can seriously think of the "heavens passing away with a great noise—the elements melting with fervent heat—and the world being burnt up," without feeling that he has become, ere he was aware, the subject of peculiar emotions. No person can think of joining the spirits of just

men made perfect, and mingling with angels and archangels, cherubim and seraphim, as his everlasting associates, unmoved with his present state, and unconcerned about his future condition. However magnificent and impressive these momentous truths may be to a sensible and contemplative mind, they are far from being so interesting to believers as the redemption of the world by the incarnation and death of Jesus Christ: for in this glorious subject they behold so great a complication of wonders, that they are absorbed in admiration, and compelled to believe that they see only parts of Jehovah's ways, and to doubt whether many of them *do not*, and *ever must*, far surpass all finite comprehension.

Though we have declared as our conviction that there are many things in redemption hard to be understood, we solicit your serious attention to a few ideas suggested in meditating on these words,—“Father, glorify thy Son.” If no other passage of Scripture could be found similar to that now under consideration, we might naturally suppose that some covenant had been made, prior to Christ's coming, between the sacred persons in the Godhead concerning the redemption of man, who they foresaw would fall by the seduction of the subtle tempter. The Father is often mentioned in his word as sending his Son into the world, and on this account Jesus is called “the Apostle.” According to the tenour of this covenant, the second person in the trinity must take on him the seed of Abraham; and though God appear in the flesh in order that as “the seed of the woman” he might, through his death, bruise the serpent's head, and thereby redeem the world with the price of his most precious blood. The Father had prepared his Son a body, and when these words were uttered, the Son had so far advanced in the great work of redemption, that it was now rapidly hastening to a termination.

On the Son's part it certainly was altogether unnecessary to pray in order to remind his Father of the conditions of that covenant which they had mutually engaged to execute, for the latter perfectly knew how far the former had proceeded towards the completion of man's redemption; and the Father was so far from feeling any repugnance to the salvation of his fallen creature, that he was constrained to it by the strongest impulses of *pure love*. He gave his only-begotten even to crucifixion and death for this glorious purpose, therefore we may be certain he would hasten its accomplishment. If there was no necessity for the Son to pray to his Father *mentally*, there was less for him to pray *vocally*. Christ's devout attitude and audible supplication were doubtless intended to arrest the attention of his disciples, and after them to invite the serious regard of all their successors to the great subject of human emancipation, as well as to the lively interest which he felt in its speedy and entire accomplishment.

To glorify a person, in the common acceptation of the phrase, is to honour him, as we learn from such portions of Scripture as “Whoso offereth praise glorifieth me,” saith the Lord; and particularly that of Christ to his disciples, “Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.” When the good works of believers are numerous and strikingly manifest, religion appears to the world in *her beauty* and her Founder in *his glory*. For as the heavens declare the glory of God naturally, so the saints declare it spiritually, “seeing these are living epistles of his grace and holiness, both known and read of all men.” Jesus, in saying

“Father, glorify thy Son,” beseeches him to continue, amongst other things, the series of those proofs of his Messiahship which he had already commenced, and to multiply them so abundantly, that his character might appear so plainly in the blaze of divine light, that reason might be compelled to confess that Jesus is indeed the Christ, the Son of the living God.

As the Father had glorified his Son before these words were uttered, by exactly fulfilling all the prophecies that had any previous relation to him in the most punctual and circumstantial manner, the Son entreats him to continue to fulfil the rest. Jesus was glorified when the time and place of his birth so wonderfully harmonized with their predictions; when hosts of angels were sent to announce his appearance upon earth, a star directed the wise men to him, and John the Baptist proclaimed him. When his Father recognised him at his baptism, and afterwards at his transfiguration, when a voice on both those occasions came from heaven, saying, “This is my beloved Son in whom I am well pleased.” These testimonies clearly and unitedly pointed out Christ to the world as “the desire of all nations,” and exhibited him to the universe as God’s only-begotten Son. Every attentive reader of his Bible, especially those persons who have carefully examined the claims of Jesus to be the Messiah, must have often observed in the prophecies relating to him some predictions which appeared very improbable, and not a few which seemed hardly possible. However in their accomplishments, as they are recorded in the Gospels, they see the greatest exactness of coincidence respecting times and circumstances. Jesus was betrayed, as he had foretold, to the chief priests and scribes who condemned him to death, and then he was mocked, scourged, and crucified by the Gentiles. As a prophet had predicted, vinegar, mingled with gall, was given him to drink, and, as the same pious character had said, “the soldiers parted his raiment, and cast lots for his vesture.” Improbable as the event might appear, the type and antitype exactly accorded, for *not a bone of him was broken*. Christ, as an offering for sin, must go up to Jerusalem, that the body might occupy that place where its shadows had constantly been. Also as the sin offerings were burnt without the camp so long as the tabernacle continued, and without the gate of Jerusalem after the building of the temple, so Christ suffered without the gate; and as during both these periods the blood of such victims was brought by the priests into the holy place, so the Son of God, the Great High Priest, carried *his own blood* into the true tabernacle. The fulfilment of these predictions, in conjunction with the minutest agreement between the antitype and the types, present Jesus in so convincing a light as the Lord’s Anointed, that we are constrained to adopt the language of Thomas, who, having satisfactorily ascertained the truth of his Master’s resurrection, in a transport of joy exclaimed aloud, “My Lord and my God!”

In executing this covenant, and in answering the prayer of his Son, the Father continued to dispose of him according to his wisdom and equity, and by so doing to glorify his own name. When the Son in peculiar circumstances had said, “Father, glorify thy name,” he replied, “I have glorified it, and I will glorify it again,” John xii. 28. The Father glorified the Son in various ways a short time before and soon after his crucifixion, by sending angels to strengthen him in his bloody

agony, and smiting those persons to the ground who came to apprehend him;—by declaring his innocence through the mouths of three such characters as Judas the traitor, Pilate the Roman Governor, and his wife;—by the prayer of the malefactor upon the cross, and the singular confession of the centurion, who, though a blind heathen, and bound with the strongest chains of prejudice, as completely subdued by the great power of divine truth exclaimed, after all that he had heard and witnessed, “Truly this was the Son of God,” Matt. xxvii. 54;—by covering the heavens with a supernatural darkness;—by rending the veil of the temple in twain from the top to the bottom;—by convulsing the earth in a terrible manner, and overwhelming its inhabitants with dread;—by rending the rocks in pieces, as if to convince the world that heaven and earth could not endure to see the wickedness of men without feeling the greatest abhorrence;—by raising the bodies of many saints out of their graves, and sending them to persons in Jerusalem by whom they could easily be recognised, and to whom their deaths had previously been certain;—by piercing Christ’s sacred side with a spear, which was followed by a stream of blood and water, that all doubt of remaining life might be put to flight;—by setting a guard of Roman soldiers to watch his tomb, and sealing it in the best manner to prevent all possibility of collusion;—by the appearance of angels after Christ had risen;—and by the repeated opportunities which the disciples enjoyed, through his protracted continuance upon earth, of ascertaining by hearing, seeing, and handling the *identity* of his person, and the *reality* of his resurrection. The Father, by all these wonderful events, according to his unsearchable wisdom, and in answer to the prayer of his Son, directed perishing sinners to him as the accredited Messiah, and the Mighty Saviour.

When the Son of God prayed to be glorified by his Father, we are warranted from reason to conclude, that whilst he had respect to the whole of his glorification, he referred particularly to its most prominent features. Amongst many other of those bold and striking lineaments given by the Father in drawing the character of his only-begotten Son, we may properly class, as by no means the least important, his resurrection from the dead at the time which he had often specified; for if Christ had not risen on the *third day*, as he had frequently predicted, even though there might have been considerable evidence that he did rise, his character, as a true prophet, would have received a dreadful wound, and all human confidence in him as the Saviour of the world would have been shaken to its very foundations. Matt. xii. 40, xx. 19, and xxvii. 63. Though Christ had risen on the third day, if he had not appeared to any of his followers till some time had elapsed, the glory of the Son of God would have been greatly tarnished. However, through the mercy and wisdom of God our heavenly Father, the evidence that he rose on the third day commenced in the early part of it, and grew stronger towards the close; for he addressed a company of women early in the morning near his tomb, conversed in the afternoon with two of his followers as they travelled on the high-way to Emmaus, and in the evening again showed himself to his eleven disciples at Jerusalem, as they were assembled there in a private room. Matt. xxviii. 9, 10; Luke xxiv. 13—49; John xx. 19, 20.

The resurrection of Jesus, by the power of the Father, deserves, as

a part of his glorification, a little more attentive consideration. The Son was remarkably passive so long as he continued upon earth, for he could always say to his Father, (O that we could adopt his language!) "Thy law is within my heart."—"Not as I will, but as thou wilt." The Son of God was obedient unto death, even the death of the cross; and he entered the grave as the prisoner of divine justice, and the professed Redeemer of fallen and ruined man. If he had not made expiation for sin, and paid the full price of human redemption, he could not have been released, without dishonour to God, as the abettor of sin. The Apostles, though the Son possessed power to raise himself, (Matt. xxvi. 61, John ii. 19,) with great propriety speak of his resurrection as effected by the power of God the Father. Peter, in his first sermon after his Master's ascension, and immediately after the copious effusion of the Holy Spirit upon his disciples at the feast of Pentecost, boldly declares that God had raised up that same Jesus whom the Jews had taken, and by wicked hands had both crucified and slain. Acts ii. 24—32. Again, in the space of a few days, when a man, who had been lame from his birth, had been miraculously healed by Peter and John, as they were about to enter the temple, the former of these men addressed the astonished crowd in this pointed language, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead," Acts iii. 14, 15. That the Jews might reflect on the heinous nature of their conduct toward the Son of God, and be brought to genuine repentance for their past sins, the same Apostle concludes this discourse in these remarkable words, "Unto you, first, God having raised up his Son Jesus, sent him to bless you, in turning every one of you from his iniquities," ver. 26; see also chap. iv. 10, v. 30, x. 40, and xiii. 30.

The Apostle Paul speaks on this subject in a similar strain; for he tells the believing Colossians, that they had been buried in baptism with Christ, whom God raised from the dead. Col. ii. 12. He also reminds the Thessalonians how they had turned from idols to serve the living and true God, and to wait for his Son from heaven whom he raised from the dead. 1 Thes. i. 9, 10, and Rom. vi. 4. In the resurrection of Christ, which must be allowed by all to be a very important part of his glorification, we are taught to believe, and feel confident, that he is that Prophet whom Moses predicted would come. When the Father loosed his Son from the bonds of the grave, he published him to the world as his only-begotten Son, saying in effect, "This is my beloved Son, in whom I am well pleased." The Father, in raising his Son on the third day, acknowledged and executed the conditions of the antemundane covenant, declared the fulness of the atonement, and proclaimed Jesus the Redeemer of the human race. If the prophecies which received their accomplishment in him—if the wisdom that he displayed, and the miracles that he wrought, did not sufficiently point him out as the Saviour of men, his resurrection, effected by the power of God, dispels all darkness, banishes all doubt, and glorifies Him as the undoubted Son of the Most High.

(To be continued.)

To the Editor of the General Baptist Repository.

My dear Sir,

You will oblige me by giving "a Covenanter's Story" a place in the Repository. I have taken it from a very interesting selection by the author of "The Sacred Harp." I have no doubt but the readers of our periodical will feel interested in the subject, and I trust profited by its perusal. It discovers not only the piety of the husband, but the christian heroism of the wife. It shows what even woman is capable of enduring when supported by the power of an invisible, but all-present God. And while it presents a true portrait of the persecuting spirit of the times in which it took place, I trust it will have the tendency to awaken in our hearts feelings of gratitude of the most sacred character for the times in which we live, and lead us, while contrasting the present with the past, to hope that the period is at no great distance when pure and undefiled religion shall be unstained with the touch of political power—when she shall stand forth in all her native simplicity and beauty, recommending herself to men by her own intrinsic excellence, and by her sanctifying influence upon human hearts and human character.

I remain,

Yours affectionately,
H. HUNTER.

Nottingham, Dec. 1836.

A COVENANTER'S STORY.

The farm of Priest-hill is situated in the parish of Muirkirk, and district of Kyle, in Ayrshire; and about a hundred and forty years ago was possessed by John Brown, commonly called the christian carrier. His house, which stands to this day, is on the brow of a hill, behind which rises an extensive tract of heath, moss hags, and rocks, some of which command a view of several counties. The house is of stone, and is covered with heather. The inside must have been comfortable according to the taste of the time; and John Brown had it respectably furnished for a person of his rank. But wealthy farmers and graziers of the present day would scarcely call it comfortable. It had no grate; the fire was burned on the floor; and having no opening in the wall, the smoke rose tardily to the chimney top. Yet dark and smoky as it was, many found it a little sanctuary, not only for refuge, but for God's presence.

VOL. 4.—N. S.

It was about the year 1680, that John Brown, of Priest-hill, got acquainted with Isabel Weir, in the parish of Sorn. She was a very superior woman, though her disposition was the very reverse of his. She was lively and humorous, and could cheer up his grave countenance till he was as animated as herself; at other times she would sit and listen to the good sense of his conversation with the simplicity of a child. She saw him often, for he had frequently business to transact with her father when he passed to and from Ayr.

They often talked of Zion's trouble; and what was remarkable, when he sought her in marriage, he told her he felt a foreboding in his mind that he would one day be called to seal the Church's testimony with his blood. "If it should be so," she nobly answered, "through affliction and death I will be your comfort. The Lord has promised me grace, and he will give you glory." In the year 1682, they were married by Mr. Peden, who happened to be in Kyle, baptizing children. The marriage took place in a glen near the house.

When Isabel and her company arrived at the spot, they were surprised at the assembly gathered. Mr. Peden welcomed her, and said, "These are to be witnesses of your vows. They are all friends, and have come at the risk of their lives to hear God's word, and to countenance his ordinance of marriage." After all was over, Mr. Peden took Isabel aside and said, "You have got a good husband; value him highly; keep linen for a winding sheet beside you; for in a day when you least expect it, thy master will be taken from thy head. In him the image of our Lord and Saviour is too manifest, to pass unnoticed by those who drive the chariot wheels of persecution, through the breadth and length of bleeding Scotland. But fear not; thou shalt be comforted."

John Brown had by a former wife a little girl, about five years of age, who, on the morning after his marriage, lifted the latch of the spence door, and finding Isabel alone, said, while she covered her face shily with her arm, "They say ye are my mother." "What if I should be your mother?" replied Isabel. "Naething, but if I thought ye were my mother, I would like to come in aside you a wee," said Janet, with artless simplicity. "I hope I will be your mother, my bairn, and that God will give me grace to be so, and that you will be a

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comfort to me and your father." And she proved so. When but a child she was a help and pleasure to them; she would watch her father's return, and as soon as she saw his pack-horse at a distance, coming along the bent, she would announce the joyful tidings. Then the gude wife hastened and made ready his milk porridge, had them dished, covered with a clean cloth, and warm water to wash his feet; a blazing fire; a cleau hearth; and she and Janet would go out and welcome him home, and help him off with his horse's load. The domestic peace and comfort of Priest-hill is talked of to this day, and many anecdotes are told; and one among the rest that illustrates the precept of hospitality to strangers, for thereby men have entertained angels unawares.

The second year after his marriage, one night in the beginning of winter, John Brown had gone to a neighbour's house; the family at home were preparing the wool of their flocks for hoden grey cloth, to sell at Lowrie's fair, in Hamilton. The shepherd carded the black and white wool together for the women to spin; Janet and the herd-boy were teasing for the carder; the gude wife sat nursing her first-born son at one side of the fire, when the dog, which lay at full length at the other, started up and ran to the door, barking at the approach of a stranger. Isabel thought it would be her husband returned, and was about to rise to meet him. Janet and the herd were almost as soon at the door as the dog, and calling to him, "Whist, Collie, whist, ye munna speak to the unco man." The herd caught the dog in his arms, and returned with him into the house, while Janet followed, leading a stranger, first looking to her mother for encouragement, and then to her guest. She led him to her father's chair with a courtesy, that seemed to give rise to strong emotions in his heart.

The stranger was young in years, of a little stature, and fine fair countenance, but he was pale with fatigue and sickness. His shoes were worn out; a shepherd's plaid hung round him, seemingly for disguise, for by his dress and speech he seemed of a superior rank. While the servants gazed on him, the gude wife did not know whether she should welcome him as a sufferer, or consider him as a spy, so she left Janet to perform the kind offices the stranger required, while she lulled her boy to sleep by singing. While the gude wife sang, the stranger's face brightened up, and

he more cheerfully accepted the child's endearing attentions, who placed him in the warmest corner, helped him off with his dreeping plaid, imitating all the kind offices she had seen her mother perform to her father, to the no small amusement of the rest of the family.

On the stranger it had a different effect. He burst into tears and cried, "May the blessing of him who is ready to perish rest upon thee, my dear bairn. Surely God has heard my cry, and provided me a place to rest for the night: O that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people, and go from them; for they are an assembly of treacherous men."

Just as he had finished, John Brown entered. He gazed at him, and with great deference bade him welcome to his house. "Do you know me?" said the stranger. "I think I do," said John Brown; "it was in this house that the Societies met that contributed to send you to Holland; and now I fear they have not received you as they ought." "Their reproach has not broken my heart," said Mr. Renwick, (for it was he, though he was not named before the family,) "but the excessive travelling, night wanderings, unseasonable sleep, frequent preaching in all weathers, especially in the night, has so debilitated me, that I am unfit often for my work. The reproach of those who called me to the ministry I look upon as the device of the enemy to stop the Lord's work; but blessed be his grace that has kept me from mixing anger or scorn with my sorrow. Some have declared that I shall never be honoured of the Lord with doing his poor remnant good; but one thing I know and may say, that the Lord has done me good. Oh! let none fear a suffering lot. Enemies think themselves satisfied that we are put to wander in mosses, and upon mountains; but even amidst the storms of these last two nights, I cannot express what sweet times I have had, when I had no covering but the dark curtains of night: yea, in the silent watch, my mind was led to admire the deep and inexpressible ocean of joy wherein the whole family of heaven swim. Each star led me to wonder what He must be who is the star of Jacob, of whom all stars borrow their shining. Indeed, if I may term it, I am much obliged to enemies; they have covered me many a table in the wilderness, and have made me friends where I never expected them."

When he ceased speaking, every one of the family strove to do him kindness. The shepherd brought him clean hose and shoes; the herd a new night cap; the lasses left their wheels and washed his feet; the gude wife prepared him a warm supper; while little Janet, worn out, was fast asleep at his side.

In those days, hospitality was with many in reality what it ought to be; purely exercised for God's glory, and without display of grandeur. The motives were like silver tried; it was at the risk of all, even life itself. Hence the joy of pure intercourse was sweet beyond description. As iron sharpeneth iron, so does the face of a man his friend.

Renwick and Priest-hill talked of the sufferings of the Church, her testimony, her covenanted cause, and her ultimate triumph. Yes, they had more comfort in the faith that Christ would one day be head over all things, King of kings, and Lord of lords, than the wicked have when corn and wine do most abound. They comforted themselves in these hopes, and with the assurance that the Lord would one day return to Scotland, and that the place of his feet would be glorious. Mr. Renwick remained another night with them, and was greatly bettered in his health. It was a time of refreshing to the family from on high.

Soon after he left Priest-hill, his followers and he published their Apologetic Declaration. In this paper, which made its appearance under the most trying circumstances, circumstances that might well justify the holdest and most decided language, there may be seen a spirit that dared to be free from tyranny; a spirit that would one day speak terrible things in righteousness.

But although this effort of freedom was like the child threshing the mountain, and its consequences apparently the same, save that the Church on its account suffered much, the court party made it a pretence of sending more soldiers on the country, particularly about Lanark; and the better to execute this, gave them liberty to shoot all they thought suspicious, so that it was not

long till there was scarce a moss or mountain in the West of Scotland but was flowered with martyrs.

Charles being dead, and James, Duke of York, having now thrown off the mask, the suspicion of the reformers, that prelacy was to be handmaid to the introduction of popery in Scotland, was verified. For this purpose, he enlarged the commission of Claverhouse, and created him Viscount of Dundee; and none was better fitted to drive fell-ruin's ploughshare through every thing that could make life desirable. This person, so infamous for his cruelty, had now an opportunity of displaying it on the person of our worthy. A garrison being fixed at Lesmahago, according to the barbarous policy of the times, Claverhouse came unexpectedly there late on the last night of April, 1685, and having heard of John Brown's piety and nonconformity, by six o'clock next morning was at Priest-hill: a proof he threatened after the blood of such men!

John Brown, as usual, had arisen with the dawn, and had offered up the morning sacrifice. His wife often told how remarkably the Psalm sung that morning tended to gird up the loins of their mind. It was the 27th Psalm, from the 1st to the 4th verse. The chapter read was the 16th of John, equally suitable, and his prayers were like those of one lost to the world, and entered into the holy of holies, through the rent veil of the Redeemer's flesh. How good it is, when the Lord comes, to be found watching in the way of doing our duty, was experienced in no small measure by the family at Priest-hill. After worship, the gude man went to the hill to prepare some peat-ground; the servants were also out, and engaged at a distance in their wonted employments. Of a sudden Claverhouse surrounded the helpless man with three troops of dragoons, and brought him down to his own house. He left his implements of industry with great composure, and walked down before them more like a leader than a captive.

(To be concluded in our next.)

CORRESPONDENCE.

WINE AT THE LORD'S TABLE.

WITHOUT detaining my readers with remarks on my present numerous and pressing engagements, which would offer

a sufficient apology for deferring my reply to Mr. Jarrom, I shall now meet my opponent, I hope, in a different spirit from that in which he, as it appears to me, has contended.

The manner in which the subject is treated, and the epithets employed, such as "barefaced sophism—wretched argument—ignorance," &c., are very unworthy of a scholar, a minister of the Gospel, and particularly of an instructor of candidates for that sacred office. Were my opponent a young man, full of ardour and sanguine temperament, allowances might be made, but as it is otherwise reproof is demanded.

If Mr. J. felt himself aggrieved by a misrepresentation, he ought to have been more careful and avoided a similar offence, which, as it will be seen, has occurred more than once in his remarks.

Though I do not think my still respected opponent has adhered strictly to the plan he has suggested, of keeping to the point, I shall take up his remarks in the order they lay before me, and study brevity in my observations.

The misprint of "*various fermentations*" instead of "*vinous fermentation*," does not at all affect my arguments, as I understood Mr. J. to mean the *vinous* fermentation, (see Repos. p. 418, 1836,) and argued on that principle. I did not think it necessary to give any further explanation on this point than I did in the course of my former observations: however, that we may be better understood, I add,—when I use the term fermentation, as applied to my un-intoxicating wine, I mean that which takes place after the wine is bottled and corked, but which fermentation is checked by the exclusion of the air, &c. This fermentation does not produce an intoxicating beverage. No person could possibly be intoxicated with it. The fermentation for which my respected opponent contends, is the *regular* fermentation which precedes the *acetous*, and which produces, according to the saccharine matter contained in the liquor, a greater or less quantity of the intoxicating principle. Grape Wines thus fermented would produce intoxication. For a simple illustration I adduce common ale; my wine is as the *sweet wort* preserved in its original state, or nearly so; Mr. J.'s as the worked or fermented wort, which has become intoxicating, as ale. If there be any alcohol in my wine it is as one to twenty-five in Mr. J.'s, and in the usual *port wine*, as one to forty-five. Let this be borne in mind, as it is very important in this discussion. The *vinous* fermentation converts the sweet parts of wine into *alcohol* or *poison*; the *acetous* changes the liquor into *vinegar*; and the *putrescent* reduces it to a putrefied mass. The opinions of chemists,

physicians, &c., are now undergoing an important change relative to intoxicating beverages, and all in favour of my views on the subject. I can adduce many if required, but I have, perhaps, had more personal experience on the question before us than any chemist. I speak from the fact of experiment, having bottled and opened more than 100 bottles of wine, which have been kept from one to nine months. The importance of these remarks will be seen in the course of my future observations.

I am sorry I have committed a mistake by misrepresenting Mr. J.'s former remarks, in placing two quotations from his paper in a position which they did not occupy there. I did not do it *intentionally*, but was led into the error by the impression made on my mind by some of Mr. J.'s remarks, and those made by other persons, to which I refer; see R., page 417. The point disputed has generally been the *term* wine, and this is the *hinge* on which most persons with whom I have disputed have made the subject to turn. But let it be remembered I have not made the *whole controversy* to hinge on this point, so that my arguments are not at all invalidated by such a representation, neither are my opponent's strengthened.

My opponent admits that unfermented juice "*is in a sense wine*;" but he adds, "*not in the strict and proper sense*:" for a refutation of this assertion, I refer my readers to R., page 419. Whatever chemists may determine to call wine, that will not disprove the evidence referred to, neither will it prove that the ancients restricted their views to the same limits. I wish to remind my opponent that we have to do with ancient wines, and terms as applied to them; and I have shown that the drinks of the ancients were, though unfermented, termed *wines*.

The terms "sweet, new," &c., refer to the *quality* and *age* of wines, and do not deprive them of their "strict and proper" names as *wines*. Common language supports my remarks. We have currant, elder, ginger, &c. wines. We have new and old, sweet and tart wines; still they are in the "strict and proper sense" called *wines*. Ale may be sweet or bitter, new or old, still it is called *ale*.

I now refer Mr. J. and my readers to R., page 420, where it will be seen that some of my "authorities" use the term *wine*, in an unqualified sense, as strictly and properly applied to the simple juice of grape.

As I have purposed to follow up my opponent, if I wander from the "point in dispute," it will be in endeavouring to trace his steps. I can assure him I like close quarters, and am willing to tug with him at any point which is important. I am anxious to "prove all things," and "bold fast that which is good." I cannot help thinking that if Mr. J. had more carefully examined my arguments, and kept to the point, we might have narrowed up the subject, and come to a more speedy and satisfactory conclusion.

I differ widely from Mr. J. in opinion, because we have much reason to apprehend that what we denominate red wine or port is *not* the fruit of the vine. It is a published fact, that more than half of the wine sold in England for port or red wine is manufactured in this country. The following is a recipe for making it: Four gallons of cyder, juice of red beet two quarts, brandy two quarts, four ounces of logwood, and half a pound of rhatany root. The following ingredients are also used in the manufacturing and compounding of wines:—Alum, whiskey, gypsum, blood, fresh beef, oyster-shells, bay salt, chalk, egg-shells, isinglass, lime, sugar of lead, molasses, brimstone, &c., &c. And how much of the wine called port actually comes from Oporto, we may learn from the following fact. "In the year 1812, according to the Custom-house books of Oporto, 135 pipes, and twenty hogsheads of wine were shipped for Guernsey. In the same year there were landed, at the London docks alone, 2545 pipes, and 162 hogsheads, from that island reported to be port." (Henderson.) Let the above facts, to which many more of a similar kind can be added, showing that the *port*, &c. sold in England is a most vile compound, be considered, and then my respected opponent will see the difficulty of even obtaining real port.

Mr. J. now comes to the examination of my facts and arguments. I have to complain of the very unfair manner in which he has treated them, and the many misrepresentations made, as will be seen. I have not the least fear in submitting this investigation to our candid and intelligent readers, who, ere this, must have concluded that my opponent has not diminished the "weight" of my "reasons."

"First," May I not suppose that the reason why Mr. J. has instituted his own *passover* in this place, instead of meeting the facts relative to the Passover, is because he found them too stubborn?

If we may dispatch such facts in the summary way which he has done, it is useless attempting to prove any thing. Let the reader refer to these facts, R., page 418, and see if there be any ground for Mr. J.'s opinion relative to fermentation. The Rev. C. F. Fry is most explicit. What kind of proof is required? A thousand authorities may be dispatched in a few minutes by, "*I doubt the meaning—I require proof.*" Of course my arguments on the Passover remain as they were. The following remarks on the cups of wine are scarcely worthy of notice,—the children "*might have smaller cups.*"

"Second." Here Mr. J. has committed a mistake by representing me as saying, "wine fermented is alcohol." I did not say what is here expressed, that fermented wine is *all* converted into alcohol, but without stating the quantity I simply said, "alcohol is the product of fermentation:" see p. 418. And I can persuade myself that there is validity in my argument, alcohol is not the fruit of the vine. The fruit of a tree is that which the tree produces; now the vine does not produce alcohol; nor do the apple or pear trees. It is not to be found in fruits until they are changed by decomposition, or fermentation. Alcohol is rather the *fruit* of fermentation, which, like a tree, separates and combines the different particles so as to produce fruit according to its kind.

We know alcohol is denominated "*spirits of wine,*" but *spirits of wine* is not fruit of *vine*. Were I to take advantage of Mr. J.'s mode of arguing, I should have to descend to the ludicrous. I think my opponent, from his knowledge of chemistry, knows better than to contend in the usual way, "*if alcohol can be made out of wine it must be in it.*" If *spirits of wine* may be not improperly denominated the *fruit of the vine*, then brandy, which is the spirit of wine, may be used at the Lord's table; a conclusion which, no doubt, would meet with the cordial adoption of the lovers of brandy. I do not call my opponent's arguments "*wretched,*" but they are very unsound.

"Third." I think our readers will not charge the "ignorance" on me, relative to the putting of new wine into new bottles, when we consider the subject "*anon.*"

I am sorry my opponent, perhaps because he has not "carefully examined" my arguments, should so frequently make misstatements, representing me as making quotations, &c., and then coming at once to the "conclusion" that "our

Saviour did not in the ordinance of his last Supper make use of fermented wine," &c. I refer my readers to R., p. 419, where I have given good proof that *the*, or the ordinary, wine used by the ancients, was not fermented,—the conclusion to which I came, as may be seen, and not as stated by Mr. J. I hope he will be more careful for the future. I leave my readers to judge whose "premises" and "conclusions" are the most *fair*. Let Mr. J. disprove my facts if he can; if not, let them have their due weight in the discussion. They yet stand unmoved, and have all the weight and importance which I first gave to them.

If Mr. J. intends the last sentence in this paragraph to stand for an argument, I may place one of equal weight in the opposite scale. The ancients did use *unfermented* wine, and therefore our Saviour might.

With "the only remaining argument" Mr. J. has taken the same liberty as before, to make *arguments* and *conclusions* for me. Let the reader compare this paragraph with my quotations and remarks, p. 420, and he will see I have not come to any such conclusion as stated by Mr. J.; but, after giving several quotations to show "that the juice of grapes unfermented is wine," I add, "The above quotations clearly show that the term wine is strictly and properly applicable to unfermented liquor." I am sorry that I have to say, I never met with a more unfair disputant than Mr. J., and I think those who carefully examine both sides of this discussion, will with me be ready to retaliate Mr. J.'s conclusion—"if his system cannot be better supported, as a reasonable man he ought to abandon it."

Having gone through Mr. J.'s remarks on my "considerations," which evidently have not been "fairly examined" by my worthy friend, and having exposed "their impertinency and inconclusiveness," I shall now proceed to examine his arguments in support of the use of intoxicating drink.

"First." Here Mr. J. has made a selection of some most awful passages, for the purpose of showing that *the* wine mentioned by the sacred writers was intoxicating. That they mention, and sometimes describe, intoxicating wine, we most readily admit; nor have we ever denied, or attempted to evade, this fact. We behold it with feelings of horror, while we dread the thing which produces such effects as those which stand as *beacons* on the sacred page, to warn us of

the danger of tasting the drunkard's drink. It was quite unnecessary to quote many passages on this point, one would be sufficient. I can with much more pleasure refer to such passages as Gen. xxvii. 28, Deut. vii. 13, Judges ix. 13, Prov. iii. 10, Isaiah xxv. 6, and lv. 1, &c., because they speak of a wine evidently different from that which Mr. J.'s quotations exhibit; one a blessing, the other a curse; one representing clearly the blessings of Gospel times, the other representing man's greatest calamity; one has a "blessing in it," Isaiah lxxv. 8, and the other is a "mocker," and the cause of "woes" and "sorrows;" one *cheereth* the heart, the other *stingeth* it; one causeth men to be devoutly thankful to God for his *good creatures*, the other causeth men to be most desperately wicked, calling with awful imprecations on their Maker to destroy themselves and others. From the scriptural representations of wines, we learn this fact, there were two or more kinds of beverages in use denominated *wines*, some good, others bad; the bad was evidently an intoxicating wine, and the good could not be such, as proved from its own nature, and the representations made of it in the Scriptures. Our present investigation is to ascertain the nature of the wine made and used by the Saviour. Mr. J. attempts to prove it was intoxicating, I contend for un-intoxicating wine. Were Mr. J. to quote a thousand passages from Scripture, they would only prove what is not disputed, that intoxicating drinks were used; and I have shown in my former paper that un-intoxicating wines were used in the days of the Saviour. I am sorry my opponent has led me so far away from the point, but he approaches nearer when he comes to "The wine spoken of in the New Testament," especially where the Saviour is introduced. I most cheerfully come to the marriage at Cana, without the least fear of being intoxicated with the wine made by the Saviour. It certainly is not stated what was the nature of that wine, excepting that it was, as might be expected, "good." From the remarks made by the ruler of the feast, &c., I come to very different conclusions from those adopted by my opponent. It is *not* evident from the "expression"—"when men have well drunk, then that which is worse," that inebriating wine is referred to, because that expression may with equal propriety be used in reference to the fruit of the vine unfermented, as there are many different qualities of

grape and consequently of wines. Were I to make a feast, I should just make such a selection of my different qualities of wines as is suggested by the ruler of the feast. Let Mr. J.'s view of the subject be adopted, and then who does not see the fatal conclusion to which we must come, and by which we shall give the infidel cause to triumph over the moral character of the Saviour; such a conclusion would, most significantly, be wounding him in the house of his friends. I only need to repeat what has, by the infidel, been asserted, "*Your Saviour was a promoter of drunkenness, for at a feast he wrought a miracle (you say) that he might give to those who had "well drunk" a more intoxicating liquor, of course to complete their drunkenness.*" And I cannot see how we can protect the moral character of the Saviour on the supposition that he made for the marriage guests intoxicating wine. Let my wine be adopted, then the whole matter is plain and consistent, the infidel is confounded, and the character of the Saviour is protected.

No substantial argument can be drawn from the fact that the Saviour was called a "*wine-bibber*," it does not even prove that he drank wine; we do not say he did not, for it is probable he partook of the "fruit of the vine" with his disciples.

If Mr. J. has given a correct statement of what Parkhurst says about the new wine at the day of Pentecost, we have only to say Mr. P. must have been unacquainted with the principle of fermentation, for the "*strongly inebriating*" quality of wine is rather the "consequence" of the *destruction* than the *preservation* of its sweetness, for as alcohol is produced, the sweetness of the liquor is diminished. (Dr. Darwin, supported by my own experiments.) For an illustration, contrast sweet wort with the ale made from it.

"For the wine made use of by other ancient nations," see R., page 418; on this point and the preceding ones, Mr. J.'s arguments are "wanting."

Had my opponent given as much credit to my arguments as he seems disposed to take for his own, he might with more propriety have adopted the following conclusion, rather than the one published:—*Such being the doubtful state of the question relative to the general nature of the wine spoken of in the Scriptures, and in all antiquity, and in common use among the Jews in the time of our Lord, when we are told merely of*

his using the fruit of the vine, and taking the cup, in the ordinance of his Supper, without any remark or hint as to its quality, the natural and necessary inference is, that we cannot prove it was fermented or intoxicating.

If our readers will again examine my former arguments on this point, they will see much more *substantial* reasons than those advanced by Mr. J. for concluding that the wine used by the Saviour in the last Supper was not intoxicating. There are many Scriptures which explicitly point out the intoxicating wine, connected with woes and warnings, so that it was not necessary for the Saviour to repeat them. The most clear and significant intimation is given in the term *the fruit of the vine*. And now I will "point out in the Scriptures" one or more instances where the term wine is used without the qualifying "epithet;" and having done so, I hope Mr. J. will "no longer maintain that the wine used in the Supper was" intoxicating. The passages already quoted are of that kind; also Is. xvi. 10, Jer. xviii. 33, &c. It should be remembered that the *wine-pressers* do not press out intoxicating wine. See R., page 420. Parkhurst, Dr. Adam Clarke.

"Second consideration." My opponent should have replied to my remarks on the nature and effects of fermentation, (see R., page 419.), instead of making assertions which have already been disproved. Mr. J. would have exhibited the moral character of the Divine Being in a much more favourable light had he said, "The wise and benevolent Author of nature has, with a view to the benefit of his creatures, endowed them with" wisdom to preserve the fruits of the earth from fermentation and putrefaction, so that they may enjoy his good creatures in all seasons of the year: thus, though infinite wisdom permits all kinds of food to be subject to decomposition, yet he gives us the means of preserving them. Does Mr. J. know that nature would soon make his *good* ale and wine into sour ale and vinegar, and ultimately into a mass of corruption, if he did not use the means to prevent her operations?

In noticing Mr. J.'s "three circumstances," from which he infers that the wine used at the Eucharist was *fermented*, it will be easy to show that they are all contrary to fact, and manifest such a want of correct information on the nature and effects of fermentation, that they are scarcely worthy of a "dispute." However, as some of our readers may take

my mistaken opponent for an oracle, it may be necessary to make some observations.

It is not true that "juice becomes more salutary and beneficial" by fermentation, but it is just the reverse. I could add authorities to Dr. Darwin, (see R., page 419,) for the Star of Temperance has reflected such light on the subject, that the opinions of both chemists and physicians are undergoing a most important change, and the strong drink delusion is passing away from *sober* and intelligent minds. I hope my respected opponent's will soon be enlightened. Mr. J.'s assertion is rejected by common sense. Juices cannot be made more "salutary" and beneficial, by that which destroys their salutary parts, and changes their beneficial properties into poison. The quotation from Luke v. 39 will not support the assertion. That pure un-intoxicating wine becomes more mellow by age, I have proved by experiment—experiment which completely overturns Mr. J.'s theory. My old wine is as free from alcohol as that which has been bottled only a few weeks: facts are stubborn things when opposed to the mere opinions of men.

I most cordially adopt my worthy friend's concluding remark: "It is reasonable to suppose" the Saviour "would in his ordinance use wine of the best quality." Now we can come to something like a demonstration. The Saviour used the best wine: but fermentation deteriorates wine: ergo, the Saviour did not use fermented wine. Again, the Saviour used the best wine. The simple unfermented juice of grape is the best wine: ergo, the Saviour used the simple unfermented juice of grape.

"Secondly," My former remarks of course disprove these assertions. I have kept unfermented wine for nine months, and I believe it could be kept for as many years. See R., page 419. My opponent's illustrations are not all pertinent. If he mean *ale*, by a decoction of malt, then his decoction might, by evaporation, be reduced to a syrup, which, to say the least, would be syrup of ale; and the restoration of the watery particles would certainly make it ale again. The only difference is in the consistency of the liquor.

"Thirdly," It does seem strange that my opponent should continue to make assertions which have been clearly disproved in my former paper, and then to attempt to support those assertions by the very facts which disprove them. If

he has understood me as confirming his statement, why does he labour to prove what is admitted? I refer my readers again to R., page 418, and the further explanation in this paper on the term fermentation as understood by us. The conclusion must be, Mr. J. is a very unfair disputant.

As my opponent has quoted Parkhurst, I will add another testimony on this point from the same author, under the word $\gamma\mu\tau$, ferment. "It is well known that intense cold stops all fermentation, and that great heat rather weakens than promotes it, and that excluding the external air, by a close stopp'd vessel, entirely destroys it."

If Mr. J. can conceive of a liquor that will spontaneously ferment, but requiring both space and air for that process to be carried on, and increasing in bulk as the operation proceeds, then he can conceive of that liquor being confined in a vessel, and the first steps in fermentation decomposing the air, and filling the vessel, so that the two requisites for fermentation being wanting, the operation will be staid. Such are the circumstances of wine. It would have been well if my worthy friend had not written what he has.

3. We come now to the Passover, but it does not yet appear to us from any thing Mr. J. has advanced, that fermented wine was used by the Jews on that occasion; I think I have given clear proof to the contrary. "First." Supposing the wine generally used by the Jews was intoxicating, that does not prove that they used such at the passover, any more than that their ordinary use of leavened bread, proves they used it on that occasion.

"Second," I have already given "decisive evidence" to prove, "that the Jews extended the prohibition to fermented wine," (see R. page 417,) and I now refer the reader to the following account given by Mr. J. from Ainsworth; for the future I shall add that paper to the evidence I am collecting on this subject. I need not comment on it, a careful reading will show it to be evidence corresponding with my former quotations. Drinks were evidently noticed by the Jews.

"Third." I am obliged by the reference to Parkhurst, and most cordially recommend our readers to examine the Hebrew words. I feel assured Mr. J. will gain nothing by the investigation. It will be found that the *vinous* fermentation of wine is mentioned. It would not be difficult to enlarge and speculate on

the Passover. The design of unleavened bread was to show the haste with which the children of Israel left Egypt, not allowing time for the bread to ferment; and it is probable the Egyptians did not use fermented wine. Their king as it appears used the simple juice of grape, and we may suppose the people would, as far as convenient, follow his example. If then fermented drink was not used at the time of the institution, that may account for wine, &c., not being distinctly named. But the Jews bearing in mind the design of the unleavened bread, it is reasonable to suppose that they would see its application to fermented wine, because it required time to ferment. And if they had ideas on the subject similar to the apostle Paul, when he speaks of the leaven of malice and wickedness, 1 Cor. v. 7, 8, they would carefully avoid fermented wine from its natural effects, as promoting the evils named.

From these different considerations, it appears to us most reasonable to conclude that wine in the Passover was not fermented, and as a consequence so at the Eucharist.

4. The Corinthian case may soon be disposed of. Mr. J. has not, neither can he, prove that the Corinthians were drunk; any one may see the incorrectness of the passage without the knowledge of Greek, "one is hungry and another is drunken:" who would think of making such a contrast? It should be *hunger* opposed to *gluttony*, and *thirst* opposed to *drunkenness*. The former is evidently the sense. See Macknight, Dr. A. Clarke, Benson, &c., &c. Read the whole chapter. And supposing it were true that the Corinthians got drunk, who would attempt to support any practice by referring to a church so amazingly disorderly as to get drunk at the Lord's table, or at the feast connected with it? My opponent's premises are false, and his conclusions contrary to truth.

5. On another subject, Mr. J. would set at nought the authority of the fathers, and we shall do so here; although, if we were disposed to argue from the circumstances named by my opponent, we might reason and conclude directly against him, for it seems they were so anxious to avoid fermented wine, that they substituted water.

I have now examined all the premises and conclusions of my opponent, as far as appear to me necessary; and I think I have exposed the errors, not a few: indeed, what could be expected but error in attempting to uphold such a bad cause?

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Perhaps another attempt will be more disastrous still, for we shall not be easily driven from the field while contending for the good of man, and the glory of God, by opposing the use of that which, more than any thing else, dishonours God, and destroys mankind. I feel myself bound, by love to my Redeemer and precious souls, to resist a world if possible, when an attempt is made to continue a most fatal delusion, and when ministers of the Gospel "in effect pass a sentence of condemnation upon our blessed Saviour himself," and attempt to palm upon his most sacred institution one of the greatest abominations in the world. Why should I stand alone in this contest? Why does not the christian world rise up in arms at once when the trumpet of alarm is sounded, and come up to the help of the Lord against the mighty, and banish strong drink from the abodes of men, and especially from the table of the Lord? Thanks be to God the tide is turning. A great number of Churches have resolved to drink no more of the drunkard's drink at the Lord's table. I have many applications for wine, and I rejoice to be able to meet their increasing demands.

Perhaps my opponent may not live to see the change in his own Church; but it most certainly will come to pass: truth and holiness will prevail. I hope he will give the subject a more serious consideration, and come to the happy conclusion, to commemorate the death of the Lord with real wine, the fruit of the vine, and lay aside for the future all opposition to it.

The subject may be brought into a much narrower compass. I have, as I purposed, followed my opponent. I hope, however, in his next communication he will keep near to the point. The wine *ought to be* "the fruit of the vine." The question to be answered is, What is the fruit of the vine? I have given a brief reply to this; but much more may be said on this point. I wait my brother J.'s pleasure.

F. BEARDSALL.

DISSENTERS FREE FROM SABBATH TOLLS.

The following letter from Mr. Wilks to Mr. Peggs, on the exemption of dissenters from toll when proceeding on the Sabbath to their regular place of worship, may be interesting to many of our readers. In some parts of the country the question of Sabbath tolls levied on

dissenters appears to be imperfectly understood. In the case referred to the individual has paid toll for several years, though efforts have been adopted to be free from it. Let the maxim of serious Christians in these eventful days be, to save all they can that they may give away the more to the interests of Religion. The reference to church rates will not escape the attention of the enlightened Christian.

Finsbury Square, Nov. 16, 1836.

REV. AND DEAR SIR,

In the case mentioned by you there can be no doubt but that the member of your church at Bourn is entitled to exemption from toll at all turnpike gates placed in the direct road from his residence to Bourn. The thirty-second section of the General Turnpike Act (3 Geo. 4, C. 126.) provides that no tolls shall be demanded from any persons going to or returning from their usual place of religious worship tolerated by law on Sundays;—and the toll collectors are subject to a penalty of £5,

or to an Action at Law, if after proper explanation they extort tolls from those who are under the statute legally exempt. * Under such circumstances, it is probable that if you, or your friend, apply to the Clerk to the Trustees, and explain the matter to him, he will direct the gatekeeper to give no further trouble in such an affair; but if otherwise, if you will inform me his name, and the name and residence of your friend, and the road and gate whereon the demand has been made, I will cheerfully address him on the subject, and endeavour pacifically to obtain the redress that must not be withheld.

To Mr. Poynder I had the pleasure to forward your letter, and I hope your congregation, and all the dissenters in Lincolnshire, will be prepared with petitions for the total abolition of church-rates, which I will willingly present and warmly support. And am,

Rev. and dear Sir,

Yours very sincerely,

Rev. J. Peggs.

JOHN WILKS.

REVIEW.

ONE HUNDRED SKETCHES AND SKELETONS OF SERMONS. *By a Dissenting Minister. Sold by George Wightman, Paternoster Row, London.*

This volume is not at all inferior to its predecessor in perspicuity and good sense. It contains an interesting variety of subjects, which are treated with much ingenuity, and in an agreeable manner. Sometimes indeed when the text is divided, the language of the divisions is not sufficiently specific and discriminating; but in general they are happy, and the topics of thought suggested calculated to lead to interesting enlargement. The object of the author is expressed in the following extract from the preface. "Many hundreds of villages in our land depend upon the plain and pious labours of disinterested brethren; and but for them would seldom have an opportunity of hearing the blessed sound of the gospel. Men whose whole time is engaged, and who possess an abundance of help in preparing for the pulpit, find it a laborious and arduous undertaking; how much more difficult then must it be for those who can only snatch a few moments from the pressing engagements of labour and business, to go forth with acceptance and usefulness, and so dis-

charge their duty as to be approved of God, and workmen not needing to be ashamed of their workmanship; rightly dividing the word of truth. The author is far from wishing to encourage, even amongst this class, a spirit of plagiarism and indolence; but desires rather to furnish matter for extended thought, and thus facilitate their pulpit preparations." We shall only add, that this volume is enriched with several outlines from American divines, that we consider it a good thing of the kind, and sincerely hope that the wishes of the author may be gratified in his hearing that it has been the means of doing extensive good.

THE FAITHFUL SERVANT, ADORNING THE CHRISTIAN CHARACTER. *Sold by the Religious Tract Society.*

Works of this description are much needed in the present day, and the writers of them should be encouraged. The one before us is calculated to inspire servants with contentment; to teach them that respectability does not depend on station in life; to show them how important fidelity is to their own happiness as well as to that of their employers; and to make them desirous of retaining their situations for a considerable length

of time. It clearly teaches that frugality is not meanness, and points out the various ways in which waste may be prevented. Various characters are delineated, and the results of different courses of conduct portrayed in a very agreeable and interesting manner. By attending to this book servants will not only become valuable, while in their present condition; but will be qualified to discharge domestic duties with credit, when they have a house of their own.

SELF-EMPLOYMENT IN SECRET. *Left in the hand-writing of Rev. John Corbet. With a Preface by John Howe. Sold by Do.*

These thoughts are truly good. They discover the solicitude of a pious judicious mind to form a correct judgment of its spiritual state.

THE JUVENILE PREACHER, *including Twelve Sermons by the Rev. A. Fletcher, and other interesting matter. Sold by Messrs. Ward and Co., Paternoster Row.*

Put this book into the hands of young people, on the Sabbath-day. The discourses, the anecdotes, explanatory illustrations of different subjects, and the poetry, will both interest and instruct them.

DAILY THOUGHTS ON IMPORTANT SUBJECTS. *Sold by Ward and Co., Paternoster Row.*

These gems of thought have been selected chiefly from our early prose writers. As a specimen we select the following, which are suited to the present period of the year. "To look forward a year! It is a precious, an invaluable period of time. Thus, more than we, do the ransomed of the Lord, and the spirits of the lost view it. Oh, that we may be wise to make most of the year that is before us. What new plans of doing good can we devise? or, how can we improve those already adopted?" *Anon.* "Let no day pass without inwardly digesting some portion of scripture; it will prove a guardian angel to you, and be the means

of chasing away many an evil spirit from you." *Marsh.* "Our fathers have descended to the grave before us; ourselves are following them to the tomb: our children and our kindred shall mourn for us, and shall be lamented in their turn by others; and so the stream of Time rolls on, bearing the successive generations of men to the ocean of Eternity, till the day of our immortality dawn, and we shall all, all live again from the first man, who lost us an earthly paradise, to the last infant of the last of his descendants. These are the anticipations, the sure prospects, of the christian." *Townsend.* "Human experience, like the stern-lights of a ship at sea, illumines only the path which we have passed over." *Coleridge.*

THE MOTHER'S OFFERING TO HER CHILDREN. *Sold by Do.*

These rhymes are amusing, and of a useful tendency. By committing them to memory children might be led to suppress many improprieties of temper and behaviour, and he excited to the exhibition of some amiable traits of character. This little book would form a suitable new year's present.

WORKS RECENTLY PUBLISHED BY THE TRACT SOCIETY.

THE JUDGES OF ISRAEL; *or, a history of the Jews, from the death of Joshua to the death of Samuel, including an account of the reign of Saul.*

THE SCRIPTURE DOCTRINE OF ATONEMENT PROPOSED TO CAREFUL EXAMINATION. *By Stephen West, D. D. of Stockbridge, America.*

MISSIONARY RECORDS, WEST AFRICA. This work contains much interesting information. It seems chiefly to record the labours of the Church Missionary Society.

A LETTER ON THE PRINCIPLES OF THE CHRISTIAN FAITH. *By Hannah Sinclair, daughter of the Rt. Hon. Sir J. Sinclair, Bart. Nineteenth Edition. With a memoir of the Author by the late Rev. Leigh Richmond.*

OBITUARY.

JOSHUA DRAKE.—On Friday, October 14th, 1836, Joshua Drake, a member of the General Baptist Church, Queenshead, died at Clayton, aged eighty-six years. The infirmities of age had prevented him from attending the chapel for a length of time. His last affliction was painful and trying, but his mind received considerable support and comfort from various promises of the word of God. His funeral sermon was preached by Mr. Hudson, from 2 Tim. i. 12, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He had been a member forty-eight years.

MARTHA DOWNSBOROUGH.—On Friday, September 23rd, 1836, Martha Downsborough, a member of the General Baptist Church, Queenshead, departed this life, aged nineteen years. She was baptized February 22nd, 1835, and united with the Church of God. From infancy she had a constitution naturally delicate; she was frequently afflicted, and consequently she finally sank into a

decline, which soon confined her to her bed. The powers of medicine could not remove her disorder, no human skill could stop its progress, and she found an early grave. The last time the writer saw her, she was happy in her mind, felt the blessed Saviour precious, and looked forward to heaven as her final home. Early in life she found the pearl of great price: religion was her delight, and the people of God were her friends and companions. Her afflictions were sanctified, the fear of death was removed, and she could rejoice in the prospect of being free from sin, and for ever with the Lord. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they rest from their labours; and their works do follow them."

Her funeral sermon was preached from 2 Cor. iv. 17, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." May young persons learn to be daily ready, for they know not what a day may bring forth.

VARIETIES.

IT HAPPENED.

(From the Watchman American paper, inserted by request.)

A DIALOGUE BETWEEN A WESTERN HUNTER AND AN ATHEIST.

Hunter. I say, stranger, what's that 'ere thing you've got in your hand, that looks so speckled like?

Reasoner. This! It's the "Free Enquirer."

Hunter. The what! I tell you what, mister, you needn't think to throw your flings out that way at a fellow. I asked you a civil question, and you needn't think to name a body the free enquirer for it. We are used to making free in our country.

Reasoner. You are mistaken in my meaning. It was this paper I called the Free Enquirer, not you.

Hunter. Hay! that thing?—What d'ye call it? a paper and free enquirer, too! Now, if that ain't funny, I don't know.

Reasoner. I see you do not understand me, and I must explain. This thin white sheet is called paper—feel it.

These black marks are letters printed on it, and we read the words that they make, when they are put together.

Hunter. Read! O I mind now; mammy used to tell us, that in the settlements, people went to school and learnt to read; and she said how daddy and her couldn't read; that was the reason they didn't take any books with 'em when they moved out on to the range. But I never heard about newspapers, and free enquirers.

Reasoner. This is a book, (*showing one.*)—See—it is made of paper like this; and then it is folded up, and bound between pasteboards, and covered with leather, so as to keep it safe.

Hunter. Well now, stranger, since I find you didn't mean to make fun of a body, I hope you won't take any pride in what I said; and I'd like to know more about that paper, as you call it. What's it for?

Reasoner. It's a newspaper, published in New York, to expose the superstitious notions about religion.

Hunter. How does it do that?

Reasoner. Why it comes right out, and says, that all religion is nonsense, and

religious people are all fools or hypocrites.

Hunter. I don't understand that, somehow. There was John Davis that used to be a roarer to fight, and get drunk, and swear, and play cards; and he went away off to camp-meeting, and got religion; and ever since then he's the civilist, best behaved, soberest, honestest fellow all about. I reckon, if you were to hear him talk, you'd think so.

Reasoner. Psha! it's all delusion—all a pack of nonsense, I tell you.

Hunter. Well, now, I'd like you to tell me what made him leave off his old capers all of a sudden.

Reasoner. The fellow got frightened by their screaming and shouting.

Hunter. I don't think so. He's not so easy frightened, though he won't fight now; but I seed him one day in a fix, that I reckon you wouldn't like to be in. Every body else seemed scared but him, and he wasn't more afraid than you are now.

Reasoner. Ah yes; I know they have courage enough about common things; but they are afraid of the devil, and hell, and all that.

Hunter. Why, stranger! see here now,—au't you afraid of the devil?

Reasoner. I!—nonsense—there is no devil.

Hunter. Hay? No devil! How do you know?

Reasoner. Know? Did you ever see the devil?

Hunter. No. But I never seed every thing.

Reasoner. Did you ever see any body that had seen him?

Hunter. No. But John Davis says there is a devil.

Reasoner. John Davis is a fool; and all this nonsense is a pack of lies.

Hunter. Hallow, stranger, you'd better not call John Davis a fool—I tell you he ain't no fool, and he'd lick you in a minute—that is, if he'd fight. But he's a clever fellow, any how, and I won't hear him abused behind his back.

Reasoner. I didn't mean to abuse him; you must not mind such expressions; I only want to convince you of the folly of Religion.

Hunter. Well, then, you may go on. I begin to feel curious to know how you found out it was all a pack o' lies.

Reasoner. If you read the Free Enquirer, you'd see.

Hunter. Does that say so? How does that know?

Reasoner. Why, Mr. Owen, and Miss Wright, and Mr. Jennings, carry on the paper, and they go on to prove that there is no God; and so Religion can't be true, because it pretends to be minding the word of God.

Hunter. No God! no hell! no devil! Hurra! May be if I won't have a frolic. Why, then, a body can get drunk, swear, and fight, and if he should kill a fellow, it would be no great matter. But stop. How do they know? I don't like to be cheated.

Reasoner. Why they say it's just a superstitious notion the people have. Nobody ever saw God; and people can't be expected to believe contrary to the evidence of their senses.

Hunter. No, to be sure. But then John Davis says, how that God made the world. If there ain't no God, who did make the world?

Reasoner. Make the world, indeed! How do you suppose he'd go about to make the world?

Hunter. I don't know nothing about it. I asked you to tell me how the world come, if God didn't make it.

Reasoner. Come! It didn't come—it always was.

Hunter. How do you know that?

Reasoner. Why, Reason teaches us so. If there warn't something always, how could any thing ever happen to be?

Hunter. That's what I don't know. And I'll tell you another thing I don't know. If this world always was without any maker, did it make itself?

Reasoner. Make itself! Ha, ha, that's a good one!—Why, don't you know that the earth is dead matter? It couldn't make itself, nor any thing else.

Hunter. Well, so I should judge; and if it couldn't make any thing, because it ain't alive, I wonder how it could change so much. The water runs, trees grows, leaves falls and puts out again, fire burns up a heap of truck, creatures and birds and fishes, and mankind too, lives and dies, and nobody makes 'em. I cannot understand that. They didn't always be, I know.

Reasoner. That's only the fortuitous concurrence of circumstances.

Hunter. The what?

Reasoner. Why, its—its—it just happens so.

Hunter. It's a queer sort of fixe, any how. I wonder if such things as this here rifle ever just happen so, without being made. Where did you say that 'ere Free Enquirer come from?

Reasoner. From New York.

Hunter. Who did you say made it?

Reasoner. Mr. Owen, Miss Wright, and Mr. Jennings, write the pieces in it, and then get the printers to print them.

Hunter. What is printing? How is it done?

Reasoner. They have the letters cut on little peices of lead, (made hard somehow,) these they call types; and they pick them up, letter by letter, and put them in order so as to make words, and so on till they get all these letters set up to make one side; then they put them on a flat stone in the printing-press, and black the types, and lay the paper on, and press them, and it looks like this side. Then they put up the same types in a different order to make different words, and print the other side.

Hunter. What do you call a letter? Let me see.

Reasoner. These are large letters at the top. Those small things are all letters.

Hunter. And do they pick 'em up one by one, and fix 'em so as to make the whole paper?

Reasoner. Yes.

Hunter. Now, mister, I want to ask you a few questions. Did you ever see New York?

Reasoner. No; I am a western man.

Hunter. Did you ever see that woman and them men you talk about?

Reasoner. Who? Miss Wright, and Mr. Owen, and Mr. Jennings? No.

Hunter. Did you see the folks make that paper and print it?

Reasoner. No, I tell you.

Hunter. How do you know they did it then?

Reasoner. Can't I read? it says so.

Hunter. May be it lies. How do you know it don't lie?

Reasoner. How do I know it don't lie? I know it don't. Do you think I'm a fool?

Hunter. If you ain't you can tell me what I ask you. It's a plain question. How do you know there is such a place as New York?

Reasoner. Why, the fellow's crazy. How do I know there are such people as Miss Wright, and Mr. Owen, and Mr. Jennings, when I've heard so much about them, and see their writings every week? Can't I believe my eyes?

Hunter. Yes, but that's the thing I want to know. How can you prove that they did write them things? To come right out, how can you prove that that paper was printed?

Reasoner. Why, I know it was; it couldn't make itself.

Hunter. Yes, I know that; but then couldn't it grow so?

Reasoner. A newspaper grow! What nonsense! I read about printing, and this is what they make by printing.

Hunter. As far as I can see, you don't know hut what it grow'd. But couldn't it happen so?

Reasoner. Happen? No. What an absurd idea! It was made.

Hunter. I don't see but it might happen without being made, as easy as all this world, any how.

INTELLIGENCE.

OPENING OF THE NEW CHAPEL ARCHDEACON LANE, LEICESTER.

This spacious and commodious building, measuring fifty feet by sixty-eight, with a large gallery, altogether making comfortable accommodation for 1100 persons, was opened for divine worship on Wednesday, Dec. 28th, 1836, and on Lord's-day, Jan. 1st, 1837. The weather was exceedingly unfavourable, and many were prevented from attending from a distance, whose presence and contributions would have added to the interest of the occasion. It was pleasing, however, to observe that the congregations were good, the large chapel being repeatedly crowded during the opening services.

Sermons were preached on Wednesday morning and evening by the Rev. T. East

of Birmingham, and in the afternoon by Rev. T. Stevenson of Loughborough. On the Lord's-day, the Rev. H. Hunter of Nottingham preached in the morning and afternoon, and Rev. J. P. Mursell of Leicester in the evening. The cost of the erection, including a considerable addition to the School rooms and Burying ground, is estimated at about £2000. The collections amounted to £171, to which must be added contributions sent by friends who could not attend, which raised the whole sum to £215, 2s; upwards of £350 had been previously contributed by the members and friends. May the Lord smile on the church and minister and congregation in this place, and on the other ministers and churches and congregations, belonging to our body in this populous and increasing town!

LINCOLNSHIRE CONFERENCE.

The Lincolnshire Conference assembled at Long Sutton, Dec. 22, 1836, and was numerously attended by the ministers of the district. Mr. Everard, of Gosberton, opened the service in the morning with reading and prayer; and Mr. Jones, of March, preached on the ministry of angels, from Heb. i. 14.

1. Mr. Ewen, of March, opened the business of Conference in the afternoon with prayer. The general statements from the representatives were of a favourable character. Twenty-three were reported to have been baptized since last Conference, and others were waiting to enjoy the privilege of the fellowship of the saints.

2. The whole of the Home Mission debt was defrayed within about £5, and the Secretary was directed to write to those few churches which had not attended to this business.

3. The next Conference is to be at Stamford, on Wednesday, March 22. Mr. Pike, of Boston, to preach on *the necessity and means of revival in religion*.

4. The question relative to inquirers' meetings was deferred for want of time. The Academy Committee met after the morning service, and admitted two Students to the institution.

In the evening Mr. Peggs opened the meeting with reading and prayer, and Mr. Pike, of Boston, preached from Rev. xxii. 5, "*There shall be no night there.*" Jan. 15th, 1837.

YORKSHIRE CONFERENCE.

The Yorkshire Conference was held at Birchcliff, December 26th, 1836. Mr. Thomas Akroyd, junr, opened the meeting by prayer, and Mr. Thomas Smith, from Staley-Bridge, preached from Rev. ii. 10. Received a letter from the church at Lineholm, expressing their gratitude for ministerial supplies, and desiring a continuance of the same favour, which was cordially granted. The names of those ministers who had promised to assist in opening of the new chapel at Bradford were announced to the meeting, and a committee of management, in conjunction with the infant church there, was nominated, consisting of brethren H. Hollinrake, W. Butler, Thos. Akroyd, senr. J. Midgley, J. H. Hudson, J. Ingham, W. Nicholson, H. Astin, Thos. Smith, and Jas. Hodgson. An arrangement of supplies was made till the next Conference. Mr. Wm. Foster, the Treasurer

for the Home Mission, was directed to pay twenty pounds seventeen shillings, to liquidate the claims against the church at Bradford. A pleasing report was received from our friends at Stockport. They were advised to take a room in a more eligible situation, and to keep in view the erection of a new chapel in that populous town. It was stated in a case from Heptonstall-Slack, as desirable to print a pamphlet, comprising general advice to such as become members of our churches. This met the friendly concession of the meeting; and it was agreed to mention this to the churches for their approval. The next meeting to be at Shore, on Monday the 27th of March, 1837. Preacher, Mr. W. Nicholson. Inn, the Ceboeat.

J. HODGSON.

MIDLAND CONFERENCE.

The Midland Conference met at Leicester, Friar lane, December 27, 1836.

Mr. Tyers entreated the presence and blessing of the Most High, and Mr. Wigg, the minister of the place, presided.

The weather being very severe, and the roads, owing to a rapid and heavy fall of snow, in all directions all but impassable, but few representatives were present.

Reports were received from only about one-fourth of the churches in the district, and the number of persons reported to have obeyed their divine Master, in the sacred ordinance of baptism, or who were standing as candidates for that holy rite, was proportionably small; but sufficient to induce the ministers and members of our churches to "thank God and take courage."

The question, "How many representatives may each church send to Conference?" was discussed: and it was resolved, in accordance with a resolution passed at the September Conference, 1831,—

That in future, all pastors, and regular ministers, and elders, and deacons of churches, be regarded as *ex-officio* members of Conference, and that, when they do not amount to the number of representatives allowed by the Association, the churches be at liberty to appoint others to make up that number.

The present Treasurer, Secretary, and Committee of the Home Mission, were requested to continue in office till the next Conference.

The Conference disclaiming any wish to interfere with the province of the Com-

mittee of the Home Mission, takes the liberty of strongly advising that body not to make any grants to stations prospectively, as the system of voting away money, when there was none in the Treasurer's hand, has been productive of very great inconvenience and embarrassment.

The marriage act, which was passed in the last session of parliament, was brought under the consideration of the meeting, and considerable disapprobation was manifested toward several of its provisions.

The discussion, relative to its adoption or rejection by the churches, to be resumed at the ensuing Whitsuntide Conference.

Mr. J. Goadby introduced the morning service by reading and prayer; and Mr. Stocks preached from 1 Peter iii. 18, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." Mr. Finn concluded.

In the evening, Mr. Stevenson, sen. read and prayed; and Mr. Smith preached from 2 Corinthians iv. 7, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

A collection was made for the Home Mission.

The next Conference to be at Melbourne, on Easter Tuesday, 1837. Mr. Pike to preach in the morning, on the impropriety of christians forming matrimonial alliances with unbelievers.

R. S. Secretary.

The Secretary of the Conference, received £1, 1s. from *Rothley, for Norwich*.

OPENING OF BRADFORD CHAPEL.

We understand this excellent chapel was opened for divine service on Friday, Jan. 13, and on the following Lord's-day. We hope to give particulars in our next.

BOSTON CHAPEL.

We learn that the approved estimates for the new General Baptist Chapel at this place, amount to upwards of £1100.

ORDINATION AT MANCHESTER.

We expect to give an account of this ordination in the next month.

MRS. THOMPSON'S SUBSCRIPTION.

We have received for this friend the following sums:—

	£.	s.	d.
Collections at Heptonstall-Slack	7	0	0
Collections at Birchcliffe	3	6	0
	<hr/>		
	10	6	0

It has been suggested that a list of these subscriptions should be published on the cover of this periodical, for the satisfaction of the contributors.

Mr. Wigg has requested us to state that he has received subscriptions from Birmingham, Hinckley, Wimeswold, and Broad Street, Nottingham.

POETRY.

TRUE COMFORT.

Sweet, sweet it is to see,
When overwhelm'd with grief,
The falling tear of sympathy
Administer relief.

Sweet, sweet it is to hear,
When anguish rends the heart,
The gentle words of tenderness
Hope's cheering rays impart.

Sweet, sweet it is to feel,
When fears disturb the breast,
The strivings of some generous soul,
To lull those fears to rest.

But sweeter far than these,
Sweeter beyond compare,
A Saviour's dying love
And tender mercies are.

To rest upon his death,
And bask within his love,
Is happiness beyond what'er
The angels taste above.

O may this bliss be mine,
Bliss which no tongue can tell,
And may my eternal portion prove,
The unchanged unchangeable.

JOHN CAMPBELL.

MISSIONARY OBSERVER.



SKETCH OF MISSIONARY OPERATIONS.

(Concluded from p. 30.)

OUR voyage will now be very long; we pass the trackless deep from Hawaii to Mexico, a course of about 3500 miles; and here we have but little to note down except that the Bible Society, in years past, has distributed and sold many copies of the Scriptures; but of late there has not been much done. Here we will refit our vessel, and sail down the South Pacific, leaving the immense continent of South America to our left. Columbia, Peru, Chili, and Patagonia where the Americans have contemplated a mission, are passed in succession: we then double Cape Horn, and proceed off the eastern coast up the South Atlantic in a north-easterly direction, and turning a north-westerly course with the line of coast, we cast anchor, after 14,000 miles sailing, in the harbour of George Town, in the Demarara river.

Though, as geographers and naturalists, we might find much to occupy our attention in the vast regions round which we have sailed, the only part which claims our attention, as the observers of protestant missionary operations, is the portion of Guiana which belongs to this country. British Guiana extends about 200 miles from east to west, along that part of the coast of South America called the *Main*, lying between the rivers Amazon and Orinoco. It is bounded on the east by the river Courantyn, in N. Lat. $6^{\circ} 10'$, and W. Long. $56^{\circ} 25'$; on the west by Columbia, situated between the Baryma and Pomeroon rivers, in N. Lat. 8° , and W. Long. 60° ; on the north by the Atlantic Ocean; and extends, on the south, nearly to the Cordilleras Mountains. It comprehends the United Colony of Demerara and Essequibo, and the Colony of Berbice; these, together, form a territory of about 100,000 square miles, on which there is a population of about 3500 whites, and 100,000 coloured people, of whom about 25,000 of the latter belong to the Colony of Berbice. The languages, besides those of Europe, are the Arrawaak, Accawai, Caribisce, and Warow; spoken by four Indian tribes of the same names, dwelling in and around British Guiana.

Here the London Missionary Society has had stations since 1807. The mission being chiefly devoted to the negroes, has had to encounter many perils, and has experienced many vicissitudes; but the goodness of heaven has been strikingly displayed in the preservation of the flock when the Missionaries were exposed to danger and death, (for we regarded Mr. Smith as a martyr,) and in the successes which have attended their labours in more recent times. At *George Town*, the principal place in the Demarara Colony, are Joseph Keadley, C. Davidson Watt, R. B. Taylor. They have a large chapel and congregation, and very effective schools. The amount raised by the congregation for various purposes connected with the mission in 1834 was £800. On the west coast of the Demarara river, at a station called the *West-coast*, Mr. Scott labours. He has not less than 1400 hearers, and an average attendance of 700, and 253 communicants. These latter, who are all

negroes, contribute about £70 per annum. At *Orange-field*, in the same colony, Mr. Rattray has begun to labour with hopeful prospects. In the colony of *Essequibo*, west of Demarara, Mr. Peter labours for the same Society, chiefly among the Indians. At *Castricome* there is a Church of Indians of forty-nine members; but Mr. Peter seems to be chiefly employed in visiting them in their various recesses, and there are many instances of good resulting from his labours. In the colony of *Berbice*, east of Demarara, the same Society has six chapels in the most populous localities, and nearly six thousand people under instruction. The missionaries are John Wray, Daniel Kenyon, J. Mirams, J. Howe, J. Ross, W. Henery, S. Haywood, and Henry Rose. The contributions of these stations towards the expenses of the Mission in 1834 was £630, 1s. 5d.

The Wesleyan Missionary Society has three missionaries, five or six stations, and about 3000 members, in the colony of Demarara; and the Church Mission employs a catechist, who seems to be chiefly devoted to the native Indians.

We now take our leave of the South American Continent, with a view to touch at some of the chief islands in the West Indies; and as the missionary stations are numerous, we shall attempt to give a kind of rapid summary of them as we pass along. The general features of the West India missions are very similar—large schools are collected—the members of the Churches are chiefly negroes—their simplicity and docility of character are remarkable—they are diligent and devout in their attendance on the means of grace—and, according to their scanty ability, are liberal in their contributions to the cause of God.

A voyage of about 350 miles N. W. will bring us to *Trinidad*, the most southern of the Carribbee Islands. Here the Wesleyans have one missionary, J. Wood, with about 150 members. The Carribbee Isles form a kind of chain, running between latitude 10° and 18° N., on the principal of which the same Society has stations. At *Tobago*, *Granada*, *St. Vincent*, *Barbadoes*, *Dominica*, *Montserrat*, *Antigua*, *St. Christopher's*, *St. Eustatius*, *St. Bartholemew's*, *Tortola*, and *Anguilla*, are twenty-six missionaries, and about 18,000 members.

Leaving these islands, we pass south of *Porto Rico*, and *Haiti*, inhabited by independent and free negroes, where the Wesleyans have one station, we proceed to *Jamaica*, where are many missionary stations. The Wesleyans have about twenty missionaries, and 12,000 members. The Baptist Mission has, including the justly celebrated *Knibb* and *Burchell*, fifteen missionaries, many churches, and 12,818 members, and numerous large schools. The baptisms in 1835 were 2701. The London Missionary Society commenced missions in *Jamaica* after the *Emancipation Act*, and has six missionaries effectively employed. The Church Missionary Society has ten missionaries and thirteen catechists in *Jamaica* and the West Indies. The Scottish Missionary Society has six stations and five missionaries, and the United Brethren have twenty-seven settlements, fifty-nine labourers, who have under their care 42,054 negroes, of whom 13,410 are communicants. The negro fund for the supply of the Scriptures to the apprentices, with Bibles, amounted, in March last, to £15,819, 19s. 4d. The Christian Knowledge Society made grants of Prayer-Books to the value of £1,250; and the sum of

£10,000 has been intrusted to the Gospel Propagation Society in furtherance of its views for the benefit of the negroes.

The poor negroes, though £20,000,000 has been paid for their emancipation, experience much affliction, and are often treated with great injustice and severity. It is, however, pleasing to add, that their religious privileges are increased; and, though the prospect is distant, there is a certainty of ultimate and complete emancipation.

A large sum of money has, very seasonably, been made available for the advancement of Religious Education in the West Indies. What is called the MICO CHARITY, arises from a sum of money bequeathed by a liberal person in London, more than a century since. The annual proceeds of which were to be applied to the redemption of christian slaves in Barbary. As slavery in that form has ceased to exist for a considerable time, this fund had accumulated to the amount of upward of £100,000. A scheme has, in consequence, been sanctioned by the Court of Chancery, for devoting the proceeds of this fund to the establishment of schools in the British Colonies where slavery has been recently abolished. The Rev. J. M. Trew, formerly Rector of St. Thomas in the East, Jamaica, with teachers selected by him, has proceeded to that island, to act as the Agent of the Trustees. The first object is the formation in Jamaica of a Normal School, or school for the preparation of teachers. Every effort will be used to render this an effective central institution. The Scriptures will be the basis of education, and the system pursued will be that of the British and Foreign School Society.

The British and Foreign School Society has also directed its attention to the training of teachers and the supply of school materials for the instruction of the apprenticed negroes; and the Ladies' Negro Education Society supports or assists schools in most of the islands and colonies. From July 1834 to July 1835 £898, 7s. 1d. was paid in various grants for this object.

Leaving the island of Jamaica we proceed to the Bay of Honduras, where at Belzic on the main land, a settlement known in England for its mahogany, and containing a population of about 5000, the Baptist Society has Alexander Henderson, who has been very useful. It is rather remarkable that when the foundation of an Episcopal church was laid in this settlement in 1812, it was said to be the first Protestant church ever erected in Spanish America. Here also, and at Musquito shore, the Wesleyan Society has stations; James Edney and James Pilley are the missionaries.

Leaving Honduras, we take a northerly course, pass by Cape St. Antonio, the western point of the isle of Cuba; we then shape our course to the Bahama Islands, passing between Cuba to our right and East Florida to our left. At New Providence, Eluethera, Harbour Island, Abaco, Turk's Island, and Bermuda, the Wesleyans have stations containing about 2000 members, and eight or ten missionaries. The Baptist Society also has a flourishing station at Nassau, in New Providence; and J. Burton, J. Bourne, and Ebenezer Quant are Missionaries.

Our course will now be homewards, as we do not purpose to visit personally the various missionary stations among the tribes of North American Indians, or the settlements of the United Brethren on the coast of Labrador and in Greenland. The former task would be some-

what dangerous, and the latter very cold; we do not wish the "Adventurer" at last to be frozen up in the icy regions. Of the missions here we shall give a brief summary from the very scanty materials we possess.

As early as the year 1646 some attention was given to the spiritual interests of some of the wandering tribes, the Aborigines of North America. The names of Elliot and Brainerd were prominent in connexion with these labours. At the American War, in 1770, the Indians were induced to take up arms against the Americans, when all safe and friendly intercourse ceased. Since then, though many severities have been exercised towards the Indians, and they have greatly diminished in number, various Missionary Societies have directed their attention to them. The following is the best summary we can give.

The American Baptist Board have nine stations, eight missionaries, six assistants, fifteen females, six native assistants, nine schools, and, at four of the stations, 374 communicants. The Board of Missions have forty stations, twenty-three preachers, two of whom are natives, six physicians who act also as missionaries, seventeen teachers, nine farmers and mechanics, sixty-one females, 1046 scholars, and 830 communicants. The Western Foreign Missionary Society has lately sent a missionary, with four assistants, to the Wea Indians and some smaller tribes, near the western boundary of the State of Missouri. The German Missionary Society has sent a missionary to labour among the many thousand Germans, settled in the valley of the Mississippi, and among the Indian tribes in those parts: two others are soon to follow. The United Brethren have one missionary among the Cherokees, with 113 persons under his care, of whom forty-three are communicants; and three missionaries at New Fairfield, in Upper Canada, with forty-two communicants, ninety-five baptized adults, and fifty-seven baptized children. At and near the Red-River Settlement on Lake Winnipeg, the Rev. David T. Jones and the Rev. W. Cockran continue in charge, under the Church Missionary Society, of many Half-breeds and Indians, in connexion with Scottish and other European settlers: churches, 3; Sunday congregation, 870; week-day, 250; scholars, day, 405; Sunday, 290. The Half-castes under the care of the missionaries amount to 460, and the Indians to seventy: there are fifty-seven Half-caste and fifteen Indian communicants; and, of the scholars, about 300 are of these classes. The Wesleyan Missionary Society has eleven stations among the Indians of Upper Canada, thirteen missionaries, 1050 members in Society, and about 2000 scholars.

In reference to the efforts of the Wesleyan Society in Upper Canada, it is stated in the Report:—The Indian Missions are eminently owned of God; and furnish the most undoubted evidence of the tendency of the Gospel to diffuse the blessings of civilization, in connection with those spiritual and everlasting benefits which it is destined to communicate to all the nations of the earth. Hundreds of these once wretched wanderers have been raised from the lowest state of degradation, "to sit together in heavenly places in Christ Jesus;" and are living in such a state of peace and purity, as affords the most delightful evidence of the reality of the inward and spiritual change which they have experienced. It is, indeed, the Lord's doing, and is marvellous in the eyes of men. That form of paganism, which once enthralled them, has given place to Christianity; and the Indian, who spurned at all human restraint and

control, bows his neck to the authority of Christ, and meekly carries the burden which the Redeemer has placed on his shoulder. A state of almost brutal ignorance has been broken up by the force of evangelical truth; and minds, from which all that tends to elevate human nature was utterly excluded, have been enriched, not only with the knowledge of letters, but with the saving knowledge of God, and of his Son Jesus Christ our Lord. Habits of intemperance, indolence, and irregularity have been succeeded by sobriety, industry, and order. The songs of Zion are sung in those forests where for ages the war-cry of the savage, and the growling of wild beasts were the only sounds that were heard. Instead of lodging in the wretched wigwam, and depending for a scanty subsistence upon their success in hunting and fishing, the converted Indians occupy comfortable houses, and are surrounded with gardens and fields which they themselves cultivate. An Indian, one of the first-fruits of this mission, a short time since finished his earthly course; and, shortly before he breathed his last, he raised his hands and said, "Come, Jesus! come, Jesus! and take me quick!" Thus, while every attempt, and many such attempts have been made, to improve the condition of the Indians by merely human expedients has INVARIABLY and SIGNALLY failed, the Gospel of the grace of God, as proclaimed by his ministers and applied by the Holy Ghost, has gloriously triumphed among them, and has "created them anew in Christ Jesus unto good works." Touched by its transforming energy,

The bold free savage, nature's harshest clod,
Rose from the dust—the image of his God.

In the chilly regions of Labrador, the United Brethren have four settlements; viz. Nain, begun in 1770; Okkak, in 1776; Hopedale, in 1782; and Hebron, in 1830. Here are eighteen missionaries, 850 Esquimaux in their congregations, of whom 336 are communicants.

In the colder region of Greenland are four or five settlements, fourteen missionaries, 1820 Greenlanders in their congregations, of whom 840 are communicants. The oldest settlement was formed in 1773.

While the "Adventurer" is cutting her way across the Atlantic, and we are as voyagers, (in imagination at least,) anticipating our meeting with our friends at home, we will review our course, and just glance at the monthly papers, which have recorded the observations we have noted down in our missionary circumnavigation.

Our paper of April 1836 contained the project and purpose of our voyage, and a muster-roll of our ship's company. The papers for May and June recorded our voyage to Western and Southern Africa, where we glanced at the various missionary stations there. In July we noticed our visits to Madagascar, Ahyssinia, Egypt, and the Isle of Malta. In August we described our course through the Grecian Islands to Constantinople; thence through the Black Sea to Trezibond, Asiatic Russia, and Persia, and our return through the straits of Constantinople to Cyprus and Palestine, and back to the "Adventurer" in the Red Sea. In September we came to the western coast of Hindoostan, and, after visiting the stations which bestud that coast, explored the island of Ceylon. In October we pursued our object up the coast of Coromandel to Orissa. In the following month we came to Calcutta, went up by the Ganges to Delhi, and returned by Lucknow, Assam, Decca, to

Calcutta; we then left India for Burmah, and visited in parties various other stations in the east, whence we were transported to Botany Bay, in Australia. Our last recorded our voyages in the great Pacific, and the wonders which have been effected there. And our present paper brings us to the West Indies, and thence to England, the land of our birth, of freedom, science, and religion. How happy to be able to return from such a voyage, to such a land, without a single wreck! And now our party are arrived at home, and to their own happy fire sides, we hope they will all feel thankful that they have taken this voyage; that the liberal will increase in their liberality; the collectors in their assiduity; and that the prayers of all may ascend to heaven for the Spirit to be poured out from on high, until the wilderness shall become a fruitful field, and the fruitful field be accounted for a forest.

I am yours, finally,

GUBERNATOR.

P. S.—I may just add, Mr. Editor, that some of our party think these papers, with a few emendations, would make a pretty little manual of missions for young people and Sabbath scholars. Though I am not ambitious of being an author, if this is the general idea, they will possibly appear in another form. G.

REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

(Continued from page 30.)

CUTTACK.

This City, being the first station occupied by the Society, has of course continued a principal scene of the exertions of the brethren. Mr. and Mrs. Brooks arrived here, to reinforce the Mission, in a favourable state of health, on April 1st, 1835; and continue to be favoured with that inestimable blessing. Mr. B. in his latest communication, states that both Mrs. B. and himself are well, that he had escaped fever, enjoys better health than he did in England, and hopes, by avoiding exposure, to enjoy many years in India. The evening after their arrival, they were introduced to the native brethren at Christianpore, among whom Gunga Dhor, though unable to utter a word that Mr. B. could understand, peculiarly interested him. Mr. Brooks appears to preach with considerable acceptance to the English congregation. One Brother speaks of him as an agreeable preacher, and likely to take in India. The English congregation has much improved; Mr. Brooks referring to it, under date of Jan. 8, observes, "Our congregations generally are very good. Last Sabbath evening it was considerably better than usual; on the following Monday evening we had a large Missionary Prayer Meeting, nearly as many as on the Sunday evening."

On April 12, 1835, the English Chapel, having been nearly rebuilt, in consequence of the injuries it sustained from the desolating flood, of the preceding year, was re-opened. Mr. Brown preached in Ooreah at four o'clock, and Mr. Goadby in English at seven. Both services were well attended. The place was rebuilt by subscriptions, kindly contributed in the neighbourhood. It is represented as a great improvement

upon the last. Mr. Goadby remarks that it looks very well, and that there is not, he apprehends, much reason to fear dilapidation from a future flood, unless it were very violent indeed.

On the 26th of the same month a new native Chapel was opened at Christianpore. Mr. Goadby states that it is a very neat comfortable place. Mr. Brown remarks,—

“This morning I preached for the first time in the New Chapel at Christianpore; it was full, and we all seemed to enjoy the opportunity. The place was built entirely by the liberality of one gentleman, who has expended within the last few months, some hundreds of rupees upon our Mission. The text was chosen for me, and one suitable to the peculiar circumstances in which the place was built. Luke vii. 5, ‘He loveth our nation and hath built us a synagogue,’ which I applied to the particular occasion. This is a neat native Chapel, and is beside a great ornament to the Christian village. I am to preach once on a week night here, and once on the Lord’s day in the other Chapel. May these places be blessed to the conversion of many a benighted Heathen.”

The native preachers chiefly officiate in this Chapel. One of them preaches at ten o’clock on the Sabbath morning and another at four o’clock, excepting on the Sabbaths when the Lord’s supper is administered; one of the native preachers also regularly preaches at Bhirapoor. At these places the congregations are good. It may be interesting to state that a piece of ground contiguous to Christianpore has been added to it. The old ground is stated to be about full. It is added, “This addition will be found highly useful. The expense will be supplied here, and I hope this increasing Christian village will soon be doubled in size.”

GENERAL PROCEEDINGS.

Having thus referred to those localities, which have been scenes of peculiar effort, we may now proceed with detailing the general progress of effort, and of success.

The European Brethren have continued their exertions to diffuse Gospel light in their immediate vicinity. Besides this they have travelled to considerable distances, scattering the sacred seed of the divine word. On the 19th of December Mr. Brown commenced an excursion of this kind,—He determined on taking a boat, and passing up the Maha Nuddi, on the banks of which lies a country, seldom, if ever, visited by Missionaries. Accordingly, in company with Mrs. B. and Daytaree, he embarked on the river, and proceeded for several days till they reached Kontiloo. The country was very sequestered, and in some parts very beautiful, but bore the dreadful marks of idol superstition; where every prospect was pleasing, yet, through the direful influence of Hindooism, man continued vile. The calm retreat and silent shade, which the poet of Christianity describes as agreeing with praise and prayer, and as seemingly made by the Saviour’s sweet bounty for them who follow him, here were polluted with idols, ignorance, and superstition. In some instances, the men, when they heard that a European had reached their village, all fled. On one of these occasions Daytaree told the children that the visitor was “a merciful Sahib, and came to teach them good knowledge.” At length one man ventured to show himself, and had a book; others gradually came forward, and Mr. B. and Daytaree spoke to them, distributed books, and had a delightful opportunity. On another occasion, the village was quite

deserted, men, women and children all fled, and when the travellers arrived only horses and cows were to be found in the place. After a time one old man ventured out, and finding they were harmless people, others ventured; a congregation was collected, whom Krupa Sindoo addressed; books were given away, and when they parted the villagers laughed, with the travellers, at their own fears. Much of this country is under the dominion of petty rajahs, who dreadfully oppress their poor subjects, so that for them to be brought under strictly British Rule would be a great advantage.

In this excursion the brethren visited many villages. At Padmadabi, a considerable town, they were well received, and the people were anxious for books. Here a pleasing circumstance occurred. Sometime after they left the town, six men followed them running on the banks of the river, and begged to be supplied with their "good papers, containing true wisdom." A book was given to each of them, and Daytaree again addressed them. At this town the three native brethren spoke to large and apparently attentive congregations. At Kontiloo the brethren found many brahmins, and the power of superstition strong, yet Mr. B. remarks,—

"The brethren have been interrupted but little in their addresses, the people have expressed their wonder at Jesus and the Resurrection. 'Who is Yesu Krist, we don't know that name. He is not in our shastras, and we have not heard of him before. We want those books, we judge that Yesu Krist's words are written in them.'"

Subsequently from various distant villages men came soliciting books and tracts, which were given them, and on one occasion a New Testament was sent to the Rajah of a Zillah.

Of his labours generally Mr. B. remarks,—

"My labours in the bazars have been since Mr. Lacey's departure necessarily enlarged. The natives feel discouraged if their European brethren are not frequently with them. I am usually four or five evenings in a week in the frequented parts of the city, and almost always speak. The exercise of out-door speaking I found for some years a great exertion, and the attendant uproar I felt an annoyance; but use and an acquaintance with the language, together with a great affection for the natives, have rendered it perfectly agreeable. I am thus most happy usually when out amongst the people."

About the time when Mr. Brown proceeded up the Maha Nuddi, to visit the villages on its banks, Mr. Brooks took a similar excursion down a branch of that river. Of that journey, and of a previous Missionary journey to a bathing festival, at Poore, he has furnished an interesting statement, which as it is brief may be presented to the friends of the cause, in his own words: under date of Jan. 8, 1836, he writes,—

"About three months since I went to Poore to a very large bathing festival, in company with an esteemed friend. But the weather was so boisterous and rainy that we were compelled to remain within doors nearly all the time we stayed. It was a great disappointment as there were many thousands present. It would have been the height of folly to attempt distributing in such weather, as the wind blew most violently until the festival was over. This was rather discouraging as it was my first trip. As we returned home the roads were dreadfully broken, bridges washed away, water overflowing the path for hundreds of yards, in a great number of places. I was obliged to get out of my palanquin and ride through the water on the bearers' shoulders. I was in a most ludicrous plight; sitting on the naked shoulders of men who were slipping every moment, and threatening to precipitate themselves, and of course I must go with them, over head in mud and water. But through the mercy of God I arrived safe at home with the exception of headache, after about twenty hours

travelling without refreshment. On the 17th of December, 1835, I set out again on another Missionary excursion. After preparing a boat as a temporary residence, I left Cuttack, accompanied with two native preachers, and proceeded down a branch of the river Mahanuddy for the distance of forty or fifty miles. We took with us a considerable number of tracts, and a few New Testaments. On our return we visited upwards of sixty villages and hamlets, at which the word of life was heard with attention, and in some places apparently with gladness. The people at the first village, viz. Bolirampur, heard well for a considerable time, and seemed impressed with what they heard while they acknowledged its truth, until an old Brahmun came, and with a great deal of insolence and abusive language vented at us, he succeeded in diverting the attention of the people, and fixing it on himself. We left them in a short time, followed by their shouts and halloos, without any hope of having done them any good. But the great Master whom we serve can turn the opposition of his enemies into feelings of contrition and subjection. This I thought was indeed a small beginning and promised little of good, but I was determined by the grace of God not to be discouraged. The next morning we sallied forth again, but could not get any people to hear; we therefore returned home to breakfast, and after breakfast the two native brethren walked about six miles to a market where they were heard by a great number of people with much attention, and to whom they gave a considerable number of tracts. I did not accompany them in the middle of the day, as I considered it unsafe to expose myself to the blazing sun for any length of time, being but a new comer. My times for going out were about half-past six or seven in the morning and four in the afternoon. Several times I went with them in the day, but never except there was a good shade. We generally obtained a congregation of fifty, sixty, and sometimes a hundred persons. It frequently happened when we entered the village that no persons were to be seen, but that circumstance was of little importance. One of the preachers, and sometimes both, ascended a small eminence and began to sing with a voice loud enough to be heard by all the people in the place, who immediately were seen running from all directions to see what was the matter. I felt strongly tempted to laugh at the curiosity of the people who cried one to another, O the Sahib the Sahib is come; what is he come for? In almost every village the people were glad to see us; and to show their respect to the Sahib, I was frequently asked to sit down. If I sat down without being asked, the people seemed pleased. One village we visited, where there were but few persons, we chanced to step in the threshing floor of a man who seemed very ill-natured, and ordered us to go about our business in a very peremptory manner, but seeing he produced no effect as I smiled at him, and told him not to be angry, he went into his house, but immediately returned with a smile on his countenance and asked very respectfully to hear what we had to say; he remained as long as we did, and when departing he made his Salam. It would be tedious and useless to write about every village separately. Suffice it to mention one more, in which we found from one to three hundred persons. This village is about ten or twelve miles from Cuttack. The people heard well and never did I see such anxiety to get books. I really believe they would have torn my clothes off my back if I had not made a rush through their midst and ran away to the boat. But thither the people followed, and came in the water to the boat side, and were with difficulty prevented getting upon it; such was their anxiety to obtain our tracts. Gave to men who could read pretty well, several Testaments, who seemed very much pleased with their boon. After about a fortnight's absence from home, I returned to my dear wife and babe, who were indeed pleased to see me, as you would suppose, being the first long absence from each other we had felt."

MISSIONARY BAZAR AT THE ENSUING ASSOCIATION.

Mr. Editor,

As our attention was directed last June to the subject of a Missionary Bazar, and it was hinted that one on a more extensive scale would probably be held at the Association at Leicester, in 1837, I have expected to see it noticed in the Repository; but as nothing has appeared, I shall feel obliged if you will

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allow me to direct the attention of your readers to the subject.

I am happy to say that it is not now necessary to inquire whether the friends of the Mission intend to have a bazar, as ladies in different places have already begun to work for it. My only object in writing these lines is, that our intention may be generally known, not doubting but that many will feel a pleasure in sacrificing a little time or money in order to benefit the children of those

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who have in some instances sacrificed for the cause of Christ all that was dear to them on earth.

As there are some individuals who are desirous of promoting so interesting an object, but cannot derote their time; and others, who can spare time better than money, the following plan has been adopted in various places with considerable success. After collecting a little money for materials of such friends, whether male or female, as feel disposed to encourage the object, a number of young persons have met for the purpose of cutting out the materials thus purchased, (or kindly given by persons in trade,) which they either take home intending to make them up at convenient seasons, or otherwise form a Sewing Society, to meet at stated times. Some of the articles thus made, might be disposed of in the neighbourhood, and others reserved for the bazar. Where associations of this kind cannot be formed, it is hoped individuals will contribute various articles. Probably some of our young friends will prefer making fancy articles, and to such we shall feel much obliged for their contributions; but it is desirable to have a larger portion of useful ones, as they have invariably been found to be most saleable.

In order to have a considerable variety, it might be very well for different parties to consult each other. It has been recommended that we should not charge an extortionate price for any articles, as that would injure the sale.

Articles for the bazar should be forwarded (carriage paid) to Miss Grocock, Belvoir Street, Leicester, before the 20th of June, as that young lady has kindly offered to take charge of them.

It is probable Mr. Lacey may dispose of a few Indian curiosities, to purchase some mathematical instruments for the benefit of the Native Christians; but the entire profits of every thing else will be devoted to a Boarding-school for the children of Native Christians. It is thought that in this school, a child may be boarded, clothed, and educated for £4, or £4, 10s. per annum. In an Institution of this kind at Calcutta, a number of the children are decidedly pious, and several bid fair to become useful and efficient Native preachers; but as much has been said on the desirableness of commencing such an Institution, it seems quite unnecessary to recommend the subject by any lengthened remarks.

EXTRACTS FROM A LETTER FROM MRS. BROOKS.

My dear Father and Mother,

Probably you have ere this been charging me with negligence, I have remained silent so long. I assure you it has not been for want of affection towards you, or inclination; but you will naturally suppose the wife of a Missionary has a great many things to attend to. Our minds are directed in such a variety of ways, and especially in a strange land, where there is to us an unknown language to acquire, which is at times very discouraging, and not only that, it is a great barrier to our usefulness. Before we left Cuttack, I visited four schools during the week, and felt deeply interested in the employment. It brought to mind days gone by when I had the charge of those dear children in the Sabbath-school. I long to tell them of their privileges; how much they are favoured to those poor benighted heathens. They know no Sabbath, neither do they set apart a day for the worship of the one true and living God. They are devoted to gods that cannot see, that cannot hear. O, my dear father, when will the long- prayed-for period arrive, when we shall have no occasion to say, "Know ye the Lord," &c. We have many things to discourage us; but let me earnestly entreat an interest in your prayers, and the prayers of the Churches: we believe they do pray for us. I am sure Christians would not be discouraged, or think they were spending their money for nothing and in vain, if they could see the native converts, and the very visible change the Gospel has upon them. My mind has been deeply impressed when at the table of the Lord Jesus Christ. It is indeed delightful to see even a few brought from amongst idolaters, acknowledging the only true God as their God. I little knew how much I loved them until we came to part; it was a time of great excitement for us and them too. Cuttack is much hotter than Balasore, the latter being nearly forty miles nearer the sea; the wind is not so hot as in the former place. This is an unusually hot season. The thermometer has been 102 even here; in Cuttack it was 94 in April. I do not know what height it has been since. Our health was fast declining from heat and debility. We have been here one month. Our visit has been very bene-

ficial to us, and am happy to say we are become quite strong.

Your affectionate daughter,
SELINA.

AFFLICTIVE LETTERS FROM MR. GOADBY.

We give the following extracts from a letter of this Missionary, addressed to his father, the last date of which is June 22, 1836.

"I have informed you in previous letters respecting the *sinus* which has given me so much pain and trouble. It healed suddenly and unexpectedly, and is now perfectly sound. I believe Julia mentions it in hers, which will accompany this, more particularly, so I need not say more than that I regarded it as the immediate interposition of God in my behalf. Blessed be his name, he sustained me under it all; and though I was sometimes cast down, he comforted and delighted my soul. I have not yet been on horseback, but hope to mount again soon. It is the only mode of travelling that suits me in India. I have not been on horseback since Sept. 1835. The Oreah has become familiar to me now; but I still find a difficulty in expressing some sentiments, and often hear new words, but by noting them down, they are an acquisition to my stock. I hope my afflictions have had a beneficial effect on my heart, though they have prevented me from devoting so much of my time to the language as I wished. I sometimes have feared an increasing hardness of heart; but my desire after personal holiness, and complete conformity to the will of God, has, I hope, much increased. I have felt the necessity of close communion with heaven, and have been driven there by the rod of affliction; but I know in whose hand I am, and that he is able and willing to succour and defend me, having proved that 'the Lord is merciful and gracious, slow to anger, and abundant in goodness and truth.'

"I have just heard from Sutton. He says he has 'six candidates for baptism, but is not very sanguine.' No one can be sanguine long in India; his hopes are too frequently blasted.

"We have nothing at Balasore of interest sufficient to write about. Gunga Dhor is out every day. I have not been out much since I came hither, but I hope to be out pretty regularly now. Gunga meets with much abuse: he says

the people have very hard hearts, and hard indeed they are; but I know not whether they are harder than the hearts of many who sit under the sound of the Gospel among you. I know not what is laid up in the future for me, but affliction seems peculiarly my lot. Last night, or rather yesterday morning, Julia was taken ill again. It is not a fortnight since she had twelve leeches to relieve pain in her side; and now it seems to extend through the back, shoulders, and arms.

"June 8th.—I have just sent for the doctor: but why detail these particulars? You will not know any thing about them for months, and many important changes, either painful or pleasing, will take place before then. I wish to be resigned to the divine will and exercise confidence in God; but you know how hard it is, how nature rebels. Still I feel some pleasure in committing my way to the Lord: he knows what is best, and chooses the best method of effecting his own purposes: 'Why should a living man complain?' Yet complaints will arise when we see our nearest and dearest friends racked with pain, and are unable to help them, or commit their bodies to the dust. I trust the Lord will spare me that affliction this time; or if not, help me to bear it with christian fortitude.

"June 22nd.—Julia is something better, but I fear not yet out of danger. Should she recover, another affliction awaits me little less than her death: viz., to return to England or America; the latter is most likely if we return at all. You may not think this an affliction, but I do. I wish to spend my life here. This, I feel convinced, is my proper place; but if the Lord see good, I hope I shall be willing to return for a time, with the hope of living longer, and serving him more vigorously afterwards. A few months will decide.

"Believe me your affectionate, though afflicted son,

"JOHN."

Let us hope, however, that these afflictive anticipations may not be realized, but that, as his strength is now restored in a great measure, his beloved partner will also recover, and live long to promote the interests of the mission. Sickness, death, and the return of invalids, and the disappointment, grief, and expense connected with these events, appear as though they must be reckoned among the accidents of a mission in India.

In a letter received by his brother since the above, Mr. G. states,—

“I have not now much to communicate, beyond that I am now restored to health; and I doubt not you will rejoice with me, and return your heart-felt thanks to the Father of all mercies for his gracious interposition on my behalf, and pray that the life he has spared, and the health and strength which he has given, may be spent in his service. This is my desire. One thing has been a great comfort to me in all my affliction and pain—a conviction that I am where God has graciously directed me: but for this, I know not how I could have borne up under such accumulated sufferings. I never knew what pain was till last Oct. and Nov.; but since that time have had that which baffles all description. I could not have thought human nature capable of sufferings so acute. Twice, after the lapse of eight or ten hours, I fainted through exhaustion; but the Lord sustained me. Though I am pretty well, Julia is again on a sick bed. She was taken ill on the 7th inst., and is now, the 15th, in a very precarious state. She has been leeches and blistered, and the doctor is now salivating. Where will my afflictions end? The Lord only knows: to him I would commit my way: he knows what is best for us; but afflictions are painful.

“I had a long conversation a few days ago with a native, who has been frequently to inquire about Jesus Christ and his great salvation. He told me he wished to be baptized. I said I had seen nothing in him which led me to think he was sincere; there was no anxiety about his soul, no sorrow for sin, no love to God, and no holiness of life: he has still the marks of idolatry about him. I referred him to these, and added, when you are a disciple of Jesus Christ, you will no longer wear the badge of idolatry. He said, how could he hope to be Jesus Christ's disciple: I was the disciple of Jesus, and he should be content to be mine. I referred him to the separation that would in all probability take place in his family should he be baptized. Yes, he replied, my wife and children will all leave me. I felt determined, if possible, to ascertain what object he had in view. He at length asked me what I would give him to live upon if he became a Christian? I told him I should not support him in idleness: that it was a principle in the christian religion, ‘If a man will not

work neither should he eat;’ with this he left me, promising to come again the next day. He came, and again asked to be baptized. I told him his heart was still unchanged, and that so long as I knew this to be the case, I could not baptize him, and referred him to several Scriptures to show him what a Christian should be. What will become of him I know not: many prayers have been offered on his behalf, but he is now as ignorant of spiritual life as ever he was. When he came to me the last time, he asked, ‘When God created the heavens and the earth, where did he stand?’ and several other questions of this description. The Hindoos see any difficulties in Christianity immediately, though this is an absurd idea; but are as blind to the absurdities of their own system as sin and Satan can make them. A young Bengali frequently visits me: he says he knows Hindooism is very bad, but he cannot break through the customs of his country. Caste is very bad, but it is custom, and he must observe it, or his friends would discard him. He is interesting and intelligent in many respects, and speaks a little English, of which he is very proud: he likes Christianity very well, but thinks it very hard to believe in the trinity—how can one be three, and three one.

“I had an application the other day from a Roman Catholic for a Bible, but have not been able to see him yet. He is, I believe, a Portuguese. There are very few of this class at Balasore. My old wound, which had healed, broke out again on the 10th inst., but is healed again. The Doctor says I shall not be secure from it unless I return to England for a time, and for Julia's health, should she survive the present attack, the change is absolutely necessary. Indeed he says she cannot live long without it. What we shall do I know not: I am of but little use here as I am, but I don't want to return. I cannot think of a greater affliction than to be obliged to visit you, not because it would afford me no pleasure to see those I love in happy England, but I should leave my work, lose so much time, and be so much expense to the Society. I am in the Lord's hands, and wish to go where he directs. He directed me here, and should he see fit to send me away, I shall be content so it be for his glory; or should he see me as an intruder, he may remove me from the world to my everlasting home. Whatever his will may be, I desire to submit, and cheerfully to acquiesce in all his

dispensations, how painful soever they may be. I desire not life to gratify myself, but to serve Him who has loved me and died for me; for this I am content to endure all the trials he shall appoint, and,

‘Though painful at present, ’twill cease before long,
And then O how pleasant the conquerors song.’

“Brooks is just gone to Midnapore, to commence a station there. Should his life be spared, I doubt not he will be a useful and laborious Missionary. He is a young man of sterling piety, and considerable talent. I wish we had many more like him.

“Yours very affectionately,
“JOHN.”

FIRST LETTER FROM
MR. STUBBINS.

Cape Town, Oct. 14th, 1836.

My dear brother in Christ,

Knowing you are anxious to hear from us as early as possible, I embrace the very first opportunity. I have written several times before, hoping to be able to send, but have been disappointed; but to-morrow there is a vessel leaving the Cape for England.

We went on board August 5th, kindly accompanied by brother Burton of Portsea, and Mr. Barton a member of his church. When they had seen us safely on board, they took their leave of us in all probability to meet us no more till we meet before the throne of God. We now felt that we had taken our farewell of all the endearing scenes and dearer friends, of our highly favoured native land; nevertheless, we were on the whole more happy than we could by any means expect to be. We knew that though we were severed from earthly friends whom we love much, our best friend (our God, whom I trust we love more than earthly friends,) was with us, and that he could support us in our present emergency, and give us friends here and also in a heathen land. From these and similar considerations we could derive considerable consolation.

We devoted the remainder of the day that we came on board, and the next morning, to setting our cabin in order. On Saturday about noon, the Captain came on board, and having shaken hands with us, and offered his congratulations, &c., we weighed anchor about

one, P. M., had a fine breeze in our favour, and every thing appeared pleasing and prosperous. I was very much delighted about an hour after we set sail, at receiving from the Captain, a parcel which he had brought from London, containing letters from dear friends Lacey, Peggs, and Wilkinson, Mrs. Reedman, and Miss Redmile of Stamford; you cannot conceive how eagerly I opened the parcel and read the letters, and how cheering they were to us at that time. The day passed on very comfortably till towards evening, when we began to find ourselves a little affected by the motion of the ship; this feeling continued and rather increased, so that I felt little disposed for any thing the following day, which was Lord's-day. This was the first sabbath I had spent for several years, absent from the house of God; but I felt that God was not confined to temples made with hands, and dedicated more especially for divine worship; I trust he was with us here. In the morning the Captain read the Church prayers, and though I disapprove of the almost innumerable repetitions connected with these prayers, I really did feel delighted to see the people present; there were as many of the sailors as could attend, about thirty soldiers, twenty-five interesting boys from ten to fourteen years of age, and about twenty passengers, all listening with attention and apparent delight. I was sorry there was nothing for the people but these prayers, and should have liked to have preached, but did not feel sufficiently well, even if I had had an opportunity. In the evening we had the prayers again, and they are read every morning throughout the week at eight o'clock. In a few days I began to get used to the motion of the ship, and was very well. I could not then rest satisfied, (as I hope I never shall,) without attempting something for the good of deathless souls and the glory of my God. I therefore suggested to the Captain that it might be well if a sermon was preached on a Lord's-day, and that if he had no objection, I should like to preach one; the plan was approved, and we arranged that I should preach after he had read prayers of a Sunday morning. This I have done regularly from that time to the present, standing on the quarter deck when the weather will permit, when it will not I preach in the dining room; the passengers and crew appear pleased with the arrangement. My auditory consists generally of about 130 persons, all astonishingly attentive, so much so

indeed that I have thought it would do some of our English congregations good to witness them. Last Sunday expecting it would be as it has proved, our last Sunday on this side the Cape, and as the boys are leaving us there, I preached to them and other young people on board, from, "Remember now thy Creator in the days of thy youth." I never witnessed a greater effect than was produced throughout the congregation; several young people wept much, while I was exhorting them to remember him in youth, from the consideration that they might die in youth, and go to eternal torment in youth, as a consequence of neglecting religion while young; may the Lord deepen those impressions and work for his own glory! The passengers and sailors are all moral, but I feel disposed to question whether there are more than three or four who are really pious; there is a Mrs. S. a very pious and most intellectual lady, she told me her mind had been exercised considerably lately on the subject of baptism; I have had a great deal of conversation with her upon this and other subjects. She has now however left us, as we are at the Cape, which is the end of her voyage. I very much wish she had been going to India. She has been very ill for a long time; fears, indeed, were entertained lest she should not reach the Cape. Her servant also has been very ill; they wished one day that I would administer the Lord's supper to them. This of course I declined, stating several reasons for doing so, with which they appeared quite satisfied. Both were rejoicing in the Lord, when it was not expected they would live an hour. The servant repeated passages of scripture and hymns while she could speak, for the time, and was desirous as she expressed it to go home. They are both recovered to some extent. The Captain I believe is a decidedly pious man, and will rejoice at good being accomplished by any one, and by any means; I am quite happy with him, and have every reason to believe I shall continue so; I am truly thankful that we came with him. To my astonishment and joy I have not heard one angry word, and but one oath either from passengers or sailors, all the time I have been on board! Oh that this could be said of every ship's company! there will be a time when it may be said so; the Lord hasten it! My sabbaths are generally spent in preaching in the morning, in the afternoon visiting the soldiers, reading with, and talking to

them; last Sunday when I went down, I found two or three of them mending their clothes. I asked them if they regretted that God should have one day out of seven, as he had given them six days, would they not let him have the seventh, to which he justly laid claim? &c. I talked with them a great deal upon the subject; they became much ashamed, and pleaded as an excuse that they were to undergo an inspection early the day following, and that they did not know of it till late the night previous; this was false, for they had known of it most of the week. I reminded them that they were now undergoing an inspection, and a more important one than they could undergo from any human being, and what sort of an account would they give, if on the morrow they should be inspected at the bar of God? They seemed impressed with the consideration, two of them put up their work, but one continued to persevere, it seemed as though nothing would soften him. I lend books and distribute tracts amongst the sailors, soldiers, and boys; they are received thankfully. Have distributed by gift and loan, many of your works you so kindly sent me for that purpose. My prayer is that they may prove an everlasting blessing to them.

My dear Anne was very poorly with sea sickness four or five weeks; she is now however through the goodness of God quite well. I have not been sick at all, but felt an indescribable sensation arising from the motion of the ship the first week; since then I have not been at all affected by it, and blessed be the Lord, I never was better in my life than I now am. How frequently are we transported back in our imagination to happy England; we think what are the dear friends doing there, sometimes we think they are in the sanctuary, sometimes at the Lord's table, at other times we think, (and surely we think correctly,) they are lifting up heart and voice to him, who holds the winds in his fists, and the waters in the hollow of his hand, in our behalf; let them still do this, and we shall, we must be both safe and happy. Hitherto, we have had nothing to interrupt us, we have not had a gale, storm, nor squall; yesterday and the night previous was the roughest time we have had, but it is not worthy of being called rough; it was a S. E. wind, which kept us from anchoring about a day and a half. This afternoon we landed; I think I never saw a more delightful day, there is a very gentle breeze, a temperate atmosphere, and nearly a smooth sea. We

cast anchor about four P.M., and then went on shore about five; but ah! it was not Old England's shores, every thing appeared quite different from any thing we had yet seen; I have not time to give a description. We went to Dr. Phillips's as soon as we came into Town; the Dr. you are aware is in England, but we found Mrs. P., she was glad to see us, we took tea with her, and should have abode with her, but the house is undergoing considerable repairs.

How frequently do we look back upon days gone by, and reflect upon many delightful scenes that we have witnessed, and kindnesses received. Never did I so fully and experimentally enter into the words of Virgil, "*Forsan et haec olim meminisse juvabit*," as I have done since I left England; how frequently do I feel delighted upon the remembrance of things that are past; how frequently do I feel as though I should like to see this dear christian friend and the other, and am sometimes ready to fancy I do see them, but alas! it is all imagination. I do not however, ardently as I wish to see them, wish to return to them; no, my mind is in India, and there I wish it to be; yes, it is to India I desire to go, it is there I desire to spend my time and my strength, it is there I desire to live, and it is there I desire to die. Oh that the Lord would bless me and make me a blessing there! This I trust is the burden of my prayer, and of the prayers of my dear brethren in England, in my behalf. I do not want to be enriched with the treasures of India, but to be made instrumental in the hands of God, in turning many from darkness to light, &c.

When you write do tell me how Mr. Jarrom is, I long to hear of him, and to hear of his being better. Present my most affectionate regards to him and family, and the students; to brother and sister Lacey, and through them to the friends at Wimeswold, Leake, &c., remember me kindly to friends at Derby; I hope they will all think of us when at a throne of grace. May the Lord bless you, Mrs.—, and family, may he crown your labours with his righteous blessing, and may we all meet at last around the throne of the Most High, to be happy in his smiles, celebrating his praises through a long, long eternity, is the earnest prayer of, dear brother,

Yours in the best of bonds,

I. STUBBINS.

J. POYNDER'S, ESQ. MOTION ON BRITISH PATEONAGE OF IDOLATRY.

We have been favoured with copies of the following letters to one of the active friends of our Mission, accompanying the valuable speech of Mr. Poynder, before the Court of India Proprietors, Dec. 21st. The success of this motion is one of the most important events connected with the progress of Christianity in India. The Orissa Mission is vitally interested in the issue of this question. Surely Britain will soon cease to patronise and amass wealth from idolatry. His motion is as follows:—

"That, adverting to the despatch of the Court of Directors, dated 20th February, 1833, having for its object the withdrawal of the encouragement afforded by Great Britain to the idolatrous worship of India, and also the relinquishment of the Revenue hitherto derived from such source, which object does not yet appear to have been accomplished, this Court deems it necessary to recommend to the Court of Directors to adopt such further measures upon the subject as in their judgment may appear to be most expedient."

We should have been glad to have inserted part of his admirable speech in this number, but are obliged to postpone it for want of room.

"My very dear Friend,

"The result of the prayers of the people of God, and among them, yours, has been very obviously seen at the Court of *yesterday*. I had matter for three or four hours, but fearing to exhaust the Court, to say nothing of myself, I was only two hours on my legs; but no one ever had a more patient and favourable auditory, which was the more remarkable, as I was obliged to state many plain and offensive truths, and to draw largely on that best of all treasures—the word of the living God. More than one who came, intending to oppose me, were actually overruled to support me! and although the Directors wished me to withdraw my Motion, under an assurance that they were doing, and would do, their best, yet when they saw that it was the sense of the Proprietors that I should not, they were content; and, upon a show of hands, *it was carried unanimously!* I feel this to be a great cause for the deepest gratitude, and I entreat you, dear Sir, to help me

to be deeply grateful to Him who 'inhabith the praises of Israel.' I was unable to use your last well-intentioned communication; * but I took care to remind both courts of your exertions and correspondence, and told them I had myself been the instrument of laying a copy of your book before every one of the Directors.

"While this letter has been before me, a christian magistrate of Middlesex writes me :—'You must have been astonished yourself at the profound silence with which your closing observations were received. If this Court has too much resembled other secular assemblies in its impatience of christian sentiment, and an appeal to the living God and his word, it has surely redeemed its character, and afforded a pattern which greater assemblies would do well to follow: the thing is novel and encouraging, and seems worthy of notice in some of the publications of the day.'

"I confess that I was indeed astonished at the conduct of the Court, after what I had before seen and experienced; had I not considered how the God whom we serve has all hearts in his hand, and that with such help even David, with his sling and stone, must ever prevail. I repeat that I am fully assured that such a triumph, utterly unmerited on my part, is due, under God, to those of his people to whom he has given a heart to pray. I was but the single warrior in the field,

* The memorial to Lord Auckland.

while they were praying at home; and let them, therefore, that tarried with the stuff, divide the spoil.

"I am, dear Sir,
"Very faithfully yours,
"J. POYNDRER."

Brixton, Dec. 22nd, 1836.

"Sir James Carnac presents his compliments to ———, and desires to acknowledge the receipt of his communication on the 21st ult.

"In satisfaction of ——— inquiries, Sir James Carnac begs to refer to the Report of the proceedings of the General Court of Proprietors of the East India Company on the 21st of December last, as affording evidence at once of his individual opinions, and of the anxious attention bestowed both by the Government of India, and the Court of Directors, in the hope of abolishing the evil to which ——— communication refers."
East India House, Jan. 3rd, 1837.

Sir James Carnac is the Chairman of the Court of Directors, and it is pleasing to see his influence thrown into the right scale. We understand letters have been received from the Right Hon. Sir J. C. Hobhouse, M. P., President of the India Board, and the Right Hon. Lord Glenelg, Colonial Secretary, expressive of their deep interest in abolition of the Pilgrim Tax, and indeed of British connexion with Hindoo idolatry generally.

We purpose to give the speech of Mr. Poynder in future numbers.

LINES OCCASIONED BY HEARING A LATE JOURNAL OF ONE OF OUR MISSIONARIES READ.

HARK! success from India sounding,
Bursts upon my joyful ears;
And my heart, with pleasure bounding,
Pours its praises and its prayers.

Yes, I'll pray, ye pious Warriors,
Who have gone courageously,
To attack those mighty barriers,
That ye may successful be.

Ye, from love to Christ the Saviour,
Darted into heathenish gloom;
Compass'd with his shield and favour,
Ye shall see the desert bloom.

For his holy arm victorious,
Shall his great salvation show;
Heathen's sing his name as glorious,
Lay their basest idols low.

Some in dark Orissa's nation,
Aid your laudable employ,

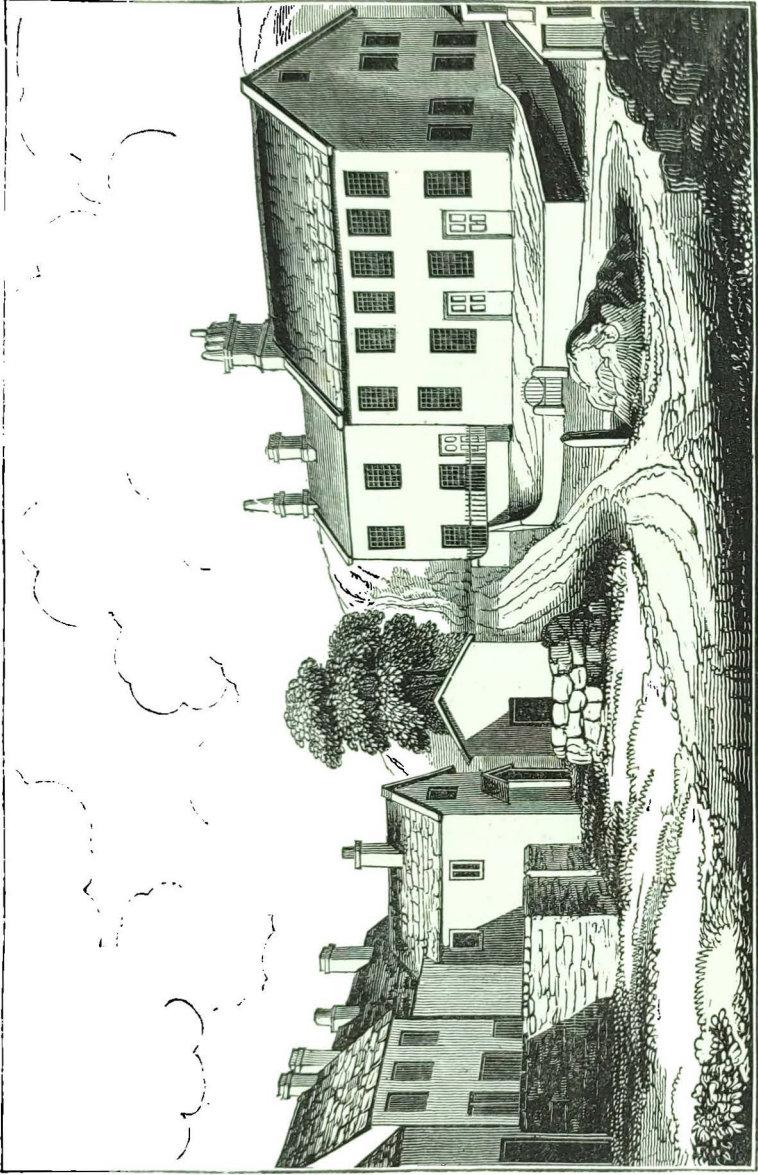
Built for God an habitation;
This ye saw with thankful joy.

Let thy glory, Lord, descending,
Rest upon this latter house;
And the tawny Indian bending,
There adoring pay his vows.

Friends in England, much endeared
To the lonely band afar,
Still shall pray with love unwearied,
Ye may choicest blessings share.

Let a missionary spirit,
Dearest Lord, to me be given,
Till I see through Jesus' merit,
Hindoo converts blest in heaven.

Haste, ye Britons, seize the blessing,
These idolaters ye see,
Are into the kingdom pressing,
Will ye still rejecters be?



GENERAL BAPTIST CHAPEL, HEPTONSTALL. SLACK.—ERECTED, 1808: ENLARGED, 1819.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 39.]

MARCH, 1837.

[NEW SERIES.

WRITTEN ON A VIEW OF HEPTONSTALL
SLACK CHAPEL.

LOOK not for the columns of massy form,
Entwined with the wreaths of fame ;
Nor the seraphs appearing in uniform,
Harping Jehovah's name.

Nor the Gothic porches, chisel'd o'er,
By pompous vultures guarded ;
Nor warriors pictured above the door
With laurel crowns rewarded.

Nor streaming windows, of purple and gold,
Adorn'd by the painter's art,
Whereon are the ancient prophets enroll'd,
And urns for the hero's heart.

List not for the music of pealing bells,
Chiming some favourite air,
When anon and again the music swells,
And the hills the echo share.

Look not for the spires that rise from amid
The groves of emerald green,
'Mongst which rises high the white pyramid,
And cypress and ash intervene.

We boast not of beauties and scenes like these,—
Our scenery's barren and bold ;
Our chapel's exposed to the wild rushing breeze
Which sweeps o'er the common so cold.

There is scarcely a tree or a shrub appears
That might lend its sheltering aid :

But the storm is not felt by the mountaineers,—
No blast will their courage invade.

The mountains beyond are peering on high
'Mongst the craggy shelving rocks ;
The fir and the larch ascend to the skies,
And the shepherd tends his flocks.

The morn of the Sabbath is ushered in,
And the christian bands appear ;
But they need not a peal of bells to ring
To invite them to their sphere.

United you see them together meet,
In fervour to praise the Lord,
Crowding to bow at the mercy-seat,
And anxious to hear the word.

They need not a building of costly form
Wherein to offer up praise ;
It stands, though 'tis beat by the wind and the storm,
'Tis cheer'd by prosperous rays.
Stubbing House. E. I.

A BRIEF HISTORICAL SKETCH OF THE GENERAL BAPTIST CHURCH, HEPTONSTALL SLACK.

THE history of a Christian Church affords ample materials for the exercise of unfeigned humility and adoring gratitude. Many are the changes which such a document developes, and many the mercies which such a record must exhibit. While this remark is applicable to Churches in general, it is so especially to the Church at Heptonstall Slack.

In the year 1807, forty-two persons having peaceably withdrawn from the Church at Birchcliffe, united together for the furtherance of the Redeemer's cause. In the prosecution of their purpose, they engaged an old meeting-house at Heptonstall Slack. This place of worship had existed almost a century, and was built by Mr. Thos. Greenwood, who preached in it regularly to the time of his death. After his removal, it was frequently unoccupied. Mr. R. Thomas, for a long time, laboured alternately here and at Rodwell End, near Todmorden. At his death, the venerable Dr. Fawcett preached in this place regularly, until his new meeting-house was erected at Hebden Bridge in the year 1777. From that period it lay almost useless until our friends obtained possession of it. This ancient place has been considerably improved by the Church at Slack, is now employed as a school-room through the week, and affords excellent accommodation for the Sabbath scholars on the Lord's-day.

When this place was first engaged, the pulpit was supplied principally from Queenshead and Halifax. The congregations were very encouraging ; the friends were well united ; and it soon became evident to

all parties, that the separation would tend materially to promote the interests of religion in the neighbourhood. This persuasion had a happy tendency to remove opposition, and to procure the countenance of all who loved the Saviour's cause; and it is pleasing to state, that for many years there has been the utmost cordiality and good feeling between the ministers and people at Birchcliffe and Slack. "How good and how pleasant it is for brethren to dwell together in unity!" Our zealous friends at their new station naturally desired a settled minister, to break to them the bread of life. After suitable inquiries, their attention was directed to Mr. James Taylor, then of Derby, who, being encouraged by the Association held at Nottingham, removed with his family to Slack in October 1807.

Mr. Taylor's character and labours being well approved, the cause gained ground rapidly, and the old meeting-house soon became far too small to accommodate the numbers who seemed disposed to attend. Several joined the Church, and all ranks of people in the neighbourhood evinced a disposition to patronize this rising cause. In these favourable circumstances, the friends thought it desirable to provide a more commodious place of worship. They obtained from the gentlemen of Heptonstall the grant of a piece of ground from the common, in a very eligible and conspicuous situation. On this they erected a substantial meeting-house, which has been appropriately designated *Mount Zion*, "beautiful for situation, on the sides of the north." This place was opened for public worship by the late Mr. John Taylor, of Queenshead, with a discourse from Eph. ii. 21. After this erection, the cause continued to advance; and on the 25th of October, 1810, Mr. James Taylor was publicly recognised as the pastor of the Church. On this interesting occasion Mr. Hollinrake, of Birchcliffe, introduced the service by reading the Scriptures and prayer; Mr. John Taylor delivered the charge to his son from 1 Tim. i. 18; and Mr. Dan Taylor, of London, addressed the Church from 1 Thess. v. 13. On the following Lord's-day, seven brethren were ordained to the office of deacon, to whom Mr. John Taylor delivered a charge from 1 Tim. iii. 13.

The Church being thus regularly organized, carried on the Saviour's cause with vigour, and the Head of the Church crowned their exertions with encouraging success. The congregations were numerous, the Church increased rapidly, harmony characterized the proceedings of the brethren, and the neighbours continued friendly.* In the year 1819, it was found necessary to enlarge the meeting-house by adding six yards to the length of it. This was effected at a considerable expense, and the chapel is now a commodious, substantial place, measuring 18 by 14 yards, with a gallery on three sides. Adjoining the chapel are two excellent school-rooms, with a very convenient house for the residence of the minister. The Church continued to prosper under the labours of its worthy pastor; but judging the situation unfavourable to his health, he accepted an invitation from the Church at Hinckley, and removed thither with his family early in the spring of the year 1822. It is pleasing to add, Mr. Taylor continues to live in the affectionate remembrance of his christian friends in Yorkshire, his exertions are still remembered with gratitude, his name is always mentioned with

* Vide the History of the General Baptists, Vol. II.

respect, and many in this place will be his crown of rejoicing in the day of the Lord.

When Mr. Taylor had resolved to remove, the friends turned their attention to Mr. Richard Ingham, then pastor of the Church at Duffield and Belper, and formerly a member at Slack. He received a unanimous invitation to become pastor of the Church, which he accepted, and removed with his family a few days after his predecessor had left. Mr. Ingham was publicly recognised as pastor of the Church July 1, 1822, when Mr. Wallis, of London, delivered the introductory discourse; Mr. Stevenson, of Loughborough, addressed the minister from 2 Tim. ii. 3; and Mr. Jarrom addressed the Church from Deut. i. 38. The services were highly impressive and interesting. Mr. Ingham prosecuted his great work with vigour and success, and additions to the Church were frequent. He remained at Slack about twelve years, and then accepted an invitation from the Church meeting in Broad Street, Nottingham. Our friend's labours were highly approved, the Church was very harmonious, sinners were converted, and several promising young men were called out to preach the Gospel. Few Churches are left in a better state than was the Church at Heptonstall Slack at the time of their worthy minister's removal: his memory will always be cherished in this place with every demonstration of respect, and many here will unquestionably be his joy in the heavenly world.

Soon after Mr. Ingham's removal, Mr. Butler, then of Longford, was requested to spend a few Sabbaths in Yorkshire: he acceded to this request, and preached at Slack three Lord's-days in the spring of the year 1834. On his return, he received a unanimous invitation to become pastor of the Church: this he considered it his duty to accept, and accordingly removed with his family in the August of the same year. His labours being approved, he was publicly recognised as pastor of the Church, May 20, 1835, when Mr. Goadby, of Leicester, delivered the introductory discourse; Mr. Hollinrake asked the questions and offered the general prayer; and Mr. Goadby, senr., addressed the minister and the Church; the former from 2 Cor. ii. 16, and the latter from Phil. ii. 29. This was a day of much spiritual enjoyment,—a day long to be remembered. The cause has continued to prosper; several improvements have been made in the chapel, which continues to be well attended with hearers, and the prospects at present are quite encouraging. At the commencement of the past year, it was considered very desirable to attempt the removal of the debt from the Chapel, which amounted to more than £400: the friends encouraged the idea. One gentleman (not a member) gave £100, another £20, some £10, and others less; and before the close of the year, the whole debt was discharged. Thus we have now a good chapel and school-rooms, with a house for the minister, *and all free from encumbrance.*

Preaching is maintained by this Church at Blakedain Bridge, a hamlet about two miles from Slack, where we have a neat chapel and a Sabbath-school. Also at a place called the Edge, where we have engaged a room, and have a large Sabbath-school: the prospects at this place are very encouraging.

Several individuals have been called to the ministry by the Church at Heptonstall Slack: viz., Mr. R. Ingham, the former pastor; Mr. Thos. Smith, of Staley Bridge; Mr. Jonathan Ingham, of Allerton;

Mr. John Taylor, of Clayton; Mr. James Shackleton, formerly of Allerton; and Mr. Wm. Crabtree, of Hinckley; besides Mr. Richard Ingham, junr., and Mr. Thos. Ackroyd, junr., who are now at the Wisbech Academy. The Church, which in 1807 numbered only forty-two, had, before Mr. Taylor's removal, nearly 200 members in church fellowship; and, notwithstanding the diminutions occasioned by removals, deaths, &c., which must have been considerable, there were nearly three hundred members in communion at the time of Mr. Ingham's removal in 1834. The Church now contains 359 members, (ninety of whom have been baptized by the present minister,) one pastor, five deacons, and four occasional preachers. A Library is now establishing for the benefit of the teachers and scholars in the Sabbath-school, and it is devoutly hoped, that the benedictions of heaven will continue to rest on this interesting Church; that it may increase in knowledge and in numbers, and be eminent to the end of time for the exercise of scriptural discipline, the maintenance of a pure faith, and the exhibition of those graces which give dignity to character, and glory to God.

WILLIAM BUTLER, *Pastor.*

THOS. ACKROYD, Senr.,	} <i>Deacons.</i>
JAMES HODGSON,	
WILLIAM SUTCLIFFE,	
LAURENCE INGHAM,	
RICHD. INGHAM, Junr.,	

Slack, Jan. 26th, 1837.

ON SELF-DENIAL.

THE lesson of self-denial is of the last importance, and one which we find it most difficult to attain. It is made the condition of discipleship by Jesus Christ; so that, except in some degree we practise it, our claim to the character and privileges of Christians is invalid. But what is its nature? Surely it does not consist in monkish austerity, or ascetic vigour. It is neither a long pilgrimage, with its hardships; a useless seclusion, with its deceptions; a sour look, with its disgusts; or a bare head and empty stomach, with their inconveniences. These are not the self-denial required by the Gospel, sanctioned by Christ, and practised by saints. What is it then? It is a holy, persevering, prayerful opposition to the desires, appetites, wishes, and tempers of corrupt nature. It is submission to Providence. It is resignation to affliction. It is preference of others. It is the abdication of a pertinacious adherence to our own right for the sake of peace. But why should we thus deny ourselves? Is it reasonable? Is it manly? Is it necessary? It is all three. It is highly reasonable to deny and oppose what is corrupt in its origin, baneful in its growth, and destructive in its end. And such are nature and sin. It is manly, for then we prove that the mind, the soul, the reason, holds the seat and the sceptre of direction and government, while all the inferior passions obey. It is necessary for the discovery of our grace, for the good of society, and for our own peace and salvation; and it will not require much, either of the art of logic, or

the power of eloquence, to transform all these reasons into motives to induce the adoption and practice of self-denial.

If we would manifest our "love of life, and desire to see good days," we must learn this important lesson; for it is an aphorism worthy of a deep and permanent impression on the tablet of our mind, that self-denial is the source of self-gratification.—*Common Place Book.*

THE SON OF GOD GLORIFIED BY HIS FATHER.

(Concluded from page 48.)

JESUS was glorified in the number and quality of those witnesses whom the Father chose to bear testimony to the resurrection of his Son. We are certain that God has given much stronger evidence to certify this *fact* than he has, to any other on record, whether *sacred* or *profane*. The evidence that the Israelites passed through the Red Sea is well attested; however, it rests upon human, not angelic, testimony. The proofs that Christ rose from the dead are of all proofs the best substantiated, for they are founded upon the united testimonies of God, men, and angels. The law of God required no more than two or three witnesses to decide on the most momentous affairs. Deut. xvii. 6, and John viii. 17. However, the fact that Christ rose comes to us attested by *above five hundred of the most unexceptionable characters in the world*, many of whom were favoured with every facility for ascertaining the truth of this most important event, 1 Cor. xv. 6; for he ate and drank with his disciples—mingled with them in private, and manifested himself to them in public—instructed them in their future conduct, and revealed to them the nature and spirituality of his kingdom. To one of his disciples, after his resurrection, he said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side." These witnesses tell us they both saw and heard, attentively beheld, and carefully handled the word of life. In addition to these indubitable proofs of Christ's resurrection, we have the descent of the Holy Spirit, the success of apostolic labours, the preservation of the Christian Church, in the face of *fires* and *faggots*, *racks* and *gibbets*, rapidly extending her domain, and covering herself with her peerless glory.

The institutions established by the Lord in the Old Testament have important significations, and many of them are clearly explained in the New. To us the design of the first ripe fruits of the harvest, brought by God's appointment to the priests for a wave-offering, might have remained a kind of secret if Jesus had not been called "the *first fruits* of them that slept." We now see it was necessary, in order that Christ's glorification might be complete, that he should be the *first* to rise from the dead, and enter the "country" of the blessed. Though several persons had been raised before Christ, they afterwards died a natural death; and though Enoch, together with the prophet Elijah, were translated to heaven without ever passing through the gloomy valley, as a peculiar honour conferred on them by God for their eminent piety and perseverance in religion, yet it was reserved for the Son of God to die a victim for sin, enter the region of death, spoil principalities and powers, and finally be raised as the first fruits of the dead to

possess a covenant claim to the everlasting harvest of all believing and immortal souls. When the first fruits had been presented to the Lord, and accepted by him, he blessed the offerer, and gave him the remaining crop. As the Father has raised his Son, and thereby shown us that he has accepted him, he has declared his acceptance of all believers in *him*, and given us the strongest assurance, that as Christ has risen *all* must certainly rise. Lev. xxiii. 10, 20, and 1 Cor. xv. 20, 23.

The Son of God was also glorified by his Father in his ascension to heaven. We may be certain that the unsearchable wisdom of the Father embraced every opportunity to glorify his only-begotten Son, for this reason,—the glory of the Son reflected glory upon the Father. When Jesus ascended on high, we are not to suppose that after the eyes of his disciples could see their Lord and Master no longer, a cloud having taken him out of their sight, that he passed the rest of the way to his eternal throne unperceived, and without those marks of honour which were due to his dignity and character. It is much more rational to believe that as Christ will come so he went, in the glory of his Father, and that myriads of intelligent creatures on that occasion graced his train, and that spectators, surpassing all computation, were present both to witness whom the Father delighted to honour, and to assist in his august coronation. The Holy Spirit has condescended to inform us of two occasions when the glory of the Lord was manifested,—at the *giving* of the law, and at the *dedication* of Solomon's temple: on Sinai we are told there were thousands of angels, and the Lord was amongst them. If the majesty of the Lord was so great at these particular times, though unworthy to be mentioned in connexion with the ascension of Jesus, we may safely conclude that the glory displayed on the last occasion was infinitely more transcendent. The Son of God entered heaven as a mighty conqueror, "leading captivity captive," in the glory of his Father, attended by an innumerable company of angels, who, when he was about to enter "his Father's house," are represented as saying, like loyal subjects and obedient servants, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." When those within ask, "Who is this King of glory?" they without answer, "The Lord of hosts, he is the King of glory." Psalm xxiv. 9, 10.

The Father glorified his Son Jesus, in answer to his supplication, when he exalted him, *in our nature*, as a kind of recompense for his great condescension and unparalleled sufferings, to the *highest* heavens, and placed him on a throne infinitely higher than the very highest, at the same time delivering to him the keys of death and hell, and issuing the proclamation, "that all people, nations, and languages should serve him," and that every creature in the universe should worship him. Now Immanuel entered upon his high office, holding the reins of infinite dominion, and swaying the sceptre of his uncontrollable power over *all* worlds as "the King of kings, and the Lord of lords." The Apostle Paul, the divinely authorized instructor of this world, assures us that Jesus Christ, on account of his humiliation and obedience unto death, has been highly exalted by God, and that he has given him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. Phil. ii. 9, 10, and Eph. i. 20—22.

Jesus, on account of having become incarnate, that he might make expiation for sin by "pouring out his soul unto death," was eminently glorified by his Father when he annexed the *peculiar* office of High Priest to that of Sovereign King, and confirmed him in it by an oath, saying unto him, "Thou art a Priest for ever, after the order of Melchizedec." Ps. cx. 4; Heb. v. 6; vii. 17, 21; and Zech. vi. 13. Christ, as a priest over the house of God, ever lives to intercede for his people, and to interest himself in their happiness and safety. He has entered the true tabernacle with a sacrifice that will ever maintain its efficacy. The blood of the Lamb is exceedingly precious, and avails infinitely more to the salvation of man than all the sacrifices that ever have been, and that ever could have been offered; for a single drop of his blood gains more attention from his Father than all the rivers, and even seas of blood that have ever flowed from the veins of mere earthly creatures. The blood of Christ possesses a sovereign efficacy, and is able to save the *chief* of sinners. It manifests a total indifference to the number and quality of those sins which a penitent and believing sinner may have committed, and it cancels the sins of a nation with as much facility as those of a single individual, for the blood of Jesus Christ, the Son of the living God, cleanseth us from all sin.

The Father glorified his Son by constituting him the Head of the Church, which he rules, defends, and cherishes as his body. "Having ascended on high," we are informed, "he received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." He gave the Holy Spirit to his people, and qualified them to speak in divers languages. Christ is the inexhaustible fountain of all grace and felicity, for "it pleased the Father that in him should all fulness dwell." The Apostles testify that they received out of his fulness even grace upon grace; and Jesus declared to Paul, supplicating for the removal of the thorn in the flesh, "My grace is sufficient for thee." He is the medium through which we receive every natural and spiritual blessing, as well as the *way* of access to the Father; therefore, as we are assured that without him we can do nothing, so we may be certain that without him we can enjoy nothing. Believers are accepted in him; and all who are not in him walk in the way of death, for there is no other name whereby men can be saved. All that ever shall enter heaven, of every kindred and tongue, people and nation, must for ever sing this glorious and animating song, saying to the Son, "Thou wast slain, and hast redeemed us to God by thy blood, and made us unto our God kings and priests." Col. i. 19; John i. 16; 2 Cor. xii. 9; John xiv. 6; Rev. v. 9, 10.

The only-begotten of the Father has been glorified by being appointed by him to judge the world. The fallen spirits, as the holy Scriptures teach us, will be judged by the incarnate Son of God. These unhappy creatures intimated as much when they said to him in this world, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the *time*?" And Jude tells us that they are reserved in everlasting chains under darkness unto the judgment of the *great day*. Matt. viii. 29; Jude 6; 2 Peter ii. 4. The word of God is very clear and pointed in asserting that the solemn work of *final* and *universal* judgment devolves exclusively upon Christ, and in assuring us that he will judge in person. They assign, as the reason for this ap-

pointment, *because* he is the Son of man, and declare his resurrection to be an indubitable evidence. The angels told his disciples immediately after the ascension of their Lord, that he *will* come again; and John, the very last of the sacred writers, says plainly, "Every eye shall see him." See John v. 22, 27; Acts x. 42; xvii. 31; Rev. i. 7.

As we have clearly seen the Son of God glorified by angels at his birth, and by his Father in his life and death,—as we have seen him enter the tomb to illumine, perfume, and garnish it, that it may be an agreeable mansion for his people,—as we have seen him raised from the dead by the power of the Father, and elevated from his humble bed in the grave to the highest throne in heaven, we will conclude this most interesting and momentous subject in these beautiful and comprehensive words of Paul to Timothy, "Without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. iii. 16. T. S.

THE ACCESSIBILITY OF GOSPEL BLESSINGS.

THE blessings of the Gospel are not accessible to all, if there be any eternal decree by which a part of mankind are excluded from the influence of the Holy Spirit. If the agency of the Spirit be necessary to the exercise of faith, and it be the determination of God not to exert it on a certain portion of our race, that portion cannot possibly obtain the blessings of salvation: they can no more secure them than a man, unable to swim, can pass over a wide and fathomless river without a vessel, or some external aid. Between this portion of our species and the blessings of the Gospel, there is a deep gulf fixed, over which no power, short of Omnipotence, can lift them. A certain operation is requisite to bring them to that faith with which salvation is connected by promise; but that operation it is the eternal purpose of God not to perform. Salvation is withdrawn from them. It is locked up, as in a spiritual castle, inaccessible by them. Invitations and exhortations, promises and threatenings, are in vain with regard to those whom God does not mean to enlighten and help. If the principle be admitted, that sovereign mercy has from eternity elected a part of mankind to salvation, without any regard to the foreseen concurrence of their minds with the suggestions and impulses of his Spirit, it follows that they cannot possibly fail in getting to heaven; and as to the other part, if the principle be admitted, that they are left to perish without the influence of the Spirit, it equally follows that they cannot escape the bottomless pit.

There is only one scriptural way out of this dilemma. It is to admit that divine grace is given to all, and that its efficiency, in producing saving results, is connected with the voluntary concurrence of the human mind with its operations. I call this a scriptural principle for the following reasons.

1. It is expressly asserted, that the Holy Spirit reproveth the world of sin, and that His influences are poured out on all flesh. John xvi. 8; Acts ii. 17, 18. If in one place it is said, "the world cannot receive Him," it is implied that reception was sought. "Jesus came to his own people, but his own received him not." The Holy Spirit

comes to men by his word, and by inward operations, to aid them to embrace it; but the principles of truth are rejected, and the divine author of them slighted and insulted.

2. Obstinate unbelievers are said to have resisted the Holy Ghost, which is a proof of his actual operation on their minds. Is. lxiii. 10; Acts v. 3; vii. 51. By vexing the Spirit, lying unto him, and resisting him, opposition to his grace must be expressed. If saints grieve him, so also do unregenerate characters.

3. The exhortations of Scripture imply the necessity of man's agency in obeying the suggestions of the Spirit. "Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do of his good pleasure. Give diligence to make your calling and election sure. Walk while ye have the light." These, and many other exhortations, teach us that he works in connexion with human endeavours, and that if man will not obey his gracious impulses, he will not be always favoured with them. Gen. vi. 3.

4. The principle is often asserted in the New Testament, that the way to obtain fresh gifts from heaven is to use what we have already received. "'To him that hath shall be given, and he shall have more abundantly; but from him that hath not shall be taken away even that which he hath," is an axiom repeated seven times. The foolish virgins, whose lamps went out, once had a portion of oil.

5. The doctrine that the saving effects of grace result from the concurrence of man with antecedent operations of the Spirit, will illustrate those passages in which we are said to believe through grace, to have repentance given to us, and the Spirit of supplication poured out upon us. We do not stand on scriptural ground when we maintain the non-operation of grace even in the acts of faith. We do right to praise that infinite love which has connected salvation with faith; but we must not forget to adore it likewise for deigning to aid us even in the exercise of faith itself. The same thing is matter both of command and promise.

If, in the exercise of faith, and the performance of those spiritual duties with which eternal salvation is connected by promise, we have the Holy Spirit to help our infirmities, the blessings of salvation are certainly accessible. Who can despair? What ground for hesitation has any individual? No weakness of intellect, no degree of ignorance, no external difficulties or temptations, ought to prevent our beginning the pursuit of immortal bliss. If despondency arise from deep and overwhelming guilt, let the infinite virtue of atoning blood be considered. Sin can only prevent the attainment of salvation, by rendering it necessary that we should receive the punishment which the law threatens; but that necessity cannot exist when satisfaction for sin has been presented. If, after God has taken measures to show his abhorrence of sin, and vindicate the exercise of mercy, the sinner still perishes, his ruin must be traced to some other cause than the curse of the law. The necessity of his suffering from this cause has been prevented. The sole reason of the everlasting destruction of sinners is their rejection of the Gospel: and the point which we now insist upon is, the possibility of their avoiding this sin, exercising faith, and obtaining all the blessings of salvation. If they were not accessible to all, they would not be compared to the water of an unsealed fountain, or to a feast to which

all are invited. Non-compliance with this invitation would not be represented as a sin of awful magnitude, and as the cause of bitter wallings and intense grief throughout eternity. W.

A COVENANTER'S STORY.

(Concluded from page 51.)

MEANWHILE Janet had alarmed her mother, by telling her that a great many horsemen were coming down the hill with her father. "The thing that I feared is come upon me; O give me grace for this hour," said her mother, hastily taking up her boy, and wrapping him in her plaid, and taking Janet by the haud, she went out to meet her foes; praying in secret as she went. The leisurely way of examining persons by law, in which was some semblance of justice, was now departed from. Claverhouse simply asked John Brown, why he did not attend the Curate, and if he would pray for King James. It was remarkable, that though a stammerer in speech to strangers, this morning he answered Claverhouse distinctly. He said, he acknowledged only Christ as supreme head of the Church, and could not attend the Curates, because they were placed there contrary to his law, and were mere creatures of the Bishops, and the Bishops were creatures of the King; and he being a Papist, and himself a Protestant Presbyterian, who, along with all ranks in the nation, had sworn and covenanted to God, that no Papist should bear rule over these lands, he neither could, nor would, pray for him. Upon this, Claverhouse said, "Go to your prayers, for you shall immediately die;" which command John immediately complied with, and that in such a manner as filled the troops with amazement. On his family it had a different effect. His wife, who was great with child, with another in her arms, and Janet at her side, stood while he prayed, "that every covenanted blessing, might be poured upon her and her children, born and unborn, as one refreshed by the influence of the Holy Spirit, when he comes down like rain upon the mown grass; as showers upon the earth."

There is a light in the Christian's life that discovers the spots of the wicked, and torments them before the time. When Claverhouse could bear his prayers no longer, and had succeeded, after interrupting him twice, with the most blasphemous language, to raise him from his knees, John Brown said to

his wife—"Isabel, this is the day I told you of before we were married," and added, with his usual kindness, "you see me summoned to appear, in a few minutes, before the court of heaven, as a witness in our Redeemer's cause, against the ruler of Scotland. Are you willing that I should part from you?" "Heartily willing," said she, in a voice that spoke her regard for her husband, and her submission to the Lord, even when he called her to bow before his terrible things. "That is all I wait for; O death, where is thy sting! O grave, where is thy victory!" said John Brown, while he tenderly laid his arms around her, kissed her and his little boy, and lastly Janet; saying to her, "My sweet bairn, give your hand to God as your guide, and be your mother's comfort." He could add no more, a tide of tenderness overflowed his heart. At last he uttered these words, "Blessed be thou, O Holy Spirit! that speaketh more comfort to my heart, than the voice of my oppressors can speak terror to my ears!"

Thus when the Lord brought his witness to be tried, he discovered a magnanimity, which, as he fell, conquered his persecutors. If in the Christian's life there is a light which discovers the spots of the wicked; so in the martyr's heroic grappling with death, there is a heat that scorches them past enduring. It was doubtless under this feeling that Claverhouse ordered six of his dragoons to shoot him, ere the last words were out of his mouth; but his prayers and conduct had disarmed them from performing such a savage action. They stood motionless. Fearing for their mutiny, Claverhouse snatched a pistol from his own belt and shot him through the head. * * * * * And while his troops slunk from the awful scene, he, like a beast of prey that tramples and howls over a fallen victim, insulted the tender-hearted wife, while she gathered up the shattered head, by taunting jeers, "What thinkest thou of thy husband now, woman?" "I ever thought mickle guid of him," said she, "and uow more than ever." He seeing her courage, said, "It were but justice to lay thee beside him." She replied, "If ye were permitted, I doubt not your cruelty could go that length; but how will ye

answer for this morning's work?" With a countenance that belied his words, he answered, "To men I can be answerable; and as for God I will take him in my own hands." Thus saying, he hastily put spurs to his horse, and left her with the corpse. She tied up his head with her napkin, composed his body, covered it with her plaid, and when she had nothing further to do, or to contend with, she sat down on the ground, drew her children to her, and wept over her mangled husband.

But think not, reader, that she was miserable; it is only when we have brought upon ourselves our afflictions, that we are miserable under them. Nor think that she was alone. Are not angels ministering spirits to believers? And being spirits they are well fitted for the service. They can reach the spirit with healing on their wings! They soothe, they comfort the afflicted widow. They bring God's promises to mind, saying, "Fear not, thy Maker is thy husband. For the Lord has called thee, as a woman forsaken and grieved in spirit. Thy God saith, for a moment I have forsaken thee, but with great mercies will I gather thee. O thou afflicted, tossed with tempests, and not comforted, behold I will lay thy stones with fast colours, and thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. Thy children shall be taught of the Lord, and great shall be their peace. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." There are also kindred spirits with angels, here on earth, in whom the most high God puts his Spirit, to speak a word in season to the weary soul.

The mourners at Priest-hill did not long want friends. The report of the foul deed circulated rapidly, creating dismay and abhorrence. Who now could think themselves safe, when John Brown was thus treated, who was not otherwise obnoxious to government than in not attending the Curate, and be several miles distant? The first who arrived on the spot was David Steel's wife, one well fitted to comfort in the most trying dispensation. She ran up to the group, and throwing her arms around them, saluted Isabel thus;—"Now woman! and has your master been taken from your head this day? And has he won the martyr's crown? And has God taken you and your children under his own care, saying I will be a

father to the fatherless? No wonder that ye are overcome and astonished at his doings." This salutation aroused and strengthened the widow. She remembered the words of Mr. Peden, and she arose from the ground to search out the lineu he had warned her to prepare. About this time, David and William Steel, with his wife, also arrived, and assisted Isabel to bring in and wrap up the precious dust. All was done while the silence of death reigned over the household.

After breakfast, David Steel took the Bible, and in the ordinary course of the family began the worship of God, by singing the remaining part of the consolatory psalm sung in the morning. And followed also the footsteps of his friend by reading the seventeenth chapter of John.

Those in affliction read and sing in a faith that those who are at ease know nothing about. Every word of God came home just as if he spoke with a voice in their ear. It was with such acts of faith on God's promise, that Isabel received with composure her visitors, many of whom came at the risk of their lives to condole with her.

As was said of the proto-martyr Stephen, "Devout men carried him to his burial," so it was with John Brown, for literally God's hidden ones carried him forth, and laid him in his grave, on the very spot where he fell. And as the disciples, after they had seen the Lord ascend, returned into Jerusalem rejoicing, and had their "song in the night." How different the case of the wicked! Had a miracle opened the eyes of Claverhouse, as it did the eyes of the prophet's servant, to have seen John Brown's soul from "insult springing," at the moment his body fell a mangled corpse, he would have seen himself changed from a powerful oppressor, like Haman, to a mean servant, only fit as an instrument, to clothe the humble sinner at the king's gate in royal robes and a glorious crown, and usher him into the city Shushan, as a man whom the king delights to honour. It was not granted that his eyes should be opened by a miracle, or by faith in God's written testimony. But God's vicerent, conscience, even in this life, speaks out awful things of righteousness and judgment to come. "He afterwards acknowledged, that John Brown's prayer made such an impression on his spirit, as he could never get altogether worn off, when he gave himself liberty to think." Thus

"mischief haunts the violent man, and the bloody and deceitful man shall not live out half his days."

The poor widow of Priest-hill and her children, did inherit the earth, and had a name long after that of their oppressors was not. About forty years ago, a gentleman riding to Edinburgh fell into conversation with a respectable looking country woman on the road, and learning that she was a grand-daughter of John Brown, he on that account made her ride behind him into the city. So much was the memory of the Christian carrier respected. And what was a proof of the harmony of his family, she could not tell whether she was of the first or second wife's children. None of them now reside at Priest-hill, but their house stands, and the broad flat stone that covers their father's grave is shown, with this inscription :--

In death's cold bed the dusty part here lies
Of one who did the earth as dust despise;

Here, in this place, from earth he took depar-
ture;
Now he has got the garland of the martyr.
Butcher'd by Clavers and his bloody band,
Raging most ravenously o'er all the land,
Only for owning Christ's supremacy,
Wickedly wronged by encroaching tyranny,
Nothing how near soever he too good
Esteem'd, nor dear for any truth, his blood.

How long his widow continued to survive him cannot now be ascertained. The above are all the facts we have learned respecting him and his. And doubtless, though the day of his birth be now sunk in oblivion, though his condition in life was humble and obscure, it deserves to be had in everlasting remembrance that on the first morning of summer 1685, he fell a victim to persecuting cruelty, died a martyr to freedom of conscience, and from his mortal tement, shattered by the hand of death, triumphantly ascended to that peaceful world, where the fires of intolerance are never lighted, and the voice of calumny never heard.

CORRESPONDENCE.

WINE AT THE LORD'S TABLE.

Dear Sir,

It does not appear needful or expedient that I should occupy much more of the attention of your readers, by any fresh remarks on the subject of wine at the Lord's Table. They must by this time have seen as much on the subject as is edifying and profitable; besides, I have nothing material, which I have not already said, to advance on the subject; and what I have stated, in my apprehension, remains at present in its full force, my opponent having said nothing which in the least invalidates my arguments. But of this I must leave the reader to judge. A very few sentences are all which in this paper, or on any other occasion, I intend to communicate, unless I see something more valid in opposition to the views I have endeavoured to advocate than has yet appeared.

I certainly endeavoured to state the arguments of Mr. B. in all their force, if that which is entirely destitute of validity may be said to have force. I had indeed to condense his ideas to come at any thing like an argument in them; but my wish was to do full justice to them, and in that I still think I was successful. I trust too that he has not much cause to complain of the spirit manifested in my remarks: I wished to write in christian affection; and many

of my readers tell me that I have done so. If, in any respect, I have manifested an improper disposition towards him, or used improper language, I am sorry for it, and hope on this acknowledgment I shall be forgiven.

The account which Mr. B. gives of my views of fermentation is entirely erroneous, and done without any warrant from me. By fermentation in reference to wine, I understand the whole of that process, whether before it is put into vessels or after, but chiefly after, apprehending that in the manufacture of wine in the wine countries, it is not common to let it ferment much, if any, before it is put into vessels. And perhaps it is not improper to state that the vicious fermentation is continued in operation even for years in the vessels, indeed as long as the wine remains good, though more slowly afterwards than towards the first; and the excellency of old wine above new is supposed, and justly, by those who are acquainted with such matters, to consist chiefly in the extent to which the operation has been carried.

Mr. B. has not pointed out any passage of Scripture in which the term wine refers to wine unfermented: he has named some text in which he would have the reader believe the wine spoken of has not been fermented, but he has given no proof that it is so; and till he does that he has done nothing. He has

given no proof that the wine in the Pass-over was unfermented, and he is not able to give any. Indeed it is notorious that the wine used on that occasion was fermented. He has not shown how the juice of grapes unfermented could be kept from becoming unsweet, or by what process it would be prevented from going into the vinous fermentation without altering its nature as juice. He has not shown that some of the Corinthians did not drink to intoxication at the ordinance of the Lord's Supper, and that the Apostle does not charge them with having so done, which surely he would not if it had not been too true. And he has not shown that the Christian Church has not, in all ages, with the exception of a few individuals now and then appearing, and who were regarded as having fallen into a pernicious error, communed at the Lord's Supper in fermented wine. He has therefore left all my proofs in full force; and they show, it is believed, to all intelligent, impartial individuals, that there is not the shadow of a doubt that our blessed Saviour, when instituting his ordinance, made use of fermented wine. Nothing further from me, therefore, on the question is required. Indeed, Mr. B. himself seems to acknowledge the wine which he uses is fermented, only not to the same extent; but the dispute is not as to the degree of fermentation, but the reality.

What he says as to the composition of red wine or port, there is nothing in it deserving a reply. No doubt there is at times adulteration: but so there is of flour, and bread, and tea, and many other things; but we have good bread, good flour, good tea, &c. for all that, and do not give up the use of those articles: and we have good wine, and need not give up the use of it for the reason specified. And even should we unknowingly commune in adulterated or even counterfeit wine, that will not be laid to our charge: we have done right in the matter as far as we know, and God will approve. See 1 Cor. x. 25. But there is no cause for fear on this head; the wine we use is generally real.

I now take my leave of the subject: I am sorry for having written so much upon it, had there not appeared a necessity; and my prayer in reference to myself and all my christian friends is, that we may be directed into the truth, and preserved in the truth, as it is in Jesus; and that we may keep the ordinances as

they were delivered to the Apostles and first Christians.

Yours, &c.,
JOSEPH JARROM.

Wisbeach, Feb. 16th, 1837.

THE WINE CONTROVERSY.

To the Editor of the General Baptist Repository.

Sir,

I cannot refrain from coming forward at the present juncture, and congratulating all your readers, who can claim for themselves the proud title of teetotallers, upon the admirable manner in which they have been represented in the late controversy, which has been carried on in your columns in reference to the nature of the wine used by the Lord Jesus Christ, at the celebration of the last Supper. Having always been accustomed to regard the reverend gentleman who has conducted the opposite side, when considered in the character of a debater, with a sentiment approaching to awe, I must confess that when he took up the argument I trembled for teetotalism. I now, however, give my fears to the winds, and call upon all the advocates of that system to exult over the signal victory which they have obtained.

Without intending, Sir, to appear invidious, I do think that it is long since your pages were illumined by communications so rich in scientific detail, and moulded in so purely philosophical a spirit, as those which have emanated from the "Star" of Tee-totalism. It must be highly gratifying to you, Sir, as the conductor of this journal, and placed in a situation so favourable for observing the manifestations of the talent and genius of the connexion, to witness the rising of such a "Star;" and were not the intelligent world singularly infatuated upon this question, it would accept such developements of intellectual power, as practical exemplifications of what teetotalists so often assure us, that water-drinking is the best thing in the world to keep the head clear, and that the surest sign that a man can give that he is about to "come out," is to join the Society.

Allow me to observe, that it is really wonderful what a deal Mr. Beardsall knows! I had the honour at one time of sitting with him as a fellow student; and though he undoubtedly gave indications of being something extraordinary, I believe his warmest friends

scarcely ever anticipated that he would astonish the world as he has. His attainments are truly amazing. Science seems to have emptied her cornucopia at his feet, and bid him "pick and choose;"—Theology, Chemistry, History, Political Economy, the Art of Brewing, "all are his;"—he treats no topic with the diffidence of a stranger—he is at home in every part of the field, a veteran in the use of every weapon. Indeed, Mr. Editor, does it not rise to the true sublime to discover that article, hitherto so neglected, but so essentially important to the stability of the christian creed, "the tee-total wine?" Had we heard from any other man that such an invention was necessary to protect the moral character of the Saviour, our minds would have instinctively reverted to the idea of blasphemy; but from him no disclosure is too great for the capacity of our faith; no apparent incredibility too difficult for our confidence. There is no room for fresh surprise: his lights and discoveries have prepared us for every thing. Many as are the excellent qualities which Mr. Beardsall has unconsciously displayed during his appearance in your journal, there is none that I admire more than his *modesty*. Your readers being in some degree advised of the characteristic irritability and constitutional haste of his antagonist, will duly estimate, I am sure, the value of trials, too severe to be described, with which he must have had to contend. But where has his retaliation been seen? Has not all the insult and abuse which has been heaped upon him, proved insufficient to break the perseverance of his gentle temper? We cannot repress our admiration when we see his conduct so directly the reverse of pet and recrimination. How, towards a senior in years, in literature, and in office, could his address have been more courteous? What, for instance, could have been a more elegant and touching compliment than the following?—"The manner in which," &c., "and the epithets employed," &c., "are very unworthy a scholar, a minister of the Gospel, and particularly an instructor of candidates for that sacred office. Were my opponent a young man, full of ardour and sanguine temperament, allowances might be made; but as it is otherwise, reproof is demanded." Is it not beautiful—quite affecting?

True, Mr. Beardsall has said, in reference to a noted lexicographer, that "Mr. Parkhurst must have been unacquainted

with the principle of fermentation." Now, though to some persons it might appear to the contrary, there is, in reality, no audacity in this assault upon the character of Parkhurst. Mr. Beardsall's known and *long*-established character as a student, and especially his high standing as an authority in the Oriental languages, gives him a right to speak in this tone. Such a deportment bespeaks the native dignity of his genius, and makes him out an indisputable title to be ranked among those oracles of infallibility, from which it is ridiculous to appeal. Heartily do we wish, in our reverence for years, we could say the same in defence of the unwarrantable refusal which his opponent has offered to the authority of the Rev. C. F. Frey. Though the Rev. C. F. Frey is much Mr. Jarrom's senior, both as a man and a scholar, we cannot help perceiving how ungrateful it appears in the latter not to yield to an authority to which even Mr. Beardsall is willing to defer. The presumption of the *first* childhood is, the presumption of the *second*, *might* be celebrated.

What a fund too, Sir, of profound chemistry has Mr. Beardsall poured into your pages! One is ready to say, after the contemplation of such profusion, richness, and grandeur, "Come Braude, come Faraday, and hail 'the Star,' beneath whose rays your own glory is to disappear; cast your offerings at his feet, and beg an interest in his memory to preserve your names from oblivion." But yet Mr. Beardsall's modesty is such, as we are delighted to show, that he is unwilling to obtrude more new principles upon the minds of his readers than are necessary to the comprehension of the great and absorbing one, viz., that wine is poison, and that tee-totalism is "the way, the truth, and the life," by which the only remedy is to be sought for it. He does not carry us beyond the processes of fermentation, neither does he cumber our memories with any other strange name besides "alcohol." Why we might fancy that he had never delivered a single lecture on chemistry, or even possessed a laboratory. He does indeed struggle to conceal himself; but *some* scintillations *will* escape. In the determination to stoop, he even takes pity upon the declining and almost extinguished reputation of Dr. Darwin: he supports him by experiments. Happy Darwin! thy fame, reared upon the shoulders of a Beardsall, thou art immortal.

Mr. Beardsall, Sir, has reason to com-

plain,—to complain on two grounds. 1, Of the treatment to his arguments; 2, To himself. As regards his arguments, it is only necessary to say that his recipes for the unfermented wine have been evaded by what, though it might seem argument, was in reality neither more nor less than “wandering from the point;” and that his opponents have turned insensibly away from the tables of exportation and importation which Mr. Beardsall has procured from the Isle of Guernsey. That these prove clearly enough that the Lord Jesus Christ used unfermented wine, no one can reasonably doubt; and after such demonstrations, we should wonder if the supporters of the opposite opinion are any longer to be found. Then as regards himself: although the arguments of our great apostle of tee-totalism might fail to tell upon minds so obtuse as those of his opponents, (and such an offence we can forgive, for where nature has been sparing, it is but charity to moderate our expectations,) he himself should have been treated with the respect due to his station and character. Though he be somewhat deficient in evidence upon some points, I ask, Sir, can we not take his word? Is there not every reason why, in this case, we should be willing to accept assertion in place of proof? Oh yes! Brave tee-totalers, rally round your leader, and though you may not at all times trace, still resolutely, desperately, trust him. Had you selected from among the assembled names of antiquity,—had you ransacked the country, you could not have found a man more fit to be your organ.

But I perceive, Sir, that I am beginning again to panegyricize; and there I

dare not trust myself, for I should never have done. Allow me, in conclusion, as at the commencement, to congratulate the tee-totalers upon their good fortune in the choice of a director, and wishing them enjoyment of their principles and practice,

I remain, very truly,
A DISSENTER.

To the Editors of the *General Baptist Repository*.

Gentlemen,

In Mr. Beardsall's rejoinder to Mr. J., I observe the following sentence, which, standing in connexion with a warm exhortation to purchase this new sort of wine, is clearly an advertisement: “I have many applications for wine, and I rejoice to be able to meet their increasing demands.” I only ask, do you allow people, under colour of defending a speculative point, to recommend their commodities, and advertise the stock they have in hand?

I am, yours truly,
MR. LOOK OUT.

Of course we do not allow this practice. But Mr. B. was probably aiming to promote not so much the sale of his wine as the adoption of his principles.—Eds.

QUERY.

How must I understand David when he in so many places in the Psalms mentions the *Temple*; seeing that Solomon built the Temple after David's death?

Yours, &c.,
S. T.

REVIEW.

AN ESSAY ON THE EFFICIENCY OF GOD THE SOURCE OF HUMAN HAPPINESS; intended as an antidote to Infidelity. By J. J. POULTER. Sold by G. Wightman, Paternoster Row.

The writer of this work is a young man, possessing some powers of imagination, a considerable degree of knowledge, a good command of language, and an ability to string together well-formed sentences. Although we do not approve of his mode of reasoning, especially in the first two or three chapters, we have been both surprised and gratified in the perusal of several descriptive paragraphs.

Take the following description of the power of God. “How shall we speak of the natural power of Deity? The universe sinks into a dwarf when compared with it; the language of the highest intelligence of heaven becomes poor in describing this lofty, this stupendous attribute of Deity; the most fertile imagination cannot grasp it; the most expansive mind is too contracted to do justice to such a subject; inspired writers, although acting under the plenary influence of the Spirit, have [were] obliged to have recourse to figures of speech, and even by them the power of Deity was but partially understood.

Isaiah, with his accustomed sublimity, speaks of the Almighty power of God; and we can almost imagine we see the venerable seer on the top of some elevated point of land, surveying a beautiful eastern landscape, and in the presence of heathen idolaters, musing on the several demonstrations of divine power, until his holy soul, from meditation, proceeds to admiration; and admiration glowing in his bosom, the prophet can no longer contain himself, but breaks forth into a rapture so divine, so majestically grand, as not to have a parallel in the writings of any uninspired individual, 'Who,' saith he, 'hath measured the waters in the hollow of his hand,' &c. In Mr. Poulter's work there are also several passages referring to ancient history, heathen mythology, and the progress of science, in which the language is both beautiful and vigorous. The eighth chapter contains several interesting anecdotes, intended to illustrate the agency of Divine Providence.

AN EFFICIENT MINISTRY: *a Charge delivered at the ordination of the Rev. Joseph Elliot, over the Church assembling at North-gate Street Chapel, Bury St. Edmund's.* By the REV. A. REED, D. D. Sold by Thomas Ward and Co., London.

The popularity of Dr. Reed will secure for his work a considerable degree of public attention. A spiritual and powerful perception of the truth, a predominant regard to the divine glory, an abiding sense of responsibility, deep emotion, and humble dependence on the grace and Spirit of God are requisite, as the author justly states, to produce an efficient ministry. We most cordially recommend this discourse to the attention of students and ministers.

THE CHRISTIAN CITIZEN: *a Sermon preached in aid of the London City Mission.* By the REV. JOHN HARRIS, Author of "Mammon," &c. Sold by Thomas Ward and Co., Paternoster-Row.

The Managers of the City Mission acted with discretion and prudence in requesting Mr. Harris to recommend its claims to public attention. He has done it in a masterly way. The population of London, its importance in connexion with the well-being of the human family, its spiritual condition, its responsibility

and resources, are set in a most striking point of view. Mr. Harris's manner of attacking the opponents of truth, is like that of a hero wielding a sword of keen edge and ethereal temper. When he puts forth his power he cuts deeply. His appeals stir up the spirit. His apposite allusions to ancient history, evince the extent of his mental furniture, and the fertility of his imagination; while the comprehension of his mind, and its native strength, are apparent from the ease with which he generalizes his ideas, and handles subjects of mighty interest. The following is an extract from this luminous discourse.

"When the Almighty would impress Jonah with the extreme depravity of Nineveh, he spoke of it as a gigantic personification of evil, which had actually come up and obtruded to his very throne. But were the guilt of the metropolis to be embodied, who could describe its colossal stature, its Titanic daring, and revolting aspect? When He would show Ezekiel the abominations of Jerusalem, he led him through successive chambers of imagery, on the walls of which were vividly portrayed all their dark and idolatrous doings. But were a similar representation of the abominations of London to be attempted, what is the emblematic imagery that would do them justice? Where are the colours dark enough, and the imagination sufficiently daring, to portray the guilty reality? There must be seen groups of demons, in human shape, teaching crime professionally; initiating the young in the science of guilt; and encouraging their first steps towards destruction. There must be trains of wretched females, leading thousands of guilty victims in chains—and leading them through a fearful array of all the spectres of disease, remorse, and misery, ready to dart on them. There must be theatres—with a numerous priesthood, pandering to impurity—and offering up the youth of both sexes at the shrines of sensuality. There must be splendid porticos, the entrances to which must be inscribed—*Hells*; and on the breast of each of those entering must be written in letters of fire, *Hell*. There must be a busy Sunday press, worked by the great enemy himself, in the guise of an angel of light; and despatching myriads of winged messengers, in all directions, on errands of evil. There must be infidel demagogues "mouthing the heavens;" and gaping crowds admiring the skill that blindfolds them to destruction.

There must be gorgeous palaces, in which death and disease shall appear holding their court; in which busy bands shall be seen distributing liquid fire to crowds of wan and squalid forms;—and each of those palaces must be shown standing in the midst of a jail, a poor-house, a lunatic asylum, and a cemetery; all crowded—and leaning over the mouth of the bottomless pit. And over the whole must be cast a spell, an all-encompassing net-work of satanic influence, prepared, and held down, and

guarded by satanic agency. And, to complete the picture, three hundred thousand Christians passing by, without scarcely lifting a hand to remove it."

Valuable as this sermon is, it is equalled by the very important statistical information placed at the end in the form of an appendix. What Christian reading it will not be ready to weep tears of blood, or to meditate awful terror, or to cry out and sigh over the abominations of this overgrown and wicked metropolis.

OBITUARY.

ON THE LATE EPIDEMIC.

IN the absence of a specific obituary for the present month, we cheerfully give insertion to the remarks of "Reflector," on the malady which has, during the past month, so extensively prevailed. We will not anticipate them, but simply add, that we think with him, that such a visitation should not pass by unnoticed.

To the Editors of the General Baptist Repository.

Sirs,

I have, like many others, been afflicted with *Influenza*,* and though I have not suffered so severely as many, yet I have felt enough of the malady in my own person, to experience its debilitating influence. Every member of my family was also affected by this pestilence, almost at the same time, so that for a season it seemed questionable if we could receive, without foreign assistance, that help and attention which was absolutely necessary for our comfort and preservation. On inquiry I found that many of our neighbours were in a similar condition; whole families being obliged to keep to their beds, and that nearly at the same time. As my inquiries extended, I was led to the conclusion that no house in the town in which I reside would escape this prevailing evil. My acquaintance is rather extensive, and I can only say that I know of no family which has escaped. From the place where I reside, in which I should judge three out of four have been sufferers in a greater or less degree, I extended my inquiries to other places, and from letters, visitors, and the

newspapers, both provincial and metropolitan, I learned that the disease prevailed in every part of the kingdom, and that scarce a house or even an individual was free from its attacks. In some instances, in London, shops were shut, because a sufficient number of healthy persons were not left to carry on business, and persons of all ranks, from the members of the Royal Family, to the London police, the rich and the poor, the healthy and the feeble, the young and the old, felt its power.

It appears also that the same malady prevailed about the same time, viz. the breaking up of the late frost, in every country in Europe: the accounts from them were very similar to those which we had from the various parts of England.

During the prevalence of this pestilence, it was very remarkable what a diminution was effected in the numbers of those who frequented places of worship. In some cases churches and chapels were shut up, because of the want of a congregation, or the illness of those who conducted the worship. And though the disease was not generally fatal, the great number of funerals excited general observation and alarm. The *Influenza* appears to have been the precursor of death, chiefly with respect to the aged and infirm, and to those previously affected with asthma and diseases of the lungs. I should be willing, were I able, to tell your readers how many have been the victims of this epidemic, but that is beyond my power. It must suffice to observe, that never in my memory, and, as I conjecture, in the memory of any man living, has there been an equal number of deaths in this kingdom, in the same space of time.

It has been stated that in some large towns hardly a street could be entered, in which closed windows did not hold

* What is the etymology of this outlandish word, and who coined it? Is it Spanish? Can you tell me, Mr. Editor?

We cannot, but conjecture it is from the Latin participle *Influens*, flowing in, or off.—Ed.

out the signal of death. The streets of the metropolis on one Sabbath presented a very mournful spectacle. Funeral processions were seen in every direction, and often following one after another in thick and slow but mournful array. Amongst your readers, I doubt not there has been the presence of death. "Our fathers, where are they?"

While I leave to the medical faculty the appropriate task of defining the nature, causes, symptoms, and best mode of treating this disease, I hope you and your readers will bear with me, if I offer one or two general reflections on this disease, which will be of a practical and moral complexion.

If we take the population of Europe at 180 millions, and reckon that during the last month one third of the people have been affected by this or other diseases, a computation perhaps below the truth, what an amount of suffering from this "slight illness" has been experienced! Sixty millions of people, within the space of one month, afflicted by disease! Can we contemplate this view and not feel that "man is born to trouble!"

Is not the prevalence of this malady to be regarded in the light of a divine chastisement? We know that "affliction cometh not forth of the dust, neither doth trouble spring out of the ground." There is a hand that "guides the whirlwind and directs the storm," and we are taught that the events which occur in the exercise of providence, are under his direction, and that he "chastiseth man for his iniquity," and his people to promote their "profit." This then should lead every one to ponder the paths of his feet and "learn righteousness." This visitation has been general, but it has been comparatively tender. The same Being, if he had chosen, might have rendered it far more fatal and destructive in its consequences. It might have been as "the pestilence which walketh in darkness, and the destruction that wasteth at noon

day." God has dealt gently with us. He has made us feel "his hand," but he has given us "space for repentance."

And shall we utterly disregard his voice? Will not the young, thus admonished of heaven, "seek the Lord while he may be found?" Will not you who have been halting "between two opinions," become decided? Shall not we, who have been kept from the house of God by our diseases, be more diligent and devout in our attendance, and value our privileges more, now we are permitted to enjoy them again? And if we have lost father, mother, or friend, (as many have) by this visitation, shall not we "stir up" our hearts to serve God with more diligence, that we may at last "give up our account with joy and not with grief?"

And, finally, do we not see from the example of this wide-spreading malady, and the various sorrows and afflictions of the inhabitants of this world, that which endears to us the hopes of a better country, where "the inhabitants shall not say, I am sick?" O blessed hopes of heavenly grace! Death and sin, and sickness and sorrow, shall there be known no more. All the corruptions of our fallen nature, all the maladies of our mortal bodies, all the infirmities of our feeble flesh, shall be done away.

Arrayed in glorious grace,
Shall these vile bodies shine,
And every shape and every face,
Look heavenly and divine.

These lively hopes we owe,
To Jesus' dying love;
We would adore his grace below,
And sing his power above.

Dear Lord, accept the praise
Of these our humble songs,
Till tunes of nobler sound we raise,
With our immortal tongues.

I am, yours affectionately,
REFLECTOR.

VARIETIES.

THE CROSS OF CHRIST.

WHILE busy mortals gaze with rapture on the scenes of nature, be it my employment to "look through nature unto nature's God," and view by faith a dying Saviour. Let the sons of science descend into the bowels of the deep to explore its treasures, or survey its wonders; or, enchanted with the midnight glory of yon bright stars, let them count their numbers, let them tell their names.

Yet I will stand, with equal wonder and amazement, to view the mysteries of grace in the cross of my incarnate Lord. Be this my centre of attraction to draw my powers of thought, of tenderness, and love; and while new scenes shall open to my view, my heart shall glow in gratitude to God. Here meet and harmonize the attributes of heaven's Almighty King, here shine the sum and substance of symbolic shadow and prophetic vision, here glows the bow of mercy,

while immortal angels and immortal men wonder and adore. Here is the sun of suns, whose radiant beams beautify the earth, and throw a hallowed glory round the throne of God. Here is an ocean of unfathomable love, whose depths cannot be sounded, whose lengths and breadths eternity must define. The Saviour suffers, but he suffers like a God; the Saviour bleeds, but bleeds to quench eternal fire; the Saviour dies, but dies to live for ever; he dies to raise to life eternal all the sons of fallen men! Here then is the immovable basis of my hope, my sun, my shield, my refuge, and my rest—my all!

When I feel my sins a burden and my heart a snare, to Calvary will I fly and view the fountain opened in my Sa-

viour's side. Into that fountain will I plunge by faith and lose the guilt and stain of sin. When oppressed with worldly sorrow, or bowed down with earthly care, hither will I come and gaze on him, whose head was crowned with thorns, whose hands and feet were pierced with rugged nails, and yet he opened not his mouth. When conducted to the verge of life and anxious friends surround my dying bed; I'll cling to Christ, embrace the cross, and triumph o'er the monster death. And when safely landed on the shores of peace, clothed with immortality and crowned with glory; I'll take my heavenly seat, I'll seize my golden harp and sing the cross to all eternity!

Yorkshire.

W. B.

INTELLIGENCE.

SOUTH LINCOLNSHIRE CONFERENCE.

The South Lincolnshire Conference was held at Long-Sutton, Dec. 22, 1836. As stated in the last Repository, agreed to hold their next quarterly Conference at Stamford, on Wednesday, March 22; and this being a Home Mission Station, the friends at Stamford have determined on holding a Home Missionary Meeting in the evening.

The Rev. J. B. Pike, of Boston, is appointed to preach in the morning, at half-past ten o'clock. The subject to be the necessity and means of a revival in religion; and in the afternoon the business of the Conference will be attended to. The friends at Stamford most sincerely hope that ministers and friends connected with this district will favour them with their presence and kind assistance, as they conceive it will have a tendency to bring the General Baptist cause out of obscurity in this important town, and ultimately extend the Redeemer's interest in this neighbourhood.

Inn; the Anchor, near the Bridge, St. Martin's, Stamford, where a cheap dinner will be provided.

Signed, in behalf of the General Baptist church, Stamford, T. R.

LONDON CONFERENCE.

The next London Conference will be held at Beulah chapel, Commercial Road, London, on the Tuesday of Easter week. The Rev. E. Stevenson is expected to preach in the evening. Business to commence at ten o'clock in the morning.

CHURCH RATES.

There has been, during the late season, a considerable degree of excitement and effort on the part of Dissenters and liberal Churchmen, for the purpose of procuring the entire abolition of Church Rates. A large and effective Society was formed in London in the autumn of 1836, for the promotion of this object. On Wednesday, Feb. 1, 1837, a meeting of Deputies, from country associations, called by the Committee of this Society, held a general meeting, which was attended by 600 Delegates from town and country. This body held a public meeting on Thursday, which was attended by many Members of Parliament and other persons of distinction, when resolutions on this subject were passed: The Delegates waited on Lord Melbourne on the following day; and Mr. Burnet, appointed as their speaker, was introduced to his Lordship by Mr. Hume, M. P., when Mr. B. stated to his Lordship the views and wishes of the Disseaters. Lord Melbourne received the Deputation courteously, and replied briefly by assuring them that the Bill prepared by Lord John Russell on this subject would give satisfaction.

Since that time, great numbers of Petitions, very multitudinously signed, have been presented to both Houses of Parliament, praying for the total abolition of this impost. Lord Brougham, in presenting one from the meeting of Deputies before referred to, expatiated on the importance of their meeting, the value and excellence of the Deputation, and the numerous exemplary citizens they represented, and requested, as a

mark of respect to them, that their Petition be read, when it was read accordingly.

It is rather a peculiar feature of the present times, that several Corporate bodies have petitioned on this subject. That of Leicester and Northampton, &c. At the latter mentioned place an Alderman observed, That the abolition of this Rate would render the Church more respectable and respected, as it was impossible to esteem that man who forcibly seized our property, and applied it to his own uses and conveniences. In different places, too, Churchmen have sent separate Petitions, praying for the abolition of this spiritual plunder, and acknowledging the obligation of the country to Dissenters for their zealous labours in promoting the moral and spiritual welfare of the people.

It need scarcely be added, that the high Church party have taken the alarm. The desire to continue this degrading impost—to oppress, or stigmatize, or plunder Dissenters—to render the exaction of the rate less difficult—to rivet this yoke on the country, have been amply displayed on the part of Archdeacons, Priests, Bishops, and bigots. The conflict will be a severe one, and we can hardly be so sanguine as to hope it will be decided in one campaign. The Dissenters, however, have nothing to fear: they have common sense, equity, religion, and, in a very great degree, public opinion on their side. We do hope that every exertion, in the way of petitioning, that can be put forth, will be employed.

ORDINATION IN MANCHESTER.

The General Baptist interest in Manchester has for several years been in a fluctuating state: now we have the pleasure of stating it has assumed a permanent character, with cheering prospects of great success. Until the autumn of 1834, we were without any regular minister, though frequent and unsuccessful attempts were made to procure one. At length arrangements were made with brother F. Beardsall, who has, since he has been with us, pursued one undeviating course in labouring to raise the cause; and although almost indescribable difficulties have beset him—difficulties peculiar to the General Baptist cause in Manchester, he has, by steady perseverance, through the blessing of heaven, braved the storm and tempest,

and succeeded in establishing an interest against which the gates of hell cannot prevail.

The Church, congregation, and chapel have been greatly improved; above £400 have been raised towards the debt on the chapel; a new Church has been formed at Stockport, seven miles from Manchester; and we hope, ere long, other interests will be formed in Lancashire.

On the 9th of January, in the present year, the ordination of brother Beardsall, as pastor over the General Baptist Church in Manchester, took place. More solemn, interesting, and profitable services we do not remember.

On Lord's-day previous, sermons were preached by the Rev. T. Stevenson, of Loughborough, and the Rev. R. Kenney, of Macclesfield, and collections made in aid of the debt liquidating fund. The services for this purpose raised £17.

At half-past ten o'clock on Monday morning, the ordination services commenced. Mr. Kenney gave out the hymns; the Rev. Mr. Griffin, Independent minister, read the Scriptures, and most fervently and pathetically prayed for the divine blessing to rest on the services, the minister, and the Church; the Rev. Dr. McAll, minister of the Independent chapel, Mosley-street, delivered the introductory discourse, than which one more full, clear, and appropriate could not have been delivered; and here we cannot but lament the indisposition of the Dr. to publish such able productions, which might render essential service to the religious world. The questions to the Church and to the minister were proposed by Mr. Stevenson, in his usual pleasing and impressive manner. The answers to the questions produced a feeling of peculiar sympathy, in which the most careless part of the audience seemed to participate: deep and lasting impressions were made on many minds. The Rev. Mr. Birt, Particular Baptist, offered the ordination prayer, and, with the other ministers present, by the laying on of hands, set our dear brother apart to the office of pastor over us.

In the evening about 200 members and friends sat down to tea in a large room, kindly lent by the "Christian Society."

At seven o'clock services again commenced in the Chapel, when Mr. Stevenson, formerly Mr. B.'s tutor, delivered the charge to the newly appointed pastor, with a faithfulness and affection becoming the important duty. Mr. Kenney addressed the Church.

During the whole of the services we had the special presence of the Great Head of the Church, and received impressions which are frequently the subject of conversation, and which will not soon be forgotten.

I may also mention that we have been altering and beautifying the chapel at an expense of about £90. The chapel was closed for two Sabbaths, and was re-opened by Mr. Beardsall preaching in the morning, and baptizing six persons; in the afternoon Mr. Roebuck, a talented minister of the Wesleyan Association, preached; and in the evening the Rev. W. McKerrow, of the Scotch Church, delivered an excellent discourse.

We gratefully acknowledge a further contribution from Melbourne on account of our debt, and we shall be glad to receive assistance from other Churches or individuals. Mr. J. Goadby, of Leicester, has kindly engaged to receive such favours for us. G. HSKETH.

BAPTISM AT CLAYTON.

On Lord's day, Jan. 29th, 1837, three females were baptized in the General Baptist Meeting-house Clayton, by the Rev. J. Taylor, our late minister. One of the candidates had been united with the Wesleyans for fourteen years, and another received her first impressions in a Sabbath School. J. D.

RESIGNATION AT CLAYTON.

At Christmas last, the Rev. J. Taylor, who has been our minister for five years, resigned his office amongst us; so that we are now as sheep without a shepherd. May the Lord direct us.

SUBSCRIPTIONS TO MRS. THOMPSON.

We have received during the past month for Mrs. Thompson:—from Norwich, by Rev. T. Scott, £5.

POETRY.

THE STUDENT'S FAREWELL TO HIS HOME,

On first leaving it, to become a member of the Wisbeach Academy.

HOME of my infancy! the spot,
Where childhood grew to man;
I leave thee never to abide
Beneath thy roof again.

My honoured sire, thy watchful care
Which hath no respite known,
But most, thy grief that we must part,
Have e'en unmanned thy son.

Is there on earth a holier flame,
Than pure fraternal love?
Is there one more like that which reigns,
Among the blest above?

Its powerful chains cling round me fast,
Alas! they must be rent;
My sisters, brother, to our home,
Know—I was only lent.

And shall my fond heart mourn the joys
My duty cries—*forsake?*
Regret there is a sacrifice,
I can for Jesus make?

Shall I not rather humbly bow,
Before a throne of grace,
And thankfully a Father's love,
Through all my life retrace?

Did not his hand my being give?
Has not his bounty fed

And clothed me? and around my path,
Unnumber'd blessings shed?

And could he to his servant now,
A greater honour deign
Than sending him a herald forth,
With joyful news to man?

Accept, great God, my feeble praise,
That, in thy grand design
To save a rebel world from death,
Thou'lt efforts own like mine.

Thy Spirit's influence impart
To fit me for the task;
And, oh! that I may useful be,
Is all I wish to ask.

Go with me, Father, where I go,
My untaught mind inspire,
Touch with a living coal my lip,
Fill my whole soul with fire.

Bow down thy ear, and hear my vow,
To thy great cause I give
My life, and every energy;
For this alone I'd live.

Oh! may it be my one concern,
To be approved by thee,
To have a conscience from offence,
To God and mortals free.

And when the toils of life are o'er,
Then, Father, grant this boon,
May I with those I love on earth,
In heaven surround thy throne.

Yorkshire, Jan. 27th, 1837.

MISSIONARY OBSERVER.



REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

(Continued from page 73.)

The labours of the European Brethren have been lightened and their efforts materially assisted by the native Evangelists. It has been already announced that Gunga Dhor, Ram Chundra, and Daytaree were regularly employed as native preachers, and that Bamadab was received on probation, for the same important work. He has been subsequently approved of by the brethren, and became the fourth native labourer, from among the converts to the Gospel, by the Divine blessing on your Society. Krupa Sindoo has become a fifth. He is supported by a gentleman resident in the province, who, after referring to the Divine goodness to himself, through a number of years, in India, states that it was his desire, if a suitable person could be found among the Hindoo converts, to employ him as a native preacher; and that he should commence his labours on this gentleman's birth-day. Krupa Sindoo was judged a suitable person, and was immediately fixed upon. Of the native preachers the accounts are highly satisfactory. Each of them appears to be a consistent Christian, and some of them not only preachers, but powerful preachers. The encouraging testimonies often borne respecting them have been again repeated. Of Gunga it is remarked that he is the most eloquent and powerful in the bazar; that he and Rama are energetic and powerful preachers, though Rama is the best pulpit preacher, of any of the native brethren.

Of Gunga Mr. Brown remarks,—

“No one can see this man without the deepest interest, every thing about him is uncommon. His excellencies and defects are not those of his countrymen. I shall never forget his finish to an address, after a stormy time in the market, with his eyes and countenance darting fire, every muscle of his almost naked legs and body distended, his hands erect, his whole frame eloquent, with an energy impossible to be described, he said, ‘Well, I have told you the truth, I have declared the word of the eternal God. Whether you believe it or not, it is the word of Salvation. If you believe you will find eternal joy when this world is burnt up; but if you despise and reject it you are hopeless and miserable for ever.’”

Gunga Dhor, as has been mentioned, is now stationed with Mr. Goadby, at Balasore. Rama Chundra is more immediately attached to Mr. Brooks, who remarks respecting him,—

“He is a powerful preacher and I think a sincere Christian. I frequently hear him preach in the bazar. It is amusing to see how triumphantly he silences the numerous puzzling disputers he frequently meets with in the bazar; especially old learned Brahmins. I have seen them galled to the quick and as soon as an opportunity offered they would steal secretly away, covered with shame and confusion. The anxiety for books is almost universal.”

Mr. Brown, after hearing Rama speak to his brethren at Christian-pore, remarks,—

“The sermon was very excellent, with true simplicity. His text was, “Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light.”

Mr. Goadby on one occasion observes,—

“I have not been much to the bazars this hot season for various reasons, but have been occasionally both with Gunga Dhor and Rama Chundra, and have had some pleasing opportunities; on one occasion Rama addressed them thus, ‘If you were ill, would you take medicine? Yes. If the medicine remove your disease, you would think it proper for that disease? Yes. You would recommend it to others who had the same disorder? Yes. Sin is the disease of the soul? Yes. It is necessary to get it cured? Yes. What kind of medicine is good, you know poitas, and malas, and gooroos, and debtas, &c. cannot cure it? No, they cannot. Jesus Christ is the Physician, and the Gospel is the medicine for sin, they can cure this disorder, they have done, I therefore recommend it to you.’ Considerable effect was produced by the above.”

Of Daytaree Mr. Brown remarks that he is still attached to him, as a native preacher; that he grows old, but appears to improve every year; and manifests all his usual vigour and liveliness, and that he preaches every Lord’s day to his brethren, and every night to the heathen.

Besides the five native brethren already employed as native preachers, it is said of another convert, “Bhikari will, I hope, make a good preacher.” Should this be realized he will be the sixth native labourer in the service of the Society.

TRACTS.

A most effective means for diffusing light in lands covered with heathen superstition, is the circulation of tracts and other religious publications. The eagerness with which these are received is very gratifying; for however curiosity or other motives may, in many instances, occasion that eagerness, still, in this way, divine truth is diffused and carried into houses, villages, and even countries, which the living Missionary might not be able to enter for years to come. Allusion has already been made to the eagerness with which religious tracts are sought. Various other statements on this subject might be extracted from the communications of the Missionaries. Mr. Goadby mentions that when he was at Poore, at the time of the Car festival, the following circumstance afforded him much pleasure. When Juggernaut was passing the stand where himself and his brethren were, there were at least two hundred persons near them, who did not so much as turn their heads to look upon the idol, such was their anxiety for books. Another brother observes,—

“I cannot say exactly the number of tracts distributed by all the brethren this year. I have distributed in all about ten thousand, principally in those parts of the Cuttack district not lately visited by other Missionaries. Several instances of their great usefulness have appeared. To mention no other, a man now a member of our Church some years ago received a tract. He read it till literally worn to tatters. He at length left his wife and village, and came to Cuttack to inquire of us the way; assigning as a reason the wonderful things written in the paper. We did not like his manner, a trifling circumstance increased our prejudice against him, and so we dismissed him. But he would not leave us. To whom, said he, should I go, my own people are in sin, and their minds dark; you have the way. I will work and do any thing you wish me, but I will not leave you. At length, convinced of his sincerity, we received him into the Church.”

SCHOOLS.

Of these useful Institutions the following information has recently been received.

THE ENGLISH SCHOOL.

This useful Institution has been proceeding during the last year, and the fruits have been seen in two young men having joined the Church; one is at present a scholar in the School, and the other received his education here. The number of scholars on the books is not so large as last year, I having struck off the names of several who did not regularly attend, so that though the names on the books are less, the real attendance is better than last year. The engagements have been the same as in former years, embracing the usual branches of an English education, reading, writing, arithmetic, grammar, geography, and history. Their acquaintance with Scripture History and the general doctrines of the Christian Religion has been highly spoken of by persons competent to judge. Upon the whole our cause of thankfulness is great, that in this poor benighted country an Institution which has been so useful still continues to exist. A school at Poore has been established, but this, though matter for rejoicing, has injured the subscriptions to this Institution. We have found excellent friends in the Collector and his Lady, who have frequently visited the school. Our examination passed off well, though as usual the attendance of the *great* was not large. The boys answered a multitude of questions apparently to the great satisfaction of those present.

Many of the native Christian children attend the school, and beside English are learning to read and write their own language in the Roman alphabet, a system lately introduced and applied to all the Indian languages.

BAPTIST SCHOOL—A NATIVE SCHOOL.

This School continues in a satisfactory state; the first class has continued to read the Gospels, and their capability in answering questions as to the meaning of particular passages, and circumstances connected with the history of the chapter, often gives me the highest gratification. They have also continued to read the native geography, but here the difficulty is as much to make the masters understand the theory of the earth as the scholars, it is so contrary to the notions of the Hindoos, and averse to their prejudices.

KATABUNA SCHOOL.

This is near my house, and is visited generally twice in a week by me or Mrs. Brown. It stands in a good situation, and the attendance is usually good. This School like the others read the New Testament in the native language, the Nister-rutnekar, Essence of the Bible, and other tracts. The scholars are generally of a lower cast than those of Baptist School. Their progress has nevertheless been very good.

NIM SAHI.

The Master of this School is a good scholar and very attentive to his duty. This is a large School, and amidst a populous neighbourhood. The same engagements which occupy the other Schools occupy this, and the same observations which apply to Baptist School, apply to this. The boys are intelligent and ready in answering questions, which is perhaps the best test of mental improvement.

HURREPORE SCHOOL.

This is a small School kept in a kind of shed, situated between two or three villages. These also read the Scriptures and tracts printed by the Society. They are not so far advanced as the Nim Sahi School, nor is the number so great.

TALI SAHI.

This School is situated at the outskirts of the town, but is well attended. The Masters have been long in the service of the Society and are attentive men, and the scholars improve in a very satisfactory way. They read the Bhugole and Scriptures, and various other books. The Roman alphabet has been introduced into this and several other native Schools, and they read and write the new system well.

BUXEE BAZAR.

This continues a small School, but is well conducted. The smallness of its numbers, I suppose, arises from the neighbourhood not being a reading population, which is the case with several castes of Hindoos.

SAKHURA AND BHERAPURA SCHOOLS.

I am sorry that neither of these do well. I can only get to them two or three times a year, and if a great improvement is not visible soon, I shall give them up.

The same observation may be applied to the Poore Schools; no person is there to superintend them, and they are almost extinct.

One of the most interesting of the Schools is the Christian School at Christianpore. Referring to this Mr. Brown writes,—

“This is the most pleasing of all our native Institutions. The Scholars are nearly all children of our brethren in the Church. I hope it is not too much to say, that these show an intelligence and seriousness, when talking on religious subjects, which would rejoice the hearts of our religious friends in England, if they could hear and understand them. A visit to this little pleasing Institution almost always refreshes my soul and cheers me when melancholy. They read Ooreah and English both, and what is most cheering they show an extensive acquaintance with the Bible, and the general structure of the creation, always important to Hindoos, because it at once upsets any remaining prejudices arising from the Hindoo system.”

A circumstance not strictly connected with the Schools, but displaying the effect of Christian instruction on the mind of a little child, may with propriety be mentioned. A devotee went one day to Gunga Dhor's house to ask for rice; the boy was at the door, and replied, “I cannot give you rice, ask the house.” The devotee answered, “Why should I do so, it cannot give me any thing.” Then said the boy, “Ask the tree,” pointing to a cocoa nut tree. “That cannot understand me if I do,” was the reply. “Then ask Juggernaut, whom you worship,” continued the lad, “he will understand as well as the tree, because he is wood.” The poor fellow immediately walked away, bearing his rebuke as well as he could. The boy is about six years old. It needs no comment.

Whatever means are brought into operation, the grand object which Missionary exertions contemplate is the conversion and salvation of dying men. During the past year a number of encouraging additions have been made to the little flock of Christ, which this Society has been employed to gather from the desert of heathen superstition. It is stated that, during the year, the brethren had the pleasure of baptizing nineteen persons. Thirteen of this number were native Ooreahs, and the other six appear to be Indo-Britons. Besides these, one person was restored to christian communion. The circumstances under which some of these converts came forward to profess Christ were highly interesting. On the seventh of June, Hurree Samul, Hurree Das, and Bhikari were baptized. The latter two were from Similibhunda. Hurree Das was a devotee, who superintended a small brass idol, beneath a shed. Bhikari had received some books from the Missionaries. His friends would not allow him to read these in peace at home. He therefore went frequently to the shed, in which the idol was kept, and there, according to the usual custom of the Ooreas, read his books aloud. The superintendent of the idol, seeing a stranger thus employed, went and listened. The truth reached his heart, as well as that of the reader. The result was, one gave up his superstitions, the other renounced his idol and employment; they came forward, and together confessed Christ in the waters of baptism. In September three candidates appear to have been baptized. On November the first four more were added to the little flock. Three of these were natives, one of them a woman from Chanchu. She had been long thinking of the way of life, and about a year before cast away her idols. Having heard the Gospel from Rama Chundra, her mind was affected by its truths,

but she still retained her caste. At length she voluntarily left her town and relations, and sought refuge with the people at Lakhara. She was seen by most of the missionaries, who were satisfied as to her experience and sincerity. Another of the persons baptized on that occasion was Sodanunda, the son of Rama Chundra. It may be recollected that, when Rama set out to go to Cuttack and join the christian church, his relatives followed him weeping, as they would have followed a corpse. At that time, he states, Sodanunda threw himself down at his feet many times, and would not release him, saying—"Indeed, if you will go to Cuttack, then tying a rope round my neck, I will hang myself, or plunging in water, I will die;" and that Rama answered, "If you will destroy yourself what can I do? I must go to Cuttack and profess the Lord. From this day, I am dead towards these people, and dead towards all, and towards thee. If thou wilt be the Lord's, then I will be thine." The youth did not execute his threats, but after his father's removal to Cuttack became a scholar in the English school; he has since become a convert to the Gospel.

Of him, and of another convert, Mr. Brown remarks,—

"He speaks and writes English well for a native, and he has been in this school for some years. I have often talked to him on the subject of Religion, but he did not appear to be decided till lately. The work of grace is, I have no doubt, real, although gradual in its operations, and connected much with the influence of christian instruction. He is the first fruits of the English school, being the first that has united with the church. Another candidate is a young unmarried woman, who lately arrived here, who was brought up at Vizagapatam. She appears to have been pious from infancy. Having been in a missionary school she imbibed serious impressions. When alone, and destitute of any religious companion, after she left school, she used to spend her Sabbaths in her room, devoted to reading the Scriptures. How long have the London Missionary Society's agents in that quarter laboured without any fruit? This young woman may be said to be the result of the labours of these good men."

On November the fifteenth six more candidates were received for christian communion, while the names of two others continued as applicants for admission into the church. In reference to those thus admitted into the church, one of the brethren writes,—

"All these have been regularly admitted at our church meetings; some have stood as candidates several months previous to baptism, and all as much as two months. I trust every care has been taken to ascertain the motive, but after all the Lord must judge their hearts."

Referring to the caution exercised, one of the brethren writes,—

"Saw and talked with an inquirer to-day; he has been with us now some weeks, the man from Brahmuna Cale, mentioned in a former journal. His language was very moving, and I was melted almost to tears. He said, 'To find the true knowledge I left my house and caste. Brethren, I have been with you thus long. My caste is gone, my people will receive me no more. I know Jesus Christ is the world's Saviour; that there is no other. I will not go away. I am sinful, and I can only be clean by the Holy Spirit. Why do you refuse me, and not give me baptism?' There are some prejudices against him amongst some of the native brethren, which I hope will give way. I fear being precipitate, but we may go to the other extreme. O that we may be divinely directed."

The good work seems to be going forward. Mr. Brooks, in his letter of January the 8th, observes, "There are now several candidates."

EXTRACTS FROM RECENT LETTERS FROM INDIA.

WE give the following extracts from letters recently received from India. The first is from Mr. John Goadby to brother Peggs, bearing date Sep. 20, 1836; in which he states that though not decidedly healthy, there is an improvement in their health. The second is from Mrs. Goadby (formerly Miss Davis, from America) dated Aug. 29, 1836. The topics to which both refer are important.

"The pilgrim tax is not yet abolished, but I hope will be soon; measures are taking for this purpose. There also seems a disposition on the part of the Indian government, to cut off temples from their list; they are now attempting to get rid of one in Cuttack, near Chowdry bazar, to which they have been paying 500 rupees per annum. Should this be done Juggernaut may soon follow, one having just the same demand upon the government as the other; add to this the determination to resume all the Kanrat lands (rent free, in consequence of being devoted to religious objects.) The brahmins are in great distress, and are very angry; many have been to me for advice. I usually tell them that they must work in future as well as other men, that it is a law in Christianity, "if a man will not work, neither should he eat;" and that if they live merely on the labour of others, they are of no use in the world; and their lives are not worth preserving, so long as they live on the people without giving them any thing in return.

You probably know before this time that I have removed to Balasore, and that Gunga Dhor is with me; we have many inquirers, but none has yet come forward to break the chains of superstition which bind them; there are notwithstanding many things to encourage us, our books are in great demand, especially the scriptures, of these however we are almost destitute. I received, a few days ago, a letter from the Secretary of the Calcutta Auxiliary Bible Society, on the subject, informing me that the Parent Society had requested the committee in Calcutta, to turn their attention particularly to Orissa, Assam, and the Punjab; this was good news indeed, and afforded abundant reason for thankfulness. We cannot work without scriptures, they speak where our voices cannot be heard.

I have often wondered, when thinking of you and your exertions for India, that

you have never attempted to raise a fund for the support of the orphans of Orissa, so that they might be brought up by the missionaries, and enjoy the advantages of christian instruction. Don't you think it would be well to do this?

Yours affectionately,
J. GOADBY.

"We need many more labourers before we can expect to see this desert bud and blossom, and those few who are in the field require more means to enable them to work; to thrust in the sickle; the harvest requires great and constant exertion, we are sadly in want just now, our hands are tied for want of means. If I can engage you to co-operate with us in the establishment of a house for Female orphans, my heart will rejoice. Orissa, with her thousands of unprotected children, are indeed holding out their hands and demanding assistance: for example, take one little orphan girl, unprotected, unclothed, scarcely fed, ignorant, degraded, for the very small sum of £2. per annum, may enjoy the benefit of christian instruction, boarded, clothed, and fed, and taught to read, sew, and write. If we could get sufficient money to support twenty children, we think £2. might be adequate for the support of each child; how trifling a sum! I feel confident the money could with the greatest ease be raised, if you would engage the ladies of your congregation to collect for us, together with others in the connexion, I am persuaded you would succeed; the orphan's cause is under the peculiar care of our heavenly Father. Cannot a society of ladies belonging to the connexion, be formed, auxiliary if they please to the parent. If any persons feel disposed to give even a widow's mite we shall thankfully receive it. I shall be most happy to communicate with any such persons, from time to time, who may collect for this object. We are here now, as I have said in a former part of this letter, with our hands tied; a missionary should have many irons in the fire at once, peradventure, if one does not succeed another may. A missionary's wife desires to be employed in the same great work with her husband; and what field can be more appropriate than endeavouring to raise her own sex, and to point them to him who has said, 'Suffer little children to come to me and forbid them not.' The female character is beyond

all your conceptions of depravity, they are as degraded as sin and oppression can make them, and they must remain so if christian women are not raised up, who will train up their children in the way they should go. Now, my dear brother, can you let these immortal beings perish for want of knowledge? Ah no! will you preach a sermon for us, and plead hard for the orphan? I sometimes wish I could go from house to house, either in England or America, telling their sad story: I am sure the Christian's heart would melt.

We have now one little girl with us; her father is dead, and her mother deserted her, sold her to a man for two pounds of rice, then went more than one hundred miles from her; this man treated her with the greatest cruelty, she ran away and came to us; we have determined to keep her, hoping she may be the first of many. She is a remarkably bright child, and very affectionate, but full of sin.

JULIA DAVIS GOADBY.

THIRD ANNUAL MEETING OF THE FREEWILL BAPTIST FOREIGN MISSION SOCIETY.

SEPT. 20th, 1836, pursuant to previous notice, the Freewill Baptist Foreign Mission Society held its annual meeting at the north meeting-house in Parsonsfield. The 65th hymn Christian Melody, was sung, and prayer offered by brother Woodman. The report of the executive Committee was then read by the Cor. Secretary, which was followed by a short address from brother Mack. In the reception of members, five became life members. Brethren Woodman, Runnels, Allen, Mack, and Jackson were chosen a committee to nominate the Officers and Directors of the Society for the coming year, who reported the following nomination, viz. John Buzzell, *President*, Moses Sweat, James Bradbury, J. Woodman, *Vice Presidents*, Wm. Burr, *Treas.* D. P. Cilley, *Cor. Sec.* Hosea Quinby, *Recording Secretary*; Moses Sweat, *Auditor*; E. Place, S. B. Dyer, J. M. Harper, S. Dana, M. Cheney, E. Watson, H. D. Buzzell, S. Shaw, P. Staples, Z. Jordon, S. Morse, J. Foster, G. Lamb, S. Curtis, S. Hathorn, M. Ulmer, S. V. Nason, E. Allen, L. Hathaway, A. Hobson, Nath. King, W. P. Chase, D. Quinby, E. Harvey, Z. Young, O. Dike, S. Cummings, H. Jenkins, J. Bignall, A. C. Andrus, H. Witcher, J. N. Hinkley, H. Gorton, R. Allen, Martin Cheney, J. M. Call, F. Walker, J. Heath,

A. Caverno, J. Stevens, R. Cole, A. Marston, S. Allen, B. McKenney, D. Marks, D. Jackson, B. McKoon, Pelatiah Ricker, and Wm. Burr, *Directors*. This report was accepted, whereby the nomination was confirmed, with the exception of that for Treasurer, Elder John Buzzell being chosen Treasurer instead of brother Burr.

Agreed so to alter the Constitution of this Society that, instead of holding its annual meetings invariably in connection with the Maine Western Yearly Meeting as at present, the Society may have power to appoint annually the time and place of holding said meetings.

Chose Dr. Sweat, Elder Woodman, and br. Burr a committee to appoint the time and place of our next Annual Meeting, and give seasonable notice in the Star.

Agreed that the Corresponding Secretary get 3000 copies of the Report of the Executive Committee printed in a pamphlet form, and distribute, the proceeds all going into the Treasury.

Instructed the Corresponding Secretary to make efforts to obtain another agent to visit our churches in relation to the cause of Missions.

After the above meeting the Officers and Directors assembled for business; and made choice of J. Woodman, E. Mack, Wm. Burr, S. Allen, M. Sweat, A. Marston, Pelatiah Ricker, Wm. Moulton, Eld. J. Stevens, Deacon E. Cobb, for the Executive Committee, who, with the Treasurer and two Secretaries, make the constitutional number.

COMMITTEE MEETING.

The Executive Committee met at the Academy at half-past seven, P. M. Sep. 20, to organize and transact whatever business might come before them. After prayer by br. Cilley, chose br. Buzzell, *Chairman*, and brother Quinby, *Secretary*.

Brother Wm. Warner, still feeling impressions of duty to travel for the purpose of calling the attention of the people to the subject of Missions, was reprobated in so doing and commended to our Churches, in particular for the present, in Vermont and the northern section of New Hampshire and Maine Western Yearly Meetings.

It was agreed by the Committee to send out another Missionary as soon as funds can be raised and a suitable candidate found.

HOSEA QUINBY.
Rec. Sec. of the F. B. F. M. S.
N. Parsonsfield, Sept. 21, 1836.

COPY OF A LETTER FROM MRS.
NOYES,* TO HER MOTHER,
MRS. PIERCE.

THE following is a copy of a letter from sister Noyes to her mother, Mrs. Pierce of Portsmouth, N. H. It gives an account of the journey of our missionaries from Calcutta to Cuttack in Orissa by land.

Feb. 27, 1836.

My Dear Mother,

After a week of journeying, I seat myself in a clay cottage, where we have stopped to rest a few hours, to give you some account of our proceedings. We left Calcutta Monday morn, Feb. 22, just five months from the day we left America, and went down the river in a native boat fifteen miles, where we found our baggage, chaise, &c., which we had sent before us. We were treated with every possible kindness at Calcutta, and shall have cause to remember with gratitude, our kind friends there. I also received some valuable presents from Mrs. Penny, with whom we kept.

We ride about eight or ten miles, mornings and evenings, and stop to rest in the heat of the day—arise at three or four in the morning and ride till eight, then stop at a mud hut, where we make our breakfast and dinner; set out again about five in the afternoon, and ride till eight in the evening, when we encamp for the night in a native cottage, which is found in every bazar, for the accommodation of travellers. Our principal difficulty has been in crossing the numerous rivers in ferry boats, and by fording. But hitherto the Lord has preserved us through dangers seen and unseen. We have had two narrow escapes; once by coming near a precipice, and once our horse fell; but we were not thrown, and escaped unurt. The Lord has also blessed us in regard to health. I had so much fatigue at Calcutta, that I suffered from it. Had several ill turus, and feared I should not be able to bear my journey, but so far from that it has done me much good, and I feel quite well now. We passed 400 native prisoners on the road, who had chains on their feet, employed mending the high ways; the chief officer told us that ten or twelve of them died every day of cholera; we saw a number of their dead bodies in the road, the dogs and vultures feeding upon them. It was a most dreadful sight. Last night we passed a devotee, who was

measuring his way to Juggernaut by the length of his body. I had heard and read of such, but never felt and realized their awful condition before. We are surrounded by pilgrims, going to worship the idol, and the missionaries of this god often pass us, going in search of worshippers. My dear mother, could you see the sad, the pitiful state of these wretched idolaters, you would think no sacrifice too great to be enabled to lead them to the Christian's God, the only source of happiness. Their females are degraded beyond description.

Sabbath. Dautoon.—We are comfortably situated to-day in a bungalow, or European house, built for the accommodation of English travellers. This is a fine healthy town, the land not so level and clayey as in Bengalee. This is our first Sabbath in Orissa, and we are surrounded by natives, at least 10,000 inhabitants. Here is the largest Hindoo temple that I have yet seen. O how different this appears from our own dear land—how degraded. This is a fine place for missionary exertion—Mr. Noyes thought he would like to remain here. But we must go to Cuttack first to acquire the language. I feel more strongly desirous than ever to be able to talk to this people in their own tongue, to lead them to the Saviour. How lovely would be this country if the religion of Jesus prevailed.

“Here every prospect pleases, and only man is vile.”

May God send them salvation.

Balasure, March 4.—We arrived at this place on Tuesday evening, and found a dear missionary family, with whom we are now comfortably situated—Mr. and Mrs. Goadby, English Baptist missionaries. They have been in this place about a month. This is a fine missionary station, several English families reside here, a physician, &c., about 14,000 inhabitants. It is only eight miles from the ocean, and there is a fine fresh breeze all day and night, so that it is not only more pleasant but more healthy than other parts of Orissa. They wish very much for one of us to stop with them. Dr. Sutton thinks it best for us to go with him to Cuttack, 100 miles further; and Br. Phillips and wife will remain here for the present. They are quite pleased with their situation and feel quite at home; will board with this mission family now, as they can well accommodate them, and all study the language together. Mrs. Goadby is a

* One of the Free-Will Baptist Missionaries.

fine little interesting woman, a Philadelphia lady, who came out under the Presbyterian Board of Missions. Soon after she landed at Calcutta, she married Mr. Goadby, who was a widower. Her name was Julia Davis. Thus far, my beloved mother, I have found the promise verified, have found a home, mothers, and sisters wherever we came; and shall I distrust the hand that has led me thus far? No; rather be thankful for past mercies, and trust in the same Almighty Friend in time to come.

Here is a native Christian preacher and family, Gunga Dhor, a very active and faithful labourer. He preaches every day in the bazar, or market-place.

Sabbath day.—Had the privilege of hearing Br. Goadby preach; in the evening the sacrament was administered to our little band, including the native preacher and wife, and another converted native, who lives in the mission family. It was indeed an affecting and refreshing season. The Lord was with us.

Wednesday.—We left Br. Phillips and wife, and the kind family at Balasore, Monday afternoon, and commenced our pilgrimage to Cuttack; went fifteen miles that night, and rested in a native mud hut. Tuesday morn, arose at three, and came seventeen miles, a long journey; were all very much fatigued and glad to rest all day and night in a good English bungalow. Started this morning at six, quite refreshed and comfortable, and came eight miles, and have now rested for the day. Mr. Noyes has a bad cough and cold on his lungs. He and Br. Sutton are asleep, and I improve a few moments in writing my precious mother, who is no less dear to me than when in my native land.

Saturday, March 11. Tangee.—We are now within ten miles of Cuttack, our long-desired station; expect to reach there to-night. On Wednesday afternoon we left Baitrock, and came eight miles, stopped for the night in a fine bungalow, the best we have yet seen. Arose in the morning at two, and rode till sun-rise; forded a river, and remained for the day in a sarai. Started Thursday afternoon and journeyed till evening, when we crossed another river in a ferry boat. Met two devotees of Juggernaut who had each an arm extended till it was withered and the nails had grown several inches. We pass hundreds of deluded pilgrims every day, who appear wretched beyond description. Stopped for the night in a native mud hut. As we approached the bazar, we

were surrounded by hundreds of pilgrims, so that it was with much difficulty we got along at all. They were seated on the ground, each with his fire before him, cooking. The fire and smoke, together with the great noise, appeared to me the most perfect representation of the place of misery of any thing I could possibly imagine. We remained in the midst till three in the morning, when we again set off on our weary pilgrimage. Friday morn, forded two rivers and had also a long bed of heavy sand to cross, which was quite bad for the horses. Stopped at six o'clock in a sarai, where we remained till afternoon. Started on our journey again at four, and had a most delightful ride. The scenery was more beautiful than any we had yet seen. High hills, reminding me of the hills of my own native state; (viz. White mountains,) fine trees, some very beautiful; and large fields of rice, together with the small streams of water on each side, rendered the prospect lovely. This is a much finer country than Bengal, and far more healthy. The land is not so low, and the scenery more diversified. We stopped for the night in another native hut, the most miserable we have yet seen. The heat was nearly suffocating, and we were kept awake by the native pilgrims drumming and singing, and making the most hideous noises. Were glad to arise this morning and set out at three o'clock, upon our last day's journey. Had a pleasant ride till night, when we arrived in this place, and stopped in a bungalow.

Found one of the missionaries from Cuttack, Mr. Brown, waiting to receive us, and accompany us to C.; we expect to start at three, and reach Cuttack this evening.

Cuttack, March 12.—My beloved mother will rejoice with me that we have at last reached the place of our destination for the present. Had a wearisome journey yesterday afternoon over three miles of heavy sand, and Mr. N. unwell as he was, had to walk; crossed the river in a boat and arrived at Br. Brooks's about eight, where we were kindly welcomed. Just as we were about to stop, our harness broke, and we came near being overset. Had it been but a short time before, while crossing the bad road, we must have been seriously injured, if not killed. We consider this a merciful interposition of God on our behalf. My dear husband was very sick when we arrived, as he had not been well all the week, his exposure and severe fatigue

were too much for him. He had a high fever, accompanied by chills, went immediately to bed and took medicine. This morning he is something better, though not able to sit up. O that God may in much mercy restore him. Have not been out to-day, but stayed to take care of him. I find my own health improved by the journey.

Thursday, March 16.—What shall I render to the Lord for all his mercies! After about ten months of wandering, have at length got quietly and pleasantly settled at home, "sweet home," in our "own hired house." My beloved husband is also mercifully restored to health. On Tuesday Br. Sutton obtained each neat houses joining each other. It seemed as though by their being both so near and unoccupied, that the Lord had directed us to them. On Wednesday we both commenced house-keeping. As we brought our furniture from Calcutta with us, we did not have the trouble of waiting to obtain it. We have agreed to have family worship three times a day, viz. morning, noon, and evening, and find it a delightful privilege to erect a family altar, and meet around it. O that Israel's God may be our God and Protector here. I feel more than ever desirous to be entirely the Lord's—to live for another world, to be a faithful steward, and remember the object for which I live in a strange land. Commenced our Oriya study to-day with a native teacher. Feel very anxious to talk to these perishing heathen by whom I am now surrounded. I must now, beloved mother, close for the present. Shall commence another letter to you immediately, and send by the first opportunity; with much love we remain,

Your affectionate children,

E. AND C. NOYES.

MR. POYNDER'S SPEECH.

We promised in our last to give our readers the excellent speech of Mr. Poynder at the India House, Dec. 21st, 1836. We are happy to be able to furnish a *corrected copy* of this very able and important address. It is highly worthy an attentive perusal.

Mr. Chairman,—I beg leave, in pursuance of previous notice, to move, "That advertising to the despatch of the Court of Directors, dated the 20th February, 1833, having for its object the withdrawal of the encouragement afforded by Great Britain to the idolatrous worship of India, and also the relinquish-

ment of the revenues hitherto derived from such source, which object does not yet appear to have been accomplished, this Court deem it necessary to recommend to the Court of Directors to adopt such farther measures upon the subject as in their judgments may appear to be most expedient."

I should be prevented, by motives of personal delicacy, from adverting to my original attempt, eleven years since, when I moved for the abolition of what our great poet calls "that cruel irreligious piety" of immolation, if I did not deem it important to remind both the Court of Proprietors, and the Court of Directors, that, on that occasion, the then Chairman, in conjunction with his Deputy, and most of the Court, strenuously opposed the motion in question, by moving an amendment, which was, however, withdrawn in favour of the original motion; not long after which, the abolition of Suttees was decreed and effected by Lord William Bentinck, then the Governor General of India. I deem it necessary to notice this fact, as proving that the greatest authorities are not always infallible, and that the arguments then used by some persons, whom I now see before me, who strove to prove that the abolition of widow-burning would produce general commotion, and dissolve our Indian connexion, has, in fact, been productive of no such disastrous effects. It is now six years past that I moved for the withdrawal of this Company from all participation in the revenue arising from Indian idolatry, on which occasion I went more fully into the moral pollutions and sanguinary character of that idolatry than can now be necessary. I shall now, therefore, merely advert to the several authorities which I then produced, as attesting both the evil itself, and suggesting the practicable remedy, premising only that the real question, both on this last occasion and at present is, not whether the temple worship shall be abolished, but whether the temple tribute shall be abandoned, as the taxation of heathen idolaters by British Christians, a distinction to which I earnestly request the attention of every hearer. The authorities were as follow:—Mr. Mill, the able and accurate historian of British India; the Mackenzie MSS., deposited in your own library; Mr. Tytler, in his "Considerations on the state of India;" the Rev. J. Peggs, the Missionary, a copy of whose printed work I sent to every Director, in addition to the letters from him, which were read in 1830; Mr.

Tavernier, in his "Travels in India;" Mr. Cordiner, in his "History of Ceylon;" Mr. Stirling, the able servant of the Company, in his valuable account of Orissa, appearing in the "Asiatic Researches;" Colonel Phipps, of the 13th Bengal Infantry; Mr. Tucker, the Director, in his "Review of the Company's Finances in 1824;" the Rev. Mr. Lacey, Missionary in Orissa; the Rev. Mr. Cropper, also Missionary there; the Rev. Mr. Sutton, of Balasore; the Rev. Dr. Marshman, and all the Serampore Missionaries: Dr. Robinson, of Calcutta; a multitude of resident Missionaries at different stations in India, whose names, for obvious reasons, I did not adduce, the Court having given me credit that I was in possession of their original letters, and could vouch for their authenticity; Mr. Peter Bruce, in his valuable report respecting Tripetty, in November, 1820; and Lieutenant Richardson, in an equally important return on the whole Tributary system; Bishop Heber, in his printed work; Sundra das Bargee, a native Hindoo; Mr. Oakley, the magistrate; Mr. Ewer, the Superintendent of the lower provinces; Mr. Archdeacon Corry (the newly appointed Bishop); Lord Teignmouth; Sir Wm. Jones; Mr. Grant, in that invaluable work which was printed by the House of Commons in the year 1813, and which first enlightened this country on her duty and interests in reference to India; Mr. Ward, in his standard work on "the History, Literature, and Religion of the Hindoos;" Dr. Buchanan, in his "Christian Researches," and his two Sermons, one preached in the University of Cambridge, and the other before the London Church Missionary Society; Mr. Hamilton, an unexceptionable witness on all Indian affairs; Mr. Harrington, the Judge, whom only to name is to eulogize; Mr. Warden, the Member of Council in Calcutta; and the Abbé Dubois, in his celebrated work upon India, for which he received from the Company (and richly merited) the sum of £800, after twenty years' residence as a Missionary in India. Such was the host of witnesses I produced, to a few of whose testimonies only I shall now crave the attention of this Court. Mr. Grant observes on the impurity of idolatry,— "The feature by which the Hindoo deities are, above all, distinguished, is the abandoned wickedness of their divinities, Brahma, Vishnow, Maladeo, and of all the rest; the most enormous impurities, the most villainous frauds and impostures, the most detestable cruelties and injustice, the most filthy and abom-

nable conceits, every corrupt excess and indulgence are presented to us in their histories, varied in a thousand forms. These scandalous legends are more or less known among all the millions of Hindostan; they form an immense series of adventures, which fill the imagination of a weak and credulous people; very many of them are perpetuated by images, temples, and ceremonies, and those of such a nature as it were pollution to describe. Representations which abandoned licentiousness durst hardly imagine, within the most secret recesses of impurity, are there held up in the face of the sun, to all mankind, in durable materials, in places dedicated to religion,—nay, they are the objects of religious adoration, and miniatures are taken from them, and worn by multitudes about the neck.

"Another mode of honouring their deities is common in some provinces. Troops of prostitutes are attached to the pagodas, are brought up as the servants of the idol, dance in its processions, and make part of the establishment of the place; while religious worship is universally paid to the *lingam*,"—[a word which I do not choose to translate].

Mr. Ward on the same point says,— "Some persons have complimented the Hindoos as a virtuous people; but how should virtue exist among a people whose sacred writings encourage falsehood, revenge, and impurity; whose gods were monsters of vice; to whose sages are attributed the most brutal indulgence in cruelty, revenge, lust, and pride; whose priests endeavour to copy these abominable examples; and whose institutions are the very hotbeds of impurity? Where, in such a state of universal corruption, the temple itself being turned into a brothel, and the deity worshipped being the very personification of sin, where should virtue find an asylum? and from what stock, where all is disease and corruption, should the virtues be produced? If the religious institutions of a country be the prime sources of corruption, how should the people be virtuous? Is there such a strong bias in human nature to virtue that a man will be pure in spite of the example of his gods, his priests, and the whole body of his countrymen, and when the very services in his temple present the most fascinating temptations to impurity?

"Impurity and cruelty have been, in all ages, the prominent features of every form of Pagan superstition; but nowhere have these features presented a more disgusting and horrible appearance than among the Hindoos. I have witnessed

scenes of impurity in Hindoo worship which I can never commit to writing. The songs and dances in the temples at midnight would disgrace a house of ill-fame; and these are the services which should purify the soul, and fit it for the duties of time and for the joys of eternity! I myself saw from my own window, at Serampore, in a religious procession, sights so shockingly detestable, that I ran and closed my windows; and yet multitudes of Hindoos, of both sexes, old and young, crowded to the sight. Can one wonder, after this, that the Hindoos should be notoriously the most corrupt nation existing on the earth? Their sacred institutions are the very bane and curse of the people."

Mr. Ward also observes on the consumption of human life,—“I have estimated, in my second volume, the number of Hindoos who annually perish as victims of the brahminical religion at not less than 10,500 (including the deaths on pilgrimages). Every additional information I obtain, and the opinion of the best informed persons with whom I am acquainted, confirm me in the opinion that this estimate is too low, that the havoc is far greater, though it is difficult to bring the mind to contemplate a scene of horror which outdoes all that has been perpetrated in the name of religion by all the savage nations put together."

Dr. Buchanan observes in his sermon of 1810,—“I have seen the darkness which exists in the heathen world; but it is not easy to describe it. No man can know what it is, who has not seen it. I have been in what the Scriptures call ‘these chambers of imagery,’ and have witnessed the enormity of the Pagan idolatry in all its turpitude and bloodshed. I can now better understand those words of the Scriptures, ‘The dark places of the earth are full of the habitations of cruelty.’ I have seen the libations of human blood offered to the moloch of the heathen world; and an assembly, not of 2,000 only, which may constitute your number, but of 200,000, falling prostrate before the idol, and raising acclamations to his name. But the particulars of these scenes cannot be rehearsed before a christian assembly. It may suffice to observe, that the two prominent characters of idolatry are the same which the Scriptures describe—cruelty and lasciviousness, blood and impurity. These idolaters are our own subjects, and every man who can afford it is obliged to pay a tribute to the English government for leave to worship the idol; and a civil officer, supported by a military force, is appointed to collect the tax. The other

temples have long been considered a legitimate source of a similar revenue. These are our own subjects, and we have it in our power to redress the evil. There is a time appointed by the DIVINE PROVIDENCE (according to the prophetic record) to every nation for its melioration and felicity. Such a time came to our nation when the light of Christianity visited it, for our altars were once polluted by human sacrifices. The same happiness, we hope, is now come for India; for what can be compared to the disgrace of regulating, by a christian law, the bloody and obscene rites of Juggernaut?"

Mr. Hamilton observes,—“The whole system would soon decline if left to its own resources;” an opinion which is quite in harmony with that of Horace, ‘*Vis consili experis mole ruit sua.*’"

Mr. Harrington, in writing to Mr. Peggs, says,—“A Christian Government ought not to derive a revenue from the allowance of this sin.” And in his analysis of the Bengal laws (1817),—“It is evidently indecorous and inconsistent, that the Government of a nation professing Christianity should participate in the offerings of heathen superstition and idolatry."

Permit me here to say a word on the date of the tax. It has now existed thirty years, having been first levied in 1806. Mr. Udny, the member of Council, strenuously opposed it. His recorded opinion is,—“The making provision by law for superintending the temple, and paying its officers, will operate to sanction and perpetuate a system of gross idolatry, which Government is neither bound, nor is it becoming to do. I would leave the temple, and its whole economy, exclusively to the direction and management of its own officers, allowing them to collect the regular fees they have been accustomed to do, and securing the pilgrims against all vexation from the extortion and oppression of those officers,"

This valuable recommendation was despised, and so was the concurrent advice of that enlightened Statesman, the Marquis of Wellesley, who absolutely refused to sanction this odious impost, and nobly left India without doing so. But the love of gold was too strong, and the article loved was too sweet, for, as Shakspeare has said—

“Believe it—we’ll do any thing for gold.”

Mr. Warden’s Minute of Council, as one of its members, is—“I again record my opinion,” (for he had stated it before) “that all the sanguinary customs of the Hindoos might be prohibited, without affecting either the security or popularity of our supremacy.”

The Abbé Dubois says,—“The priestesses of the temples receive a regular stipend, and increase it by the sale of their persons. Every temple of note has eight, twelve, or more of these prostitutes: their attitudes and gestures are opposed to decency, and their songs are obscene. The residences of their gods are the theatres of their licentiousness. At some the most loathsome debauchery is practised in public, and, without shame, even at the doors of the temples. One of these sinks of vice is only five leagues from the village in which I am writing these pages.” He also observes,—“I have never beheld an Indian religious procession, without its presenting me with an image of hell!”

The information I derived personally from the Abbé respecting Tripetty (where he had been long stationed) was of the utmost value to me six years since; but I have already informed the public that the account which the Abbé detailed as to the scenes he had witnessed in the temple of that place, as part of the religious worship, could not be publicly communicated by me, even through the medium of the learned languages. His whole work, however, is invaluable, as affording the most conclusive and triumphant answer to all who, from an infidel bias, or from defective information, would attempt to set up the principles or practices of heathen idolaters as either conducing to the honour of God, or to the interests of their fellow men; and it is remarkable that this testimony, from a learned and pious Missionary of the Church of Rome, is in perfect accordance with the evidence of every other Missionary, whether of the Church of England, or of any other Protestant Church, who have ever visited India; thus confirming the express declarations of Holy Writ as to the indispensable need of a revelation from heaven, and at once overthrowing all the fallacious reasonings of merely worldly and interested men.

I now come to the amount received by the Company from its taxation of idolatry; but this, I regret to say, can only be shown so far as regards the four principal temples of India, for which, however, such returns can be presented for the last twenty-two years—viz., from 1812-13, to 1833-34, as will challenge all objection, and to which, therefore, I earnestly invite the public attention. Whoever has done me the honour to consider the account already printed, for sixteen years, will see that I show—1, “The amount of the tax collected;” 2, “The cost of the collector;” 3, “The expenses of the temple,” including priests

and prostitutes (for I class them together); 4, “The charges of the buildings, repairs, and contingencies;” 5, “The total charges;” and 6, “The net receipts.” The entire result for twenty-two years is as under:—

		NET PROFITS.	
		(After payment of all out-goings, including Priests, Food, Roads, Cars, Clothing, Collectors, Prostitutes, Pilgrim Hunters, and all else.)	
TOTAL RECEIPTS.			
Juggernaut	£301,339	..	£18,155
Gya	... .. 656,787	..	579,169
Allahabad	224,909	..	205,320
Tripetty	.. 335,851	..	236,457
			1,518,866
			1,039,101

Thus, for only four of the numerous temples of heathen India, the worshippers have paid, as a tax on their religion, in twenty-two years, upwards of one million and a half sterling, and the Company has netted the clear profit of above a million sterling! I do not profess to give the complete amount we receive as Christians by selling the privilege throughout all India of performing heathen rites “to them that are no gods,” but such are the proceeds of only four temples, and “*expede Herculem!*” In confirmation of the correctness of this account, let me add that Mr. Fleming (himself an advocate for the tax) informed the Committee of the House of Commons, so late as 1832, that the tax at Gya alone produced between £20,000 and £30,000 per annum; while in the Directors' own despatch of the 20th February, 1833, they cite the same witness as proving that at the five stations of Juggernaut, Gya, Allahabad, Sutta, and Suran, the average of the surplus collections (or net profits) of the four preceding years (of 1827, 1828, 1829, and 1830) had been no less than £40,000 sterling per annum.

The Committee of the House of Commons, to which I refer, as meeting in the year 1832, was the first public notice which followed the attempts thus made in 1830 to deliver India from her moral turpitude, and ourselves from our moral responsibility; and as the evidence produced before that Committee is matter of public record, and contains most, if not all, of the arguments by which the taxation of idolatry can still be supported, I claim the indulgence of the Court in examining it somewhat at large, as I may thus, perhaps, anticipate some objections, which may, on the present occa-

sion, be advanced against my motion. It is remarkable, indeed, that one of the principal witnesses for continuing the old system, Mr. Holt Mackenzie (Secretary to the Bengal Government, and afterwards to Lord Amherst), turns out a witness completely in my favour; for earnestly as he advocates the continuance of the old corruptions (in which, however, the Directors entirely disagreed with him), he makes certain admissions of the greatest value to his opponents. "Abominable (says he) as is the idolatry of India generally, the mischief of it is exhibited with a tenfold intenseness at all the places of pilgrimage." Again, "The abolition would be a popular measure." And, lastly, "The evil of discontinuing the taxes in question consists, I conceive, simply in the loss of revenue." Now, after observing that in "the loss of revenue," Mr. Mackenzie must, of course, include the lucrative appointments of Collector of Juggernaut, &c., in times which, although the country finds "the piping times of peace," the Company and its servants find the hard times of diminished patronage and reduced profit. I desire no better witness than this gentleman both to the evil of the tax, and the ease of discontinuing it. I wish, indeed, no better for my cause than that this testimony of Mr. Mackenzie were inscribed on the walls of this Court in letters of gold; and surely, if no effect should follow, we could only expect them to be supplanted by the hand-writing which once appeared on the wall of another Court—"Mene, mene, tekel upharsin!"

The next witness is Mr. Chaplin, (formerly Commissioner in the Deccan,) whose object is to keep things as they are, by imputing fanaticism, enthusiasm, and Methodism to all who oppose idolatrous taxation. His own words are—"The proposition to abolish the pilgrim tax appears to me too extravagant to have been entertained for a moment by any but weak-minded zealots, whose next step would be to overthrow all the Hindoo temples, and to erect Methodist conventicles on their ruins."

Now, all this sophistry might have done in the days when the Major Scott Warings, the Twinings, and the Bullers, of a period of darkness, deliberately made it a question whether a single Missionary ought to be suffered to proceed to India, or, being there, ought to be permitted to remain; but it argues (I wish to say it without offence) a pitiable ignorance of what these men have effected in the last half century for India, and of the manner in which they have lived

down all opposition, and conciliated universal esteem, to treat them with no better measure than this. If these alarmists had been attended to, or their successors (who predicted that if the burning of 666 miserable widows every year should be stopped, India must infallibly be lost), then would the fears of the Missionaries and of the "Methodist conventicles" have prevailed to exclude religious instruction altogether, and to have kept up the fires of the Suttee until the present moment. It must not be forgotten that the number of these sacrifices was reported by Parliament, on an average of the preceding ten years, precisely as I have stated it above, with every widow's name, caste, and age, together with the place of her immolation, in support of its correctness. But an argument thus reflecting on the character of an opponent is wholly unworthy of a liberal reasoner. Of course I say nothing of myself, but I ask, is the religious profession of Mr. Grant to go for nothing? Is Mr. Wilberforce, who always supported him in Parliament, to fare no better? Is Mr. Randall Jackson, who has always supported me here, but whom I do not now see in his place, from the pressure of serious illness; or Mr. Fowell Buxton, who still supports me in another place—are these men to come within the designation of "weak-minded zealots," or builders of "Methodist Conventicles?" Perhaps the Court will permit a short narrative here. It is now about forty years since that an individual,* obscure and indigent, proceeded to India for the purpose of introducing to its perishing millions that Gospel which he knew and loved. Such was, at that time, the indifference and jealousy of this great Company, that he and his companions were obliged to embark in a Danish vessel, and smuggle themselves to Bengal. This man laboured for years, with his own hands, in order to obtain the common necessities of life for himself and his family; but, with every possible disadvantage, he acquired such a knowledge of the Bengalee and other dialects, as in seven years to present to India, and the world, the first complete version of the Bengalee New Testament, which was printed at Serampore, in the Danish territory, where the translator and his friends were obliged to fix, because the Company forbade their residence in its own jurisdiction. In the year 1804, when the College was founded in Calcutta, for the instruction of the Company's

* Dr. Carey.

servants and officers in the Oriental tongues, this once despised individual was besought to undertake the principal burden of tuition, and was appointed the Professor of the Bengalee, Mahratta, and Sanscrit languages. "When he commenced his lectures (says Dr. Wilson), there were scarcely any but *viva voce* means of communicating instruction; but he left not only the students of the language well provided with elementary books, but supplied standard compositions to the natives of Bengal, and laid the foundation of a cultivated tongue and flourishing literature throughout the country. He compiled a variety of philosophical works, in several eastern languages, for facilitating the progress of all future students. His zeal in the prosecution of natural science (this was surely no "weak-minded zealot") led him to form the best and rarest collection of botanical plants in the east. The unspotted integrity, warm benevolence, and dignified simplicity of his manners, won the esteem and confidence of the highest authorities in the country. He lived to see the little missionary plant, which he had first introduced, amidst shouts of scorn and derision, shooting forth on every side, and extending its branches from Cape Comorin to the Himalayan Mountains, and from the Indus to the borders of China, and then slept in peace, full of years and honour, in hope of a joyful resurrection. He was the pioneer and exemplar of most of the modern Missionary Societies, and enjoyed the testimony of the ancient Christian Knowledge Society to the value of his labours. Upwards of 213,000 copies of the Holy Scriptures have been issued in India, in whole or in part, in no fewer than forty languages and dialects, in a great measure as the result of these modern exertions. I am unwilling to weary the meeting by enumerating the list of these several languages; but they will be found in the Tenth Memoir of the Baptist Society respecting the translation of the Holy Scriptures into the Oriental languages by the Serampore Missionaries, published by Parbury and Allen in 1834. I would here unroll an accurate and beautiful map, parcelling out the different districts of India in which these versions are circulated; but, as it could hardly receive the consideration of so large an assembly, I should be unwilling to refer to it for the sake of mere effect. I can, however, assure the Court that, while its merchants have been arguing about public or private trade, and been considering what were the best spots for the

growth of indigo, or the culture of sugar; how they might best escape the duties, or obtain the drawbacks; in short, have been calculating (to use the strong but expressive figure of Mr. Burke) how India would "cut up, and how she would tallow in the caul and on the kidneys;" there have been persons, men if you please, "of whom the world was not worthy;" who (as the same author has beautifully said) have "trod an open, but unfrequented, path to immortality;" have looked far above the base and sordid things of time and sense, and tended the eternal interests of their fellow-creatures, rather than the perishing concerns of an hour. Now, any one unacquainted with the real state of things, would suppose, from Mr. Chaplin's view, that only the most blind and besotted zeal had influenced every religious man, both in England and India, and that Methodism and fanaticism were the only governing principles of Christians; but is Mr. Chaplin yet to be informed, that in the year 1832 the Christian Knowledge Society, and the Church Missionary Society, memorialized the Directors, the Executive Government, and both Houses of Parliament, of which the first memorial is abridged as follows:—After stating its object to be the propagation throughout the earth of the Divine religion of Christianity, upon the principles of the Established Church of England, they add, "that their labours had been abundant in the extensive dominions subjected to the government of the Company; and while the Society desires to express its gratitude to the ALMIGHTY for the facilities of late afforded by the Parliament and Government in the episcopal and ecclesiastical provision now accorded to India, the Society is equally anxious to acknowledge its sense of the attention and kindness invariably evinced by the Company in promoting its objects there; but still circumstances exist which operate adversely to the proceedings of the Society, and obstruct the good which might otherwise be accomplished, especially the encouragement afforded, however inadvertently, by the Company and its agents to the idolatrous worship, by the impost levied on the pilgrims and worshippers at the several temples, and by the revenue thence derived, the inference from which regulation of the Government is feared to have been an opinion too generally adopted by the natives, that, so far from any objection being felt by the Company to the continuance of any idolatrous rites and corrupt practices of heathenism, it rather tends to

afford them its patronage and support, in thus being contented to derive from them a considerable pecuniary revenue. That the Society, fully desiring to appreciate the original motives of the Company, in affording its sanction to the collection of the tribute, is yet apprehensive that the results have been, and cannot but continue to be, injurious to the best interests of Christianity at large, and to the object and designs of this Society in particular, and, therefore, prays for consideration and relief."

The following is the abridged memorial of the Church Missionary Society:—

"That this Society has existed above thirty years, and formed numerous missions for propagating Christianity upon the principles of the Established Church; that Parliament having, on renewing the Company's Charter, declared that 'it is the duty of this country to promote the interests and happiness of the natives of India, and that such measures ought to be adopted to introduce among them useful knowledge, and religious and moral improvement, in furtherance of which objects sufficient facilities ought to be afforded by law, to persons desirous of going to India for the purpose of accomplishing these benevolent designs,' this Society began shortly afterwards to extend its operations to India, and has established several missions in that country; that the Society, while it gratefully acknowledges the protection enjoyed by its Missionaries, reflects with just satisfaction that no instance has occurred in which any persons engaged in its service have forfeited the favour of the Government; that still the Society finds itself imperatively called upon to represent, that in the system established by the Indian Government, countenance is afforded to the idolatrous worship and superstitions of the natives, which cannot fail to operate on the minds of the people at large most injuriously to the interests of Christianity, and they refer particularly to the pilgrim tax, collected from the worshippers at the great pagodas, the proceeds of which tax are appropriated to the maintenance of the idolatrous worship, under the superintendence of the public servants of the Company, in a style of splendour, in some instances, formerly unknown,—to the payment of the establishments attached to the temples, including the European collectors of the tribute to facilitate the access of pilgrims to the temples, and, in the case of the pagoda of Juggernaut, to pay the pilgrim collectors, who traverse all parts of the country as missionaries of the

temple, and receive an allowance of head-money according to the number of pilgrims whom they conduct to the temple—and that the surplus is remitted to the treasury of the Company, and applied, in common with the legitimate revenue of the State, to the support of the Government in India, and for remittance to the Company in England.

"That for some years past the endowment of the pagodas generally, throughout the territories of the Company, have been administered by the officers of Government—an arrangement which involves the appointment of the officers of the temples, the regulation of the expenditure, and such an oversight of their affairs as serves to maintain, in a state of efficiency and vigour, a system of superstition, of whose decay there were demonstrative proofs, and which the progress of knowledge and Christianity must, without this support, gradually, yet peaceably undermine.

"That the Society, without impugning the motives in which interference with the idolatrous religion of the country originated, still deploras their effects, as tending to identify the Government with the maintenance of the prevailing superstitious of its heathen subjects, and, consequently, to discountenance and check the progress of Christianity.

"They, therefore, earnestly entreat the attention of the Court, since it will not be found difficult to modify the present existing system of administration in a manner which, without departing from the toleration due to all classes, shall withdraw the direct interference and ostensible patronage of the Company's public servants from the affairs of the heathen temples, and at once rescue the Company from the imputations to which that connexion with the rites and gains of superstition now subjects its otherwise high reputation, and relieve the cause of this Society and of Christianity from the obstructions which a continuance of that connexion cannot fail to perpetuate."

After these strong memorials of two great Ecclesiastical Societies for Eastern Missions, will it be contended that only irregular efforts have been employed for the conversion of Pagan India, or that only unaccredited protests have been made against the unhallowed profits of idolatry? As a Churchman, not merely from education, but I trust from conviction, I claim credit for the venerable and apostolic Church of England, not having been behind-hand in these "labours of love."

(To be continued.)

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ON THE SUFFICIENCY OF THE HOLY SCRIPTURES.

THE sufficiency of the Holy Scriptures is one of the pillars of Protestantism. The admission that they are defective would pave the way for introducing the opinions and decrees of fallible and corrupt mortals to supply that deficiency; it would open a door for the introduction of the vile absurdities and cruel impositions of popery. So insufferable is the pride and arrogance of man, that when his dogmas have once been received as matters of faith, he is not contented that they should share an equal attention with the oracles of truth, but he proceeds to interdict the reading of the Scriptures, and claims the authority of tying down the human intellect to his views and declarations. The history of this country furnishes ample evidence of the truth of this statement. In the reign of Henry VI., it was decreed that whoever should be found reading the Scriptures in the English tongue, should be sentenced to death, and forfeit all his estates to the King: and in "the History of the Lollards," a book published by the Tract Society, ample evidence is given of repeated attempts made by the Legislature to deprive the common people of every leaf of the sacred volume. Seven persons were burned in one fire at Coventry, in the year 1519, just for teaching their children the ten commandments and the Lord's prayer in English. In those days it was deemed rebellion to consult the oracles of God. The writings of man might be perused, but not those of the Holy Spirit. The most puerile and monstrous statements might be read, but not the declarations of heavenly wisdom. How unspeakably dangerous is the admission that the Scriptures require any addition from human intellect, or that they are not sufficient of themselves as a rule of faith and practice. Our opposition to the Church of Rome is founded on their sufficiency, and on the right of private judgment. That arrogant community requires us to believe God and *the Church*; but what renders the affront to our reason, and the outrage on piety so truly abominable, is, that the assertions of the Church are in direct opposition to those of the blessed God. To believe both is an impossibility; and to be punished for preferring to believe and obey the Author of our existence is to bear the worst species of tyranny and persecution. The word of God asserts its own perfection; and if it be perfect, all attempts to improve it must

be like trying to beautify the rainbow, or add to the lustre of the mid-day sun. It also forbids any addition or diminution from man; nor is it possible to assign even a plausible ground on which any individual, or company of individuals, may presume to disregard this prohibition. It is impious to place the opinions and decrees of fathers on a level with the Holy Scriptures; and as some of those opinions and decrees are contradicted by others, it is inconceivably absurd to take any of them as unerring guides. Which of them are we to believe? The Bible, the Bible alone, exclaimed the immortal Chillingworth, is the religion of Protestants.

In asserting the sufficiency of Holy Scripture, the meaning of the phrase should first be fixed. One idea included in it is completeness, or adequacy. The Bible is adequate or complete as an instrument or means of conversion. It contains the sum-total of religious truth. Its principles may be exhibited in thousands of new aspects. As science advances, new beauties may be discovered in them, and additional evidences of their utility presented. But no discoveries of philosophy, no labour of learning, will ever be able to add one new truth to the Bible. It is already complete. If we know nothing of the traditions of the elders, or of the views of the fathers of the Church, as they are called, yet possessing the Holy Scriptures, we have a record of every truth needful to be apprehended for our conversion and eternal felicity. If searching statements concerning ourselves, and the danger to which sin has exposed us, be requisite, in order to produce humility of mind, and stir us up to action, they are here. If glorious exhibitions of the love of God in Christ be needful to kindle hope, here they are. If representations of the work of the Spirit, if promises, threatenings, precepts, directions, invitations, and exhortations, be needful, the sacred volume contains an abundance of all these. No branch of knowledge, no form of speech, necessary for the conversion, purity, and joy of the soul is omitted. "The law of the Lord is perfect," sufficient, complete, in all its parts. If this might be said of that portion which David possessed, with what emphasis, and entire satisfaction of mind, may it be asserted of the whole canon of sacred writ, "for God, who at sundry times and in divers manners spake in time past to the fathers by the prophets, hath, in these last days, spoken unto us by his Son." In the New Testament we have richer promises, clearer and more spiritual precepts, larger and more glorious discoveries, than "ancient prophets and kings" were permitted to enjoy.

The adequacy of scriptural instruction may be fairly contrasted with the inadequacy of other sources of religious knowledge. The Society of Friends will sometimes speak of the light within as conducting them to all needful information, without the aid of the written word; but it may be fairly asked, how it is possible for any internal principle to make us acquainted with the historical facts on which the doctrines of revelation are founded. Appealing to the gross darkness, horrible superstition, and abominable idolatry of the heathen world, we may inquire, whether these poor pagans have been conducted by this inward monitor to a knowledge of saving truth, and whether it be possible for them, without an outward testimony, to learn that our salvation is connected with faith in a Saviour, who, though once crucified, is now seated at the right hand of God, and appointed to be the Judge of quick

and dead. The instructions of reason are defective in quantity, corrupt in quality, and destitute of all authority. On multitudes of points she does not attempt to give information: in reference to many of those on which she does speak, she utters base, bewildering falsehoods; and with regard to those on which she speaks the truth, she is unable to enforce her directions. We are quite aware that the Friends distinguish between reason and the saving light of which they speak; but we are persuaded that wherever the latter exists, it has been produced by the transference, through the aid of the Holy Spirit, of the truths recorded in the Bible, to the natural faculties of man. It is a lamp within, which has been lighted from the altar of revelation.

The last remark we shall make on the adequacy of scriptural instruction is, that it teaches us every thing relative to the order and government of the Church, and to its extension through the world. No officers, no forms and modes of worship, are necessary besides those which the New Testament prescribes. By departing from this view of the sufficiency of Holy Scripture, we lay a ground for the establishment of a jurisdiction destructive to all our religious liberty. The principle on which we admit one species of authority, beyond that which the King of Zion has appointed, will furnish an apology for the establishment of Popes, Cardinals, Archbishops, Bishops, Prebends, Deans, Canons, Rectors, and all the other gradations of ecclesiastical rank in the Church of England and of Rome. The intelligent reader of history knows full well, that in the conflicts between Protestantism and Popery, the one point of difficult adjustment has been that which relates to jurisdiction. It is for the exercise of authority, and the enjoyment of temporalities the popery of Protestantism is now contending, in opposing the abolition of Church Rates, the Municipal Corporation Bill for Ireland, and the settlement of the Tythe question in that country: and when Luther arose, the Pope would have cared very little about the doctrines of that great man had they not tended to diminish the power, and cut off the revenues of the Papal Church. A monstrous system of domination and exaction had been established. How did the Reformers seek to subvert it? By proclaiming, among other truths, the sufficiency of the Holy Scripture, and denouncing all rule, authority, and power, which this divine record does not sanction. Though they did not go the whole length to which this principle would lead, they shook the papal throne, and gave to the human mind such an impulse in favour of liberty as will, we trust, issue in the destruction of all religious tyranny. They who plead for ecclesiastical courts, or for forms of worship, and modes of discipline, of which the Scriptures say nothing, depart from the principle we now advocate: and, by the way, we have always thought it a weak argument which is used by Presbyterian and Church of England apologists, when they allege, that because the New Testament does not contain a formal system of rules for church government, men are at liberty to frame one for themselves. We maintain that it does contain a system, though not written down in the *form* of a system; and that it is a much better argument to say, that since the Scriptures do not enjoin certain officers and usages, it is not for fallible and corrupt man to presume to enjoin them.

The ground on which the value of learned labours, of the ministry, and of religious books, may be justly and honourably defended, will be

noticed when we discuss the right of private judgment. We now only remark, that though they are *important helps* to enable us to understand, they do not constitute our rule of faith and practice. The Bible alone has this authority. It is the Supreme Judge of controversies, the test of truth, the standard by which our doctrines are to be measured. Thus it is viewed by the Baptist and Independent denominations. Ever may they prove all things by this criterion, and "hold fast that which is good."

In the endless changes which human opinion experiences, the subject considered in this essay has been presented in a new aspect. In America there are many who maintain the sufficiency of Bible truth to convert the heart without the aid of the Holy Spirit. The work of this divine agent in conversion is denied. Now, while we confess that a cloud of mystery rests on the doctrine of vitality in every part of the divine dominion, we consider the views just mentioned as at total variance with the word of God. "Of his own will begat he us by the word of truth." "Seeing ye have purified your souls in obeying the truth through the Spirit." "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Such passages surely teach that it is by the influence and power of the Spirit that the word of God is rendered availing to us. How the seed which is sown in the ground comes to be quickened, and to germinate so as to produce an ear of corn, no philosopher can state. The production and transmission of vitality, in the vegetable and animal kingdoms, are subjects which are enveloped in deepest mystery. Is it not an evidence of the divine origin of gospel truth that the same sort of veil is cast over the origin and diffusion of spiritual life? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." Profoundly ignorant as we are of the process of regeneration, we should no more deny the agency of the Spirit in the production of this change, than that of the clouds and the sun in producing a crop of corn. That He informs the mind, and changes the heart by means of scriptural truths, we readily allow; only let it also be conceded that there are a vast variety of operations performed by Him, of which some may prepare us for the reception of the Gospel, and others assist us to understand and remember it, and others answer ends in connexion with it, which we are not able fully to develop. But in the face of so many passages of the Bible, to deny all acting of the Spirit on the human mind is, in our view, an awful heresy.

With one other remark we shall conclude this branch of our subject. The Scriptures will not be sufficient to benefit any one unless they are used. As bread will not feed us unless we eat it, so neither will the word of God save us unless we either hear or read, mark, learn, and inwardly digest it. As a remedy, it must be applied. When we say that the Holy Scriptures are sufficient to convert, to instruct, to fill with joy, to feed, and to sanctify, we mean that they will answer these ends if they be rightly used; but, that they will produce no good effect on those who treat them with neglect.

We have now given what we conceive to be a just notion of this topic. The Holy Scriptures are a complete depository of religious knowledge; and they are sufficient as a means of salvation; but not to

the exclusion of human agency in attending to them, or of the operation of the Holy Spirit who aids our weakness, and removes our corruptions. They are a sovereign balm which, if rightly applied, will effect a thorough cure of the wound which sin has made. W.

(To be concluded in our next.)

A STRIKING CONTRAST.

IT is wrong to desist from a use of the means of conversion. Characters, apparently the most hopeless, may be wrought upon at a time when we should not expect a reformation to take place. The following narrative will illustrate what we mean. In the last American war a youth was engaged, who, while at a Sunday-school, had evinced the utmost obstinacy of temper, and depravity of heart. He was the only son of his mother, and she was a widow. The superintendent, knowing the distress of his widowed parent, bore with him for a long time, and was determined, if possible, to effect a change in his disposition. Admonition, expostulation, discipline were in vain. The boy became more and more insubordinate. At length a regard to the credit of the school, and a consideration of the welfare of the other children, who were in danger of being corrupted by his bad example, compelled the superintendent to exclude the lad. He enlisted for a soldier, and was sent to America. His pious mother continued to pray for him. One day she went to the superintendent, and asked him for a Bible. Knowing her religious habits, he said, "What do you want a Bible for? You are already possessed of two; the large family Bible, and the one which you use at a place of worship." "Yes," she replied, "but there is a recruiting party in town, and the serjeant, whom I know to be a serious man, is going to join the regiment with which my unhappy son is connected. I want to send him a copy of the Scriptures as the last present from his mother." She obtained the invaluable book. The serjeant took it to America, and resolved, on presenting it to the young soldier, to make some impression on his heart. The evil passions and principles exhibited by him at school had acquired strength by his increasing years. He was noted in the regiment as a licentious, intemperate, disorderly character. A fit opportunity presenting itself, the serjeant one day called him aside, and told him he had brought a present to him from his mother, and the last that he would ever receive from her. The hardened reprobate said, "What, is she dead?" "No," said the other, in a serious tone, "she is not dead, Thomas, but she is very unwell; and I am persuaded that you will receive from her no more presents." "What is it then?" said he; I shall be glad to receive it, if it be money." "It is not money," replied the serjeant, "but something unspeakably more valuable than money: it is the written word of God, the Holy Bible; and she told me to give it to you with this one, and her last request to you, that you would read at least one verse of it every day. I hope you will not refuse to comply with so small a request from so kind and good a mother." Tom was a little staggered. The serious address of the serjeant, and the recollection of

that tender parent whom he had so often wounded, excited a little emotion in his heart. "Well," said he, "as it is only to read a verse a day, I will promise, and I will read one now. He opened his Bible, and cast his eyes on these words, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." The sight of this passage carried him back to the county of Kent, where he had been a scholar, and where he first committed it to memory. Past scenes rushed up to the view of his imagination. "It is strange," said he, "that I should happen to hit on this verse; for it is almost the only one I used to be able to repeat." He turned away with the tears gushing in his eyes. The fact is, Tom had found the way of transgressors to be hard. The service of satan had been to him a perfect drudgery. The invitation opened his eyes to view the mercy and condescending grace of Jesus; it encouraged him to seek in religion a rest for his weary soul; and he became a converted character. He was afterwards distinguished in the regiment for his exemplary conduct as much as he had been before for his profligacy. But his mother was not permitted to see him after his conversion. It was his lot to die in the field of battle. He fell in the last engagement of that unnatural and unjust war. But it is some consolation to know, that when his body was found weltering in blood, his head was laid on his Bible, which, ever after his conversion, was made his companion and his guide. Teachers, let this be an encouragement to you; and christian mothers, let your love for your offspring be ingenious. Try those various arts and methods, which your inventive minds may suggest, for bringing your sons and daughters to the Saviour; nor desist from your efforts, even when discouragements are exceedingly great.

Having adverted to this unexpected conversion, we are led by what moral philosophers call the association of contrast in ideas, to write one or two sentences on a mournful topic. This morning the unhappy Pegsworth has been launched into eternity by the hand of the public executioner. He too was once in a Sabbath-school; not indeed as a disorderly child, but even as a teacher. How totally unexpected this ignominious termination of his earthly career! A teacher of a Sabbath-school has become a murderer, and been executed! The gratuitous labours, the quenchless zeal, the liberality, the devotional spirit, of our much-beloved friends, the Sunday-school teachers, prove that they are among the chief ornaments of our Churches, and the best patriots of our country. With them; as a body, it is but justice to associate ideas of philanthropy and condescending kindness. But a person who was once one of them, has been this day executed at Newgate. What a loud call is this event to pray for grace that the motives of our conduct may be pure, and that we may be preserved from indulging in fierce and passionate resentments. Pegsworth was a stranger to us; but it can hardly be supposed that while teaching in the Sunday-school, a short time ago, he was actuated by considerations of piety, or by tender compassion for the rising generation. How worthless is mere official character! What was the value of that of Judas, who sold his Lord for thirty pieces of silver, the price of a slave! Ministers should take warning from the fatal end of Judas. Let them remember that the mere circumstance of

holding office does not furnish the least shadow of proof that they are actuated by the vital principles of the Gospel. So also a man may be a teacher of children in a School, who does not teach himself. But take the other side of the question. Suppose Pegs-worth was possessed of christian principle when he laboured in the Sabbath-school; and what reason may we gather from his awful end to induce us to watch against the rising of evil passion, and to pray for grace to preserve a calm and benignant temper. There can be no doubt, we conceive, of his having often indulged in horrible anger and revengeful purposes before he was suffered to imbrue his hands in Ready's blood. No one passes suddenly from a state of grace to one of deep depravity. The work of degeneracy is effected by degrees. Under the power of conscience and of habit, and through the recollection of better principles, reactions take place. The transition from a state of religion to one of settled wickedness, is not by precipitation, but by various gradations in which the voice of conscience is often stifled, and great guilt incurred. What obstacles, may we not hope, the gracious Saviour will present to his wandering sheep! If Pegs-worth did not fall finally, he fell foully. Whether he became a sincere penitent is known only to the Searcher of hearts. His end was not that of a martyr; but he was executed as an infamous wretch, who was unfit to live. May every teacher of religion bow down before God in humble prayer, that he may be preserved from dishonouring his profession and his office by any departure from strict consistency of character.

REMARKS ON EVANGELICAL VIEWS OF RELIGION.

From MSS. of the late Rev. Joseph Freeston.

THE moral consolations which result from the doctrines of evangelical religion are no inferior evidences of its truth, or commendations of its infinite importance. Indeed, to a mind awakened to eternal concerns, and anxious for support when flesh and heart shall fail, the revelation of mercy, righteousness, and immortality in Christ, presents the most suitable information. To the eager and interesting inquiry, How shall I come and appear before God? or, What must I do to be saved! the Socinian system affords no satisfaction. To the tempted wanderer from holiness, the Socinian system affords no sufficient strength or motive to return and live. It is at best but a feeble glimmering of a candle, or meteor, to the benighted, weary, and endangered traveller. But Christ, in the fulness of his love, the merit of his blood, and the energy of his grace, is of a truth the Son of righteousness; He alone dispels the gloom of nature's midnight, directs our paths in the way of peace, and brings and imparts healing with his rays. This also is matter of delightful fact; and many are the happy instances of the power of evangelical truth on the living temper and dying experience of its advocates. When I first thought of writing this paper, it was to communicate the united testimony of three excellent men, when in the near view of death. The late truly amiable Dr. Stennett, conversing with me on this subject about three

years since, told me, that calling upon Dr. Watts some time before his death, that venerable man of God said to him, "The atonement made by the blood of Christ is the main truth in Christianity, and the great pillar of my hopes." It is well known how solemnly my friend Stennett avowed his dependance upon Christ alone through life, and almost in the article of death. But the last words of one to whom I am much indebted, the Rev. Job Orton, were deeply impressed on my mind. "Remember," said he, when I took leave, "remember, whatever might be said or thought of me, I die desiring to be found among the penitent believers in Jesus," repeating with great emphasis "a penitent believer in Jesus."

What, then, is vital religion? It is the exercise of faith and dependance on Christ, hope and spiritual joy through Him, love to God, delight in his will, obedience to his commandments, affection for his people, and devotedness to his glory. Inspire me with such a spirit, and life shall be delightful, nor death itself unwelcome.

CORRESPONDENCE.

THE WINE CONTROVERSY.*

Manchester, March 16th, 1837.

Mr. Editor.—Sir,

I am very sorry that my respected opponent has so abruptly come to a conclusion; I hoped he would have replied to my last remarks, and either have supported his theory with more substantial arguments, or more caudally have confessed his inability to do so. It is true there is something like a tacit confession of such inability in the following remark, "I have nothing material, which I have not already said, to advance on the subject." But still my opponent wishes to "ride off" with colours, and adds, what I might with much greater propriety say, "what I have stated, in my apprehension, remains at present in its full force; my opponent having said nothing which in the least invalidates my arguments." As to the correctness of this statement, I leave our readers to judge. If Mr. J. had dealt less in assertions, and more in arguments, we might, ere this, have come to a more amicable conclusion.

As it will be expected that I shall notice Mr. J.'s concluding remarks, I add a few observations.

If it be true that my opponent endeavoured to state my arguments in all their force, he certainly has not been "successful." His statements are much more like an attempt to deprive them of

their force. Though I have, in my last communication, pointed out some of those glaring misrepresentations, my opponent makes no apology, but tries to evade the point by referring to the difficulty of condensing my ideas. Had he paid more attention to the arrangement of my arguments, and noticed the conclusions to which they brought me, he might have found that they possessed both validity and force; such force as, I am convinced our candid readers will conclude, has not been overcome by my opponent's remarks.

I have no objections to give Mr. J. credit for *wishing* to write in "Christian affection"—his acknowledgement is accepted and he is "forgiven."

On reviewing the account which I have given of Mr. J.'s "views of fermentation," I do not see any misrepresentation; had he pointed out the error, explanation or satisfaction might have been given, and I cannot but think that his last remarks on this point have rather confirmed than disproved my statements. See R, page 52, where I have made the distinction between *fermentation* interrupted in its commencement (respecting the wine for which I have been contending), and the fermentation continued through the usual process, preceding the acetous, or, as expressed in Mr. J.'s own words, "the *whole* of that process, whether before it is put into vessels or after;" if I have not given a correct representation of Mr. J.'s views, it is because I do not understand what he means. He speaks of my acknowledgement that I

* Erratum in the last No. p. 97, line 21, for *senior* read *junior*.

use *fermented* wine, but our readers must have noticed the qualified sense in which I use that term as applied to my wine or Mr. J.'s. If he has not been contending for the *degree* as well as the *reality* of fermentation, then I have misunderstood him, and so must every person who has read his papers. It is the *degree* of fermentation, and not simply the *reality*, which produces an intoxicating drink; and Mr. J. has contended for *intoxicating* wine, in opposition to un-intoxicating.

If my opponent meant to contend only for the *reality* of fermentation, and not for the usual vinous fermentation, I would ask, why did he contend at all, after he knew that I used the term *unfermented* in a qualified sense, (see page 418,) which I have more than once explained? and why did he speak of my error in using such wine at the Lord's table—or why caution his readers against such a practice? Mr. J. has represented the wine for which he contends as *intoxicating wine*; if not, why did he refer to those passages of scripture which speak of such wine to support his theory, and also to drunkenness as the result of drinking it? Mr. J. has contended for what he calls *good wine*, and he agrees with those who profess to be "acquainted with such matters," that "the excellency of old wine above new is supposed, and justly, to consist chiefly in the extent to which the operation (fermentation) has been carried." The plain English of this opinion is, *wine becomes good just in proportion as its nourishing properties are converted into poison; the less nourishment and more poison, the better wine.* Is not this the GREAT delusion? Nothing can be more evident than that my opponent has been contending for something more than the *reality* of fermentation. If however he will give up all but the *reality*, then we shall come to terms of agreement; and as my wine has the *reality of fermentation*, and as it in fact possesses every advantage over that which has gone through the "whole of the process," perhaps I may be on the LOOK OUT for an order.

I shall now briefly review those points to which Mr. J. refers, and respecting which he ventures to conclude that his proofs remain in full force. It is *possible* Mr. J. may think so; I do not; and I am assured that the generality of our readers will not unite with him in such a conclusion. He says, I have "not pointed out any passage in scripture in which the term wine refers to wine unfermented."

I wish my opponent had met my "proof" with something like argument, instead of "he has done nothing." I have (R. page 419, and 420,) given such proof on this point as I think will satisfy our candid readers, and I would ask Mr. J. if he can deliberately affirm that he believes the wine spoken of in such passages as the following was fermented, "*wine in the cluster*"—"thy presses shall burst out with new *wine*"—"wine press"—"*wine fat*," &c. I have certainly done something towards establishing my position, and more than Mr. J. has successfully attempted to undo.

Again, he says, I have "given no proof that the wine in the Passover was unfermented." The state of the question on this point is the following. I have, in support of my views, produced two credible witnesses, to which others might be added; Mr. J. has not invalidated their testimony, nor has he produced one witness who affirms either that the Jews did use intoxicating wine at the Passover, or that they did not use *unfermented* wine. Mr. J. says, "it is notorious that the wine used on that occasion was fermented." There was a time when I should have been disposed to take Mr. J.'s assertion for proof, but I am sorry to say that I cannot now. It may be notorious that the Jews use intoxicating wine at the present time, but my opponent should have given us *one* quotation to show its notoriety in former times. The Scriptures will not determine this point; they do not speak on wine at the Passover. The conclusion must be, my arguments retain their validity and force.

In the third place Mr. J. says, I have "not shown how the juice of grape *unfermented* could be kept from becoming unsweet, or by what process it could be prevented from going into the vinous fermentation without altering its nature as juice."

I do not know what Mr. J. wishes me to show; I have repeatedly stated the fact of experiment, proving that the process of fermentation is interrupted by excluding the air, and that the wine is kept sweet; and if Mr. J. comes to Manchester he shall, if he think good, see and taste and feel the correctness of my statements. I have now, by inspissation, preserved wine without any perceptible fermentation, and that wine diluted with water is like the juice of the grape when first expressed. Perhaps this will not be sufficient for my opponent, who seems to be proof against proof. It will be a very easy task for Mr. J. to prove that

he cannot ferment the juice of grape without diminishing its sweetness, nor pass it through the vinous fermentation without altering its nature.

Any proof either for or against the Corinthians, relative to drunkenness at the Lord's supper, would not affect the point in dispute. I have corrected Mr. J.'s view on the passage referred to; see R. page 57. The Greek word *μεθύω*, rendered *drunken*, is very indefinite, (see Ewing's Lexicon,) its positive meaning can only be determined by the sense of the passage. In the passage referred to it evidently means *filled*, not so much with drink as meat. See the Apostle's conclusion, verse 33, "When ye come together to eat;" and verse 34, "And if any man hunger, let him eat at home." Mr. J. has not, neither can he, prove that the Corinthians in the passage named were drunk; our translators have charged them with drunkenness, but that does not prove that the Apostle did. And if it could be proved that they were intoxicated with wine, it would only furnish us with a very powerful reason why we should not use the drunkard's drink at the table of the Lord.

The conduct of the churches succeeding to the Apostolic age, can neither prove any thing for or against the point disputed; if history affirmed that they all used *unfermented* wine, I should not offer that as an argument.

So much for Mr. J.'s proofs being left in full force. Query, can "that which is entirely destitute of validity he said to have force?"

I cheerfully leave the discussion in the hands of our readers, being assured that the ultimate result will be, in many instances, banishment of the intoxicating cup from the table of the Lord, and the substitution of the *fruit of the vine*.

In Mr J.'s remarks on the "composition of red wine or port, there is nothing deserving a reply." I am disposed to think that if he had any reason to believe that one hundredth part of the adulteration were practised in reference to "flour, bread, and tea," which are known to be practised on wines, he would not so readily say, "we have good bread, good flour, good tea," nor would he so comfortably partake of those things without asking any questions. Mr. J. says, "we have good wine," let him try to prove that, and he will find he has undertaken a difficult task; he will find it more than a hundred to one against its being the "*good wine*" for which he has been contending. Let him try to prove

that there is any of the *fruit of the vine* in its composition, if it be called red wine or port, and then I think he will hesitate before he calls it *good*, or even *wine*. It is a notorious fact, I have given some proof, that the wines sold in England for port or red wine are in general a most vile compound, made to suit the drunkard's palate. Mr. J. has opened a very wide door for those individuals who are disposed to continue in neglect of christian duties: they have only to take it for granted, as many do, that infant sprinkling is all right, and they may continue the practice without asking any questions; though it may be "counterfeit," they do right as far as they know, "and God will approve." I beg leave to say, this is not the scriptural rule; we are to "be prepared to give a reason" for our faith and practice, and those who carelessly err, though they might not see clearly their Master's will, shall be beaten with stripes; and Mr. J. ought to know, that in reference to the right administration of the Lord's Supper, we are not carelessly to use wine which may possibly be right, but we are bound to see that it is the *fruit of the vine*, or at least to be well satisfied that it is such. If the Corinthians might buy meat in the shambles without asking any questions, that will not justify us in buying and drinking what wine merchants may be disposed to sell to us for good wine, without asking any questions.

I think my opponent has cause to be "sorry for having written so much." I cannot but fear that he has done some harm to weak brethren in contending so earnestly for intoxicating drink at the Lord's Table. To me the subject appears in a very serious light: many souls may perish through adopting Mr. J.'s view of the subject: the lovers of strong drink would rather it were so: they do not like to give up their idol, although their weaker brethren may perish through their example. I again refer our readers to Romans xiv., and 1 Cor. viii. x. chapters: let that rule of charity, laid down in those Scriptures, be adopted, and ere long the cup of devils will be banished from the Lord's Table. I feel strongly on this point: the love of Christ constrains me to sympathize with my perishing fellowmen, and especially with ministers and members of Christian Churches, who are perishing by thousands through strong drink; and what can be said, what can be done for them, while the

fatal poison is placed on the Lord's Table, and placed there to represent the precious blood of Christ? What an awful inconsistency! *drink, which destroys, to represent blood, which saves!* Such drink most strikingly represents the work of the devil; but it ought, far as hell is from heaven, to be banished from the Table of the Lord. We may preach *moderation*, and warn against drunkenness, but while we sow the seeds which produce the evil, we shall, as the fruit of our labour, have an increasing harvest of drunkards. O that my brethren in the ministry would take this subject into their most serious consideration, and unite to check the growing sin of intemperance, by following the example of the self-denying Saviour and his faithful follower, Paul. If my brethren have not seen the awful effects of strong drink, let them leave their studies for a while, and visit the drunkard's walks; and, if their hearts be right with God, they will not need to be urged to give up strong drink, and the Table of the Lord would no longer sustain the *accursed thing*. The state of the question discussed is the following:—Mr. J. has failed to prove either that *intoxicating* wine was used by the Saviour and first Christians at the Lord's Supper, or that *unintoxicating* wine was not used; consequently, it has not been shown that it is right to use the former, or wrong to use the latter. I have given presumptive evidence that *unintoxicating* wine was used in the institution of the Lord's Supper, and shown that the term *fruit of the vine* can only with propriety be applied to such: the conclusion must be in favour of the point for which I have contended. Supposing the matter to be doubtful still, one thing is certain—mine is the safe side of the question, and my opponent's is fraught with untold and inconceivable dangers. Our readers will be able to judge which side ought to be adopted. I trust our discussion will awaken inquiry, and lead to happy results. Though I have written under strong feelings, and have not always used that courtesy which my aged and still respected opponent might claim, I close the discussion with perfect good feeling and affectionate regard for those who differ from me, commending it and them to Him who is able to make all things work together for our good, and praying, with my brother J., that we may embrace and hold fast the truth as it is in Jesus, "and that we may keep the ordinances as they were

delivered to the Apostles and first Christians." Yours affectionately,
FRANCIS BEARDSALL.

ON THE WINE QUESTION.

Dear Sir,

We have heard of a bystander, in a case of dispute between two parties, deciding in favour of one, not because he understood the point in debate, but from the clamorousness of the other: involving this principle; that a person who has truth on his side, has no need to employ loud contention.

I have, in some degree, been a bystander in the dispute between Mr. Jarrom and Mr. Beardsall, and, if the countryman's rule is sound, I, at once, decide in favour of Mr. Jarrom. A more calm and christian-like epistle than his, I have scarcely ever read; and, while it gave me great pleasure to find that the state of his health permitted him to write it, I can truly say it has confirmed that reverence and love for him, which I have for many years felt. Mr. J.'s character for meekness and christian consistency does not depend on the opinion of Mr. B. or even of your denomination: he is an ornament to the christian name.

In Mr. B.'s reply on the other hand, an overweening self-satisfaction, and a rudeness of remark, uncalled for by any thing in Mr. J.'s letter, pain and distress the mind, and verify his own promise, that he should meet his opponent in a different spirit from that in which he had contended. Well would it have been for Mr. B. had his spirit been more assimilated to that of Mr. J.

I have, for years, in practice, been a temperate man and almost a tee-totalist, and I have frequently and seriously pondered over the obligation to join a temperance society. The principal reasons which have kept me from doing so are, 1st. That the society has no fixed principles of its own. First, abstinence from ardent spirits and a temperate use of other drinks was all that was required: then, this all-important instrument was not only given up, but actually abused as the very cause of drunkenness, while total abstinence from all intoxicating drinks was required: now, the question of wine at the Lord's-table is mooted; and, finally, I suppose, if the party gain sufficient strength, tee-totalism will become a term of communion. Now, though I respect the motives of the active agents in this cause, I dare not commit myself to them until I see where they mean to stop.

2nd. But a second reason with me, is the intemperance of temperance men. The spirit with which they support their cause, and the reflections they make on those who differ from them, have always driven me off instead of attracting me. It is as though intemperance of spirit and language might be indulged, just in proportion as intemperance in drink is renounced. And Mr. B. supplies an instance of this kind. His repeated personalities to a man of Mr. J.'s years, and character, and understanding, must have disgusted many, and shown how unfit he is to be a leader in any cause. It would be a great grief to me, if Mr. B. should be the means of creating discord and disunion among a body of christians whom I love, and whose prosperity I sincerely desire; yet I can see a tendency in his spirit and in the cause he is advocating, to produce this effect.

I would allude also to the danger of placing the divine character at stake, in every position we may assume, in religious controversy. This Mr. B. does in the case of our Lord at Cana. He says he cannot see how we can protect the moral character of the Saviour, on the supposition that he made intoxicating wine for the marriage feast. This I do not like, because, to say the least, the question is not quite decided on Mr. B.'s side; and till it is, to drag the Saviour in as a party is, in my view, neither reverent nor wise. There are those of equal love for Christ with Mr. B., and of equal jealousy for his character, who think differently from Mr. B. on the wine question, and yet do not feel any difficulty in defending the moral character of their adorable Lord.

I do not expect to write Mr. B. down; I do not suppose any one can do that, but I feel it right to say a word for a venerated friend, and, if I may be permitted, to lift my feeble voice in warning your denomination to beware of the tendency of the present discussion, and to be on their guard against fiery and imprudent spirits.

I am, Sir, affectionately yours,

JOHN GREEN.

Norwich, Feb. 13, 1837.*

We think the question of wine at the Lord's table has occupied the attention of our readers sufficiently to enable them to enter into its merits, and therefore, in accordance with the suggestion of our correspondent, "A tee-totaler," we say, "it is enough." He also will excuse us for not inserting his communication, as that would open a new question, and one

* We did not receive this letter till March 8th.

which we have no anxiety to discuss in our pages. We only add, that we think Mr. B.'s admission that his wine is in *some degree fermented*, invalidates his argument, and gives, of necessity, an intoxicating property to his manufacture.—Eds.

RESPECTING AYLESBURY CHURCH.

Gentlemen,

It is an old adage, that "perseverance conquers all things." In illustration of it will you permit me first to transcribe a few facts from the late A. Taylor's history of the church at Aylesbury in Bucks, and then to supply a little additional information. "It was," says the historian, "one of the most ancient churches in the county of Bucks. It had most probably been gathered during the civil wars, as Edwards, in 1646, mentions the pastor; and after the restoration was numerous, and regularly organized. This town and neighbourhood drank deep of the cup of persecution, many of the magistrates distinguishing themselves by their zeal against the nonconformists. In 1664, having filled the county jail with dissenters, they hired two large houses, which they turned into jails for their reception. And, not contented with daily imprisoning their persons, and confiscating their goods, they attempted also to take away their lives. Among others twelve General Baptists were apprehended, when assembled for divine worship. One of these was Stephen Dagnall, their minister; another named Ellit a teacher; and a third Wm. Whitchurch the deacon. Having been regularly convicted under the conventicle act, they were confined three months in prison, and then brought before the quarter sessions. The magistrates required them either to conform to the church of England and take the oaths, or to abjure the realm; and assured them that if they refused to do one of these, sentence of death should be passed on them, according to the act of the thirty-fifth of Elizabeth, which the conventicle act declared to be in full force. To give a colour of mercy to their proceedings, the prisoners were remanded till the afternoon to consider of their answer. When brought up again they unanimously declared that they could neither conform to the church, nor abjure their native country and relations, and must therefore throw themselves on the mercy of the court. They were instantly declared guilty of felony, and sentence of death passed upon them. Officers were sent to

their houses to seize the little property they possessed, as forfeited to the crown, and these orders were executed in the most wanton and cruel manner. The dissenters of every denomination in the town were justly alarmed at these violent and sanguinary proceedings, and immediately shut up all their shops; which, as they were a great majority of the inhabitants, spread terror and dismay through the place. One of the condemned persons, subdued by the tears and entreaties of his wife, promised to conform and was accordingly set at liberty, but he felt such distress of mind for his apostasy that he voluntarily returned to prison, and waited with his companions the solemn event. Through the influence of Mr. W. Skiffin, a Baptist minister, information of all these proceedings were laid before the king, Charles II. That careless monarch seemed much surprised that any of his subjects should be condemned to death on account of religion; and though he had only a few months before, given his consent to the very act under which they were convicted, eagerly inquired whether there was any law in force that could authorize such a procedure. Being satisfied that there was, he promised a pardon, and gave immediately the proper orders to the chancellor. The success of this application diffused a general joy among the nonconformists, and filled their persecutors with consternation and dismay."

Owing to a variety of discouraging circumstances the church at Aylesbury suffered a gradual decline, and at length became totally extinct. The chapel, however, still remained in the hands of the General Baptists. The late Mr. Dan Taylor was exceedingly anxious to recommence a cause there. The London conference, a few years ago, was held in the town, and arrangements made for the supply of the place occasionally on the Sabbath-day, and pretty regularly during the week. The late Mr. E. Sexton, and other ministers in the London district, have occasionally preached in the place. No permanent results, however, were produced. At the last conference at Chesham, the question whether any thing could be done to revive the General Baptist cause at Aylesbury was once more asked, when Mr. Burns informed the friends, that he knew of a young man who would be likely for a small remuneration to make an attempt. The conference received the information with much interest and gratitude; and resolved to raise thirty pounds towards his first year's support.

Mr. Cosins commenced his labours at

Aylesbury in December last; for a time appearances were very unfavourable, until at length the congregation began gradually to improve, and now it is gratifying to inform the connexion, that their small place of worship, which will seat 100 people, is not unfrequently filled, and several appear to be under serious impressions.

Under these circumstances, it was thought desirable that the minister and a few friends belonging to the connexion residing in the neighbourhood, should be formed into a church. In pursuance of this object, several of the ministers in this district assembled on Thursday, 16th of February 1837. The service of the day commenced at half-past two in the afternoon, when Rev. John Statham of Amersham introduced the same by reading and prayer; Rev. Joseph Hobbs of Berkhamstead delivered an address explanatory of the nature and constitution of a christian church, after which he commended the friends in prayer to God, and gave them the right hand of fellowship, and in company with brethren Stevenson, Talbot, and Diprose, administered to the newly-formed church the Lord's supper, with those friends present who were members of other churches, amounting to about forty.

In the evening Rev. Edward Stevenson of Chesham preached to the church from Psalm cxviii. 25, "O Lord, I beseech thee, send now prosperity;" which was listened to with great interest.

We are very happy to learn that our respected friend Mr. Cosins is labouring at Aylesbury with general acceptance and pleasing prospect of success, and it is expected very soon there will be an addition to the church by baptism.

I remain, yours most respectfully,
JOHN GARRETT.

PARENTAL INSTRUCTION.

To the Editors of the General Baptist Repository.

Gentlemen,

Feeling a lively interest in the communication inserted in the September No. for 1836, on the best method of religious parental instruction, I have sent the following broken recollections of past experience, (if they are deemed suitable,) in favour of this all-important object. I view with grief and astonishment, the apathy which some professors of religion appear to manifest as to the religious culture of their children, while I feel laid under unspeakable obligation to Almighty God, for that religious training

which has led my soul to place her confidence in the great Redeemer, and without which, humanly speaking, I had wandered far from purity and God, in the broad road that leads to guilt, despair, and death.

In this communication I would not dwell on the consistency of deportment manifested by my beloved parent, (of one only I speak, the other being unconverted;) on her uniform kindness and affection, on her oft and suitably expressed tender solicitude for my eternal welfare, on the vigilant and unceasing effort by which all things were rendered subservient to the inculcation of piety; but I would especially notice the manner in which CORRECTION was administered. Here I fear many err. It was not given in violent anger or revenge: No; but with tender and unflinching decision: not in the company of others, but alone. Having ascertained the justness of the charge against me, I was banished from the parental presence, confined alone till the tumultuous swellings of pride and passion were assuaged: then came the parental visit, the unfeigned expression of sorrow and astonishment at my naughty conduct, its guilt and folly, its influence on my present peace and future well-being, and the hope that I should offend no more: these conversations I dreaded more than the severest punishment that could have been inflicted; my spirit, which swelled and scorned at corporeal punishment, was by this course broken and subdued, ashamed and contrite. If, reader, you are a parent, and approve of the above, go and do likewise. Let the high responsibility you are under to God, to the world, to your own offspring, fill you with jealous concern, with tender and unceasing anxiety,

to train up your children for glory and for God. Do so for your children's sakes, for the sake of an ungodly and perishing world, that when you are dead your children's light may shine; do so for your own sake, that you may die in peace, that your soul may be freed from blood, the blood of the souls of your own offspring, and that you may stand accepted before the Son of Man, saying, "Here, Lord, am I, and the children thou hast given me." May God bless your efforts with his own blessing, and with the choicest influences of his Spirit.

A YOUNG PARENT.

QUERIES.

Can a christian who rightly understands the word of God, take *interest* for money lent to a poor brother; or when we read such passages of scripture as Exodus, chap. xxii. 25; Lev. xxv. 36, 37; Deut. xxiii. 19, 20; Psalm xv. 5; Prov. xxviii. 8; Jer. xv. 10; Ezekiel xviii. 8, 13, 17; xxii. 12; Nehemiah v. 1—13. Are we to suppose the law superior to the gospel in that particular? An answer will oblige,

MINUS.

To the Editors of the General Baptist Repository.

Gentlemen,

Will some of your able correspondents be kind enough to state in an early number of the Repository, what is the duty of Pastors at church meetings.

I am, Gentlemen,

Yours respectfully,

A MEMBER OF A G. B. CHURCH.

London, Dec. 21, 1836.

REVIEW.

INTERESTING NARRATIVES FROM THE SACRED VOLUME, *Illustrated and Improved.* By the REV. JOSEPH BELCHER. *Second edition revised, with additions.* Sold by F. Baisler, 124, Oxford Street, T. Ward and Co., London.

PASTORAL RECOLLECTIONS. *Edited by the REV. J. BELCHER.* Sold by Do.

LIVE JOYFULLY, OR THE DUTY AND MEANS OF BEING HAPPY. *By the REV. J. BELCHER.* Sold by Ditto.

THE term *interesting* is not inappropriately applied to the narratives contained in the first of these volumes. Before coming under our notice as review-

ers, it had formed a part of our family library, and our children had been directed to read it, as a means of interesting them in the historical records of the Holy Scriptures. We can, therefore, with evidence of sincerity as well as of cordiality, recommend the work to parents and Sunday-school teachers, as a suitable present for youth. It may also, with great hope of success, be put into the hands of that large class of young men and women, whom we wish to allure to the habit of reading religious books; but who would, we are persuaded, recoil with disgust from the discussion of abstract principles, or from a volume of sermons.

The Pastoral Recollections are, the Editor assures us, "indisputable and

unvarnished facts;" some of them drawn from the stores of his own memory, and others supplied by christian ministers of more than one denomination. Of course some of these incidents are more particularly fitted to encourage pastors; but many of them are likewise adapted to instruct, interest, and console persons in every condition, and of every age.

The third of these publications is divided into five chapters, of which the following are the subjects. I. Man capable of happiness—Pursues it in improper paths. II. Provision made for the happiness of man. III. The doctrines and duties of evangelical religion productive of happiness. IV. Happiness arising from the privileges and prospects of evangelical religion. V. Objections answered—improvement of the subject.

We have read Mr. B.'s remarks on these points with pleasure. The style is easy, popular, clear, and quite as much raised as in his other publications. But we cannot regard his doctrinal views, as equally fitted to promote happiness with those which are held by the Evangelical General Baptists. The necessity of divine agency to aid us in forming just apprehensions of truth, in turning from sin, and exercising faith in Jesus, we humbly acknowledge. We owe every thing to that agency, and depend on it every moment. But if it be true that the scheme of human redemption is not intended to benefit a considerable portion of our species, there is surely reason to contemplate it with dismay. It is, we conceive, far more encouraging to speak of grace given to all, of a provision of happiness made for all, and as accessible to all through the exercise of faith. The doctrine of election is doubtless a scriptural one; but it is believers only whom we can consider as elect. Our readers will much mistake us, if they do not view this useful writer as a very moderate Calvinist; or, if they do not understand us as most cordially recommending this and his other works to their serious and prayerful perusal.

QUAKERISM EXAMINED: *in a reply to the letter of Samuel Tuke.* By JOHN WILKINSON. Sold by Ward and Co., Paternoster Row.

PREVIOUS to the perusal of this work, we had no just conception of the fanaticism of the early Quakers. We had read portions of their works, and were aware of their exposure to delusion from

the principle of testing scripture by what they called the "inward light," and of the extraordinary enthusiasm to which they were carried by what they deemed motions of the Spirit; but we did not know that they considered the scriptures to be unnecessary, that they called the light within "the spiritual body of Christ, the flesh and blood of Christ which came down from heaven, that they denominated it both Christ and the Spirit, that they viewed the knowledge of it as the knowledge of Christ crucified, and the preaching of it as the preaching of Christ crucified, that they repudiated the idea of attaching so much importance to the fact of Christ's crucifixion in Judea, and that they considered this inward Christ Word-God, as both bearing iniquities, atoning for them, and mediating, and reinstating men in the image from which they have fallen. But much more than all this is proved by Mr. W. in the book before us, by quotations from writings which are held in highest repute among the Friends. Evidence is also given that George Fox arrogated to himself Messiahship, and was not unwilling to receive a sort of religious homage from his early followers. As it respects the Friends in the present day, it is well known that they are diligent readers of the Scriptures, liberal supporters of the Bible Society, and that their annual letters are often fraught with piety and scriptural sentiment. But if they hold the above principles they are possessed of wild and dangerous fancies; and if they do not hold them, it is surely an error to eulogize, without discrimination, the writings of their founders. At a Bible Society Association, and in the company of many of them at their own place of worship, a gentleman known to us, took the opportunity of adverting to the agency of the Spirit, as assisting us to understand the scriptures, and of holding them up as the only rule of faith; and it is but justice to them to assert that they expressed their concurrence in the views which had been advanced. Too many of them, however, regard the scriptures as only a secondary rule of faith and practice; the inward light being the primary one, and of the same authority as that with which prophets and apostles were assisted in composing the sacred volume. The following is a letter addressed to George Fox by some of his early friends, and, with the contents of which he was not, apparently, dissatisfied. The manuscript of it is still extant. We insert it in order to prove what

we have asserted, that his own views of his special vocation were far too exalted, and that his associates addressed him in terms approaching to the language of idolatry.

“ Our dear Father in the Lord,

For though we have ten thousand instructors in Christ, yet we have not many fathers, for in Christ Jesus thou hast begotten us through the gospel, eternal praises be to our Father; we thy babes with one consent being gathered together in the power of the Spirit: thou being present with us, our souls doth thirst and languish after thee, and doth challenge that right that we have in thee, oh, thou bread of life, without which bread our souls will starve. Oh, for evermore give us this bread, and take pity on us whom thou hast nursed up with the breasts of consolation. Oh, our life, our desire is to see thee again, that we may be refreshed and established, and so have life more abundantly. And let not that beastly power which brings us in bondage, separate thy bodily presence from us, who reigus as king above it, and would rejoice to see thy kingly power here triumph over it. Oh, our dear nursing father, we hope thou wilt not leave us comfortless, but wilt come again: though that sorrow be for a time, yet joy cometh in the morning. Oh, our life, we hope to see thee again that our joy may be full; for in thy presence is fulness of joy, and where thou dwells is pleasure for evermore. Oh, thou fountain of eternal life, our souls thirst after thee; for in thee alone is our life and peace, and without thee we have no peace: For our souls is much refreshed by seeing thee, and our life is preserved by thee, oh thou Father of eternal felicity.”

In the controversy of Thomas Grant-ham with Richard Buckhill and John Whitehead, the errors of Quakerism are repelled with much acuteness of thought, and force of argument; but its features are not set in so gross a light as in the work before us. Both writers represent the primitive Friends as attempting to exalt the authority of the inward principle by representing it as truth itself, and by contrasting it with several portions of the scriptures which, as they asserted, were not true. Such impious attempts were certainly made. But it is equally certain that a large proportion of the Friends in the present day would shudder at the idea of so depreciating the word of God. A few years ago John

Gurney, who is very popular in the Society, delivered a masterly speech at the annual meeting of the British and Foreign Bible Society, the object of which was to show that all scripture was given by inspiration of God, and that every part of it may be safely trusted. They still reject baptism and the Lord's supper; nor do they hold a form of sound words with regard to the inward light, with which every man cometh into the world; but it is hoped that few of them would be found to sanction either the fanatical ravings of the above epistle, or the arrogant and impious pretensions of George Fox, who, in a letter to Oliver Cromwell, styled himself the Son of God!! That all men are born with a capacity to judge of what is honest, good, and lovely in social intercourse, and to contemplate the divine character as evinced in the works of creation, must be allowed; or it will follow that they are not naturally capable of religion and virtue, and cannot, therefore, be accountable any more than the brute creation. That having reason and judgment man ought to employ them in examining the evidences of divine revelation, and ascertaining its import, must also be conceded; for otherwise, he would be exposed to delusion from every impostor who might pretend to deliver a divine communication, or interpret the oracles of God. But Quakerism is built on the assumption of a something within us distinct from our natural capacity, and which, if obeyed, is sufficient without any external revelation to guide us to the knowledge of all things necessary to salvation. That this is a gross error, and is likely to lead to scepticism, must be apparent. The system as now held by Friends, is probably modified. If it be, they would do well to say so. But they appear to be in a dilemma. If they come forward with a resolution declaring the dangerous tendency of the principles held by the founders of their body, what becomes of the authority of the inward light, as a test of truth, and of their pretensions to immediate revelations from the Spirit; but if they do not come forward to perform any such substantive act, and especially if they continue to recommend the writings of Fox and Barclay, &c., they must lie under the odium of sanctioning the vile absurdities which those works contain. Nor is this the worst; they must bear the responsibility of having contributed to produce the infidelity which naturally flows from their principles. Thirty thousand, chiefly

Americans, have, within the last few years, been excluded from the Society on account of their adoption of a sort of mystic deism. But Mr. W. shows, and as we think, pretty clearly, that this species of infidelity is the legitimate fruit of the doctrines of the primitive Quakers. His work is written with considerable vigour of thought, and is well suited to meet the inquiries, and establish the purposes of those who may be intending to leave the Society of Friends. He was, for several years, an honourable member and a minister of that denomination; but having, as he states, attempted in vain to effect a change in their views, he was induced, by conscientious motives, to resign his fellowship with them.

BRIEF NOTICES.

THE SUNDAY SCHOLAR'S ANNUAL AND JUVENILE OFFERING: for 1837.
Edited by J. BURNS.

This is a handsome little book, neatly bound in cloth, with gilt edges, and a beautiful engraving. It is got up specifically for the use of Sunday scholars. It contains more than sixty short and interesting articles in 192 pages, and seems well adapted to the purposes for which it is designed. Though it can hardly be expected to compete with the splendid and costly annuals of the present age, it has merits, its articles both original and select are both interesting and instructive. We cordially recommend this annual to the attention of Sabbath-school teachers. It is the first of the kind published in our connexion, and if the respected author meet with sufficient encouragement, we find it is his purpose to continue his labours in future years.

A BRIEF HISTORY OF THE CHURCH OF CHRIST. *From the German of the Rev. C. G. BARTH, of Moelltingen, Wertemburg. Tract Society.*

A condensation of important facts, and narrated in a superior style.

A MEMORIAL OF HANNAH MEEK, the Faithful Nurse. *Tract Society.*

A SERMON ON POPULAR INFLUENCE in the extension of Religion. *By C. J.*
VOL. 4.—N. S.

MIDDLEDITCH, Ashdon, Essex. G. Wightman, London.

This is a good sermon, on an important subject. It was preached at a quarterly meeting of Christian Churches, in the north-east of Cambridgeshire, and respectfully dedicated to the worthy tutors of the Loughborough Education Society, at whose request it was published.

SUGGESTIONS, designed to promote the revival and extension of Religion, founded on observations made during a journey in the United States of America. *By the REV. F. A. COX, D. D., and L. L. D. Ward and Co., London.*

This is a small, cheap, and useful tract. It should be attentively read by all Christians.

THE CHRISTIAN'S FRIEND IN THE TIME OF TROUBLE. *Ward and Co.*

Various texts, and a few useful observations on each.

ENCOURAGEMENT TO SABBATH-SCHOOL-TEACHERS AND PIOUS PARENTS; or, Early Piety displayed in the case of John Quantril, who died in Norwich, July 27th, 1836, in the twelfth year of his age. *Wightman, London.*

An interesting narrative, well told and highly worthy of publication. We recommend it to Sabbath-schools especially.

THE PLOUGH BOY; or, the good effects of learning to read. *By RICHARD COPE, L. L. D., Wakefield. Wightman, London.*

Pretty, if true.

"WHAT HAVE I TO DO WITH SAILORS!"
By THOMAS TIMPSON. Ward and Co., London.

Independent of its object, this little book contains much interesting information.

A LETTER TO THE REV. JOHN TAYLOR, late of Leicester, on his becoming a Unitarian. *By JOHN SMITH. Wightman, London.*

The object of the writer is good; the means he employs scriptural; but these will not avail with a Socinian conscience.

OBITUARY.

MR. THOMAS GAMBLE, Pastor of the General Baptist Church, Carley Street, Leicester, died Dec. 19th, 1836, aged 47 years. He was a native of Belgrave, a village about a mile from Leicester, where he was born June 14th, 1789, and the early part of his life was spent in following the course of this world. Being invited to hear the gospel amongst the General Baptists, he complied, when his mind was impressed with the necessity of attending to the concerns of eternity. He soon became decided, and resolved to devote himself to the service of God; for this purpose he not only fled for refuge to the only hope set before him in the gospel, but he called together his companions and explained to them the important change that had been effected in his mind, and exhorted them to imitate his example. He displayed the influence of piety at home, by opposing in a proper manner every thing that was inconsistent with religion, and by striving to bring his relatives under the influence of the truth. It is pleasing and useful to reflect on the marked change that takes place in the character, especially in persons of decision, when brought under the influence of religion; this change was beautifully illustrated in the conduct of our departed friend. At the village wake previous to his conversion, he was mingling with the ungodly, and running with them to the "same excess of riot;" but when the next wake arrived, he came out from amongst them, and was separate; calling together a few friends, he conducted a prayer-meeting in his father's house, to prevent his brothers and sisters from uniting in those scenes of vanity and wickedness that abound at such times. At the early age of seventeen he offered himself as a candidate for baptism and fellowship with the church assembling in Friar Lane, Leicester, and was baptized in September, 1806. Having felt his lost and ruined condition as a sinner against God, and experienced the value and efficacy of Christ as a Saviour, he soon displayed considerable anxiety to make known to others the riches of his grace. He was frequently engaged by his brethren to deliver exhortations at their meetings for prayer, after which he was encouraged to preach in the adjacent villages. On August 26th, 1810, he married Mary Norman, a worthy member of the same church with himself,

who proved a help meet for him, and who with nine children survives to lament her loss. Soon after that he removed to Cauldwell in Derbyshire, where for four years he presided over the Church, and broke unto them the bread of life. He then removed to Nottingham, where he appears to have been placed in the most difficult and distressing circumstances. A few hours before his death, in conversation with a friend, he referred to this period of his life. He related several instances in which the providence of God was evidently displayed in furnishing him with the necessaries of life, and declared that after such proofs as he then received of his heavenly Father's care, he could not give way to doubts for the future. In a short time he removed to Leicester, at which place, in the summer of 1822, he began to preach in Wharf Street, then a new and increasing part of the town, and ultimately became instrumental in the hands of God, in erecting a house for the Divine glory, and in collecting together a church of the Redeemer; many of whose members, it is hoped, will be "the crown of his rejoicing in the day of the Lord Jesus." As a christian our dear brother was enabled to exercise such a vigorous faith in Christ Jesus, as ensures to its possessor the enjoyment of "the peace of God which passeth all understanding." He also manifested a great anxiety to become acquainted with the Divine will, and when once convinced of his duty, he was not easily persuaded to turn aside. He was never afraid of avowing the sentiments he held, or of giving a reason of the hope that was in him with meekness and fear. Kind and affectionate as a husband and a father, he tried every means within his power to promote the temporal, and especially the spiritual interests of his family. And amidst all the checkered scenes through which he had to pass, he continued to evince a strong and growing attachment both for the cause and for the people of God. By daily exercising these dispositions, and by endeavouring to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," he was preparing for that "inheritance which is incorruptible, undefiled, and that fadeth not away." As a minister of the gospel, our beloved brother strove to "commend himself to every man's conscience in the sight of God," by plainly and zeal-

ously preaching the word of truth. Sensible of the immense value of the immortal soul, and of the necessity of seeking the salvation thereof, he did not waste the hours allotted to the worship of God by introducing trifling subjects; but with "great plainness of speech," he made known the glad tidings of salvation through a crucified Redeemer. He rebuked, exhorted, and entreated with all long-suffering and patience; and though he pursued his noiseless way in comparative obscurity, yet his disinterested and laborious efforts will be remembered when the sculptured monuments of the great are crumbled into dust. We would not for one moment insinuate that our esteemed friend was perfect; he was a sinner, and as such he had his imperfections and infirmities; he felt, he deplored them, but "it is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners;" this was all his salvation, this was all his trust. Towards the close of his life, thus actively spent in the service of God, our friend had to endure a great fight of afflictions, which not only affected his body, but considerably impaired his mind, and to a great extent unfitted him for the discharge of the duties of his sacred office: but still he watched over the interests of his people with parental solicitude, and anxiously sought, by every means within his power, to promote their spiritual welfare. Aware that he was hastening to "that bourn from whence no traveller returns," he contemplated his approaching end with composure and resignation; and as he surveyed the evidences of his acceptance with God, he was enabled to rejoice in hope of glory.

After repeated attacks of his peculiarly afflictive complaint, he was seized for the last time about eight o'clock in the evening of Dec. 18th, at the very moment when he was expressing his entire confidence in God; and, apparently sensible of the near approach of death, he lifted up his hands, as in the attitude of devotion, and exclaimed, "It is done," and at about twenty minutes past twelve o'clock, he expired. May his beloved family follow him as far as he followed Christ, that their end also may be peace. On the 21st, the remains of our beloved brother were lodged in the house appointed for all living, there to rest till the morning of the resurrection. The General Baptist ministers in the town attended his funeral: Mr. Wigg opened the solemn funeral service by reading a

portion of Scripture and prayer; Mr. Goadby delivered an address; and Mr. Stevenson concluded by again addressing the throne of mercy on behalf of the bereaved family and Church. On the following Lord's day a funeral sermon was preached by Mr. Finn, from Matthew xxv. 10. "They that were ready went in with him to the marriage." May this solemn event be sanctified to the good of all more immediately concerned; and may we all die the death of the righteous, and our last end be like his.

W. F. L.

MRS. REBECCA THROWER.—Death under the most ordinary circumstances, is a serious thing: but, when it comes sudden and unexpected, is truly awful. Such is the view of death now before us; and loudly calls upon every one to prepare to meet his God, while it particularly presses upon the professor of Religion holy vigilance to be also ready, for at such an hour as we think not the Son of Man cometh. A general view of her religious profession for forty-five years, has led those who knew most of her character to the conclusion that few were better prepared for a sudden exit, and that in the change to her it was "sudden death and sudden glory." Our deceased friend was one of the first-fruits of Mr. Burgess's ministry, after he settled at Fleet. She was baptized and united with the church under his care in the month of August, 1791, and was at that time a servant to a member of the church, who is still spared to testify of her fidelity in that station, and also to her deep and early piety, and rapid progress in divine things. She fully sustained an honourable profession, without offence, through the various trials to which she had been subjected during the pilgrimage of life; and there were some of them of that kind which puts the christian graces to the severest test. She was early left a widow, and supported herself and son with much credit; and when Providence afterwards removed him, her resignation and submission to the divine will were eminently conspicuous. After her union with Mr. Thrower, by which she was relieved from the cares of business, she devoted herself to that active benevolence, in visiting the sick and distributing religious tracts, which she continued to the last day of her life. She had been the subject of several severe and protracted afflictions for months together, and uni-

formly evinced the christian virtues of submission and patience, willing to live or die as it should please her heavenly Father; and in general was happy in her mind, and her faith firmly fixed on Christ, the Rock of Ages. Her place in the house of God was constantly filled when health permitted, and even when others would have excused themselves on slight indispositions; but she loved the public means of grace, and profited in them beyond many. A few months previous to her removal hence, she had been recovered from a long confinement to a sick chamber, and had resumed her usual walks of usefulness, and in a state of general health which led her and her friends to expect several years continuance, she was suddenly called to the rich reward of grace which awaits eminent piety and devotion. The last day of her life was on the anniversary of the christian fund, held at Sutton. The former part of the day was employed in attending upon a sick neighbour and seeking out a nurse for her, so that she did not attend the public worship in the morn-

ing. In the evening, on her way to meeting, she attended again on her afflicted neighbour, and at the conclusion of the service waited till her pastor came up, and, taking him by the hand, said, "Do pray, you must pray, for poor Mrs. —; she is much worse." The subject had been upon prayer, and might partly account for the manner in which she had called his attention to this case. After service she returned home in a comfortable state of health, ate a light supper of milk, and retired to rest soon after ten o'clock, and fell asleep for about an hour, when she awoke; feeling much difficulty in breathing, she requested her husband to raise her up; she got off the bed without help, and sunk down on the floor gently, saying to this effect, "I am dying—Into thine hands I commend my spirit." In less than twenty minutes from the time of the attack, and though medical aid was instantly sought, the vital spark had fled before it arrived. The event was improved on the following Lord's-day evening, from Matt. xxiv. 44. Her age was sixty-nine.

VARIETIES.

FLESH AND SPIRIT.

A DIALOGUE.

To the Editors of the *General Baptist Repository*.

Gentlemen,

As the following lines may be useful to some of your readers who, like myself, are free men in fetters, your insertion of them in the *Repository* will oblige,

Yours,

A LONGER FOR LIBERTY.

A Prince, who is the offspring of the only Potentate, is now in a state of exile in a dreary desert, inhabiting a cottage which is made of clay—which, being strait, confines him—being dark, causes gloom—and being often out of repair, causes him much trouble and expense; all which make him often groan, and cry, "Oh that I had wings like a dove, for then would I fly away and be at home and at rest." While reflecting one day on his long confinement, he broke out in the following exclamation,—“Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar. My native country is far better than this: in it there is a city, which hath foundations whose builder and maker is God. The streets are paved with gold, and the walls of transparent

glass, and it is inhabited by angels and the spirits of just men made perfect: but besides these my Jesus, who groaned and bled in the garden—who expired on the cross to save wretched man—who loved me and gave himself for me, He is there. O that I was there too: it would be far better.”

Flesh. But thou canst not go there without leaving me; and when thou hast left me I shall soon be laid in the dust, and see corruption. Now we are old companions, and not unfrequently we have acted in concert, though I must own that sometimes we have had some discord; nevertheless, there ought to be so much attachment as would make us loath to part.

Spirit. While I am present with thee, I am absent from the Lord. Now he is my Father, and his house is my home, and I cannot rest till I get home and see my Father, and that Son of his, which is the brightness of his glory, and the express image of his person. I have seen them both through a glass, but I want to see them face to face. I assure thee that I feel so much attachment to thee that separation, abstractedly considered, affords me no pleasure; and were it left to me, I would take thee with me, and thy mortality should be swallowed up of life.

Flesh. Well, there will come a period when death will be swallowed up in victory—when thousands will not be subjected to sleep, but when they will be changed in a moment, in the twinkling of an eye; and were it left to thy choice, wouldst thou not wait till this period arrives, that we might both together enter into the joy of our Lord?

Spirit. All the days of my appointed time I wish to wait, and to exercise patience till my change come; but I have no expectation of our union never being dissolved; and as I believe it will, I care not how soon, for my fetters will be broken, my darkness will be changed for light, and my night for day.

Flesh. Thou speakest with confidence; thou seemest assured thou shalt enter the heavenly world and abide there; but why art thou assured? perhaps thy confidence is not well founded; and if so, it will end in disappointment, and bring thee to shame.

Spirit. The foundation of my confidence is Jesus, who died for my sins, and rose again for my justification; who is my advocate with the Father, and ever liveth to make intercession for me; He is gone to prepare me a place, and he has promised to come again, and receive me to himself.

Flesh. But is it not said that none but the righteous shall go there, and that without holiness no man shall see the Lord? Now I ask, Art thou righteous—art thou holy?

Spirit. I am in myself neither perfectly righteous, nor perfectly holy, and yet I possess a principle which is so; that is, it is my desire: but being associated with thee is my hinderance, for in thee dwells no good thing; and thou lustest against me, so that I cannot do nor be what I would; and this makes me cry, Oh wretched man that I am: who shall deliver me from the body of this death? Notwithstanding this, with all thy faults I love thee still; and though I wish for a separation, I anticipate a joyful meeting, when I shall find thee enlarged, cleaned, and adorned: then I shall possess thee with pleasure, and never wish to be separated from thee.

Flesh. I must allow there is some justice in the charge thou hast brought against me. We have not always agreed; and indeed I am weak often when thou art willing. But have I not been thy instrument, and many times an instrument of righteousness? Thou couldst not have spoken without my tongue; thou couldst not have heard without

my ears; thou couldst not have seen without my eyes, nor worked without my hands, nor walked without my feet; and when I am laid in the dust, how canst thou perform any work or labour of love to thy partner, to thy offspring, to thy neighbours? or how canst thou minister any more to the saints? Think, ah think, on these things!

Spirit. I have thought of them, and have been deeply impressed with the thought; and it has made me put thee to work with all thy might, seeing thou wilt perform no work in the grave whither thou art going. As to my friends whom I must leave, I leave them to the care of their Father and their brethren, expecting they will not be long behind me. As for thee, I have found thee necessary and useful while I have lived among corporeal beings like thyself; but when I get among spirits, I shall want no corporeal instruments to work with, and such will be my state till the resurrection. And when others shall be raised, thou shalt rise also; but thou shalt be incorruptible, spiritual, powerful, and holy, like to the glorious body of thy Redeemer.

Flesh. And is it my doom to die? and is there no road to the land of life and light but this subterranean passage? Must I lie under the elods before I can sit on the throne? Must I see corruption before I put on incorruption? Is the decree gone forth, and is it irrevocable?

Spirit. It is appointed unto all men once to die, and thou art dead because of sin. Rom. viii. 10. There is so much impurity and weakness belonging to thee, that in thy present state thou canst not enter the kingdom of God. In the grave thou must first lie, that all thy lusts, which have made war against me, and which I have endeavoured to subdue, may be destroyed. Mourn then no more at the appointment of God, who does not willingly afflict and grieve thee: he is aiming at thy profit, that thou mayest be a partaker of his holiness.

Flesh. I cannot extinguish my feelings, though I see that I should not sorrow like those who have no hope, for thou tellest me that I shall rise again, and see God. Cheering thought! O Death, where is thy sting? O Grave, where is thy victory? Thou mayest detain me as a prisoner, but my Deliverer will soon come, and set me at liberty. I see thou art anticipating my rescue from the dark domains of death: thou art expecting to see me, and be reunited

to me when I am incorruptible and immortal, and that we shall spend an eternity together in love and in harmony. In all these things I see displays of affection, which makes me love thee still more.

Spirit. If thou lovest me, surely thou wilt rejoice because I go to the Father; and what if I leave thee behind? I shall not forget thee; I shall know where thou art deposited; I shall watch thy cavern; I shall listen to bear the archangel's trump; I shall long for the day of thy redemption; and in the morning I shall haste to meet thee; and having thus assured thee of my attachment and attention, I would now bid thee farewell.

Farewell, thou corruptible and weak frame! I have been employed in supporting thee; I have often been asking, on thy account, what shall I eat, and what shall I drink, and wherewithal shall I be clothed. I have often been labouring for the meat which perisheth, and too little for that which endureth to everlasting life. When I would have been in my closet in communion with my God, I have been in my shop, contriving for thee; but these cares and exertions are now come to an end; and

I, being unchanged, shall ascend to the ethereal regions, mingle my services and songs with those who are before the throne, and, without any impediment or distraction, serve and enjoy my God day and night in his temple.

Farewell, vain world! I shall be an inhabitant of thee no more. To all thy afflictions and cares I bid a final adieu: thy princes may sit fast or totter on their thrones; thy nations may be at peace or war; thy trades may be good or bad; thy provisions dear or cheap; it is now nothing to me: I am going to a region of peace and plenty, and where sorrow is unknown, and where there is perfect and eternal joy.

Farewell, my companions in tribulation, and in the kingdom and patience of Jesus Christ! I charge you not to be slothful, but followers of them who through faith and patience inherit the promises. With all your corporeal powers engage in the work of the Lord. But don't be found trusting in your own righteousness, but in the righteousness of your Redeemer. Then, when you put off this earthly tabernacle, you will enter into a house not made with hands; and among its blessed inhabitants may you see

EROOM.

INTELLIGENCE.

CHURCH RATES.

His Majesty's Ministers have honourably redeemed their pledge, and have brought forward a most statesman like measure for the abolition of Church Rates. This provides a fund for the support of the Churches, by an improved management of Church Lands, which will, strange to say, be a decided benefit to the occupier of the lands, while it will not rob the Bishops, &c., of one farthing, and will prevent them from future jobbing with these lands. The spirit of the church is however excited, and petitions against the measure from every hole and corner, nook and cranny, hill and dale, from John o'Groat's to Land's End, and from Bournemouth to Yarmouth, have been called up by the zealous ecclesiastics, and are being presented. If the dissenters universally do not support ministers by their petitions, they cannot expect that government can withstand this tide. Let every congregation send a separate petition to both Houses of Parliament without delay. The Easter recess terminates in the second week in April. Petitions should be for-

warded to be ready for that time. They may be forwarded, free of expense, wrapped up as a Newspaper, by post, to any Peer or Commoner who may be chosen to present them. The following is a copy of one forwarded from one of the Churches in Leicester: it may serve as a help to some of our friends.

To the Honourable the Commons (to the Lords, the address must be - To the Right Honourable the Lords Spiritual and Temporal) of the United Kingdom of Great Britain and Ireland in Parliament assembled. The Petition of the undersigned members of a Congregation of Protestant Dissenters, of the Baptist Denomination, assembling for Divine worship in their Meeting-house, in _____, Leicester,

Showeth, (to the Lords—Humbly showeth,)

That your Petitioners regard the compulsory exaction of Rates for the support of the fabrics, and the performance of the worship, of the Church of England, from such as conscientiously dissent from her Communion, as a grievance, unjust, unchristian, and oppressive in itself, and adapted to pro-

duce social discord and strife, to the injury of Religion, and the great scandal of the Church as by law established.

That your Petitioners view with pleasure the disposition which pervades his Majesty's Government to relieve Dissenters of this impost, and to roll away this reproach from the Church: that your petitioners highly approve of the provisions of the Bill introduced into your Honourable House, (to the Lords, into the Commons' House,) by the Right Honourable the Chancellor of the Exchequer, for the total abolition of Church Rates; and earnestly pray your Honourable (to the Lords, Right Honourable) House to pass the same into a law.

RELIGIOUS REVIVAL AND MISSIONARY SERVICES AT CASTLE DONINGTON AND SAWLEY.

On the afternoon of Lord's-day, March 12th, a sermon was delivered by C. Lacey, missionary from Orissa, in the Baptist chapel, Sawley, founded on Acts x. 36; "He is Lord of all." The congregation was respectable, and the chapel pretty well filled. In the evening the same individual preached in the Baptist chapel, Donington, from Phil. iii. 8, "Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." This respectable chapel was filled with attentive hearers. Collections were made at the close of these services in aid of the mission funds.

The following day, Monday, March 13th, pursuant to public advertisement, was entirely devoted to the promotion of "missions abroad and revivals of religion at home;" and seldom have we been privileged with a day of such uniform and high enjoyment—enjoyment cheaply, very cheaply purchased by the pecuniary sacrifice of a day taken from the world, however profitable it might have been. Providence seemed to smile upon the objects of the day, for the sun rose without a cloud, and continued to shine brightly and cheerily throughout the day.

The services of this religious and missionary festivity commenced by a public prayer meeting early in the morning, when the blessing of the Lord was earnestly sought to attend the services of the day. At half-past ten, A. M. the Rev. A. Smith, of Quorndon, preached a very awakening sermon from Mark viii. 36, 37, "What shall it profit a man, if he gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul?" The preacher, after noticing in his exordium the importance,

sublimity, and earnestness of the instructions of Christ, considered first the value of the soul, then the danger there was of its being lost, and then that for its loss nothing could ever compensate. Every word was full of importance, and made a powerful impression,—every hearer appeared to feel that in point of value and importance every thing and all else were nothing and vanity in comparison with the soul. That this valuable jewel was in *danger*, and in *such danger*—this fact produced a feeling of deep and trembling anxiety. Our own and the salvation of others appeared the only work of importance here. Nothing could be more suitable for the occasion than this excellent and very impressive discourse. After it all were prepared to join in measures calculated to promote their own and the salvation of the world. Soon after two o'clock, P. M. the voice of praise was heard, and people were seen directing their steps to the house of God. Rev. R. Stocks commenced with prayer. The meeting was addressed by Revs. Messrs. Stocks, Hunter, and Pike; the former in his address said, they had uniformly had good missionary meetings since the previous parts of the day had been devoted to the revival of religion at home, and expressed his belief that they should today. Mr. Hunter feelingly described the evils which arose to religion from two descriptions of characters; first, those who while professors of the name of Christ and members of his church were often found in practices of dishonesty, drunkenness, and other vices—that such, known to be professors of religion, by their wicked conduct caused it to be suspected and ill thought of; and secondly, those who were cold or lukewarm. His last idea he illustrated by reference to the observation of an infidel who once said to him, "Mr. Hunter, if I believed that the souls of men were in danger of eternal misery, I should run into the streets of Nottingham and call upon all men to save their souls." Professors are cold and lukewarm; no person can gather from many that there is aught important in religion, but alas! they gather the contrary. Mr. Pike noticed the danger of such characters; and closed his address by reading a most affecting narrative, illustrating the truth and importance of a divine fitness or meekness for the inheritance of the saints in light. Many tears were shed, by many who listened to this affecting narrative. O that it may lead all who heard it to inquire, "could I join in those heavenly songs! have I a congeniality of feeling to the light, the joy,

and the holiness of the blessed world?" Prayer and singing were intermingled with the addresses of the afternoon, and Mr. Stinson, a Wesleyan friend, closed with prayer. It was a charming afternoon, and the minds of the people were well prepared for the meeting in the evening. Soon after six o'clock in the evening the chapel was crowded; every place was full. Appropriate and impressive addresses were delivered by Revs. Messrs. Stocks, Smith, Hunter, Pike, Lacey, and a Wesleyan minister from Belper, name unknown. The interest excited for christian missions was great, and uniformly supported throughout a long-continued meeting; for though the opportunity did not close much before ten o'clock, none seemed wearied. Several hymns, &c., to appropriate tunes were sung, which added greatly to the sacred pleasure of the occasion, as,

"From Greenland's icy mountains,
From India's coral strand;"

The christian's hope was sung at the close.

The writer of this account feels that it was a day which will long be remembered by him, and is certain that the feelings of most who attended are in unison with his own. How well it would be, as the subject of missions are assuming their proper interest in the minds of christians, to devote the day of the missionary anniversary, or even a part of that day, to purposes of special devotion—addresses would be more earnest and awakening—meetings generally improved, and collections for missionary purposes more proportionate with their object.

A collection was made at the close of the addresses, which amounted to about £10; besides about twenty-two dozen of cards which were sold.

On Tuesday afternoon several ministers met at Sawley, preparatory to hold-

ing a missionary meeting there. About half-past six o'clock, the opportunity commenced with singing and prayer. Addresses were delivered by Revs. Messrs. Stocks, Smith, Wilders, junr., Ayrton, Lacey, and Pike. Much good feeling pervaded this meeting also, and the attendance was better than heretofore. The writer is not aware of the exact amount of collection here.

Thus let the sacred cause of the missions proceed in every place, and soon shall the great Moloch of Oorissa tremble and fall before the cross, like Dagon before the ark of God; and his gloomy temple, which lifts its head high, and casts its dark and baneful shadow over the whole land, be converted into a temple of Jehovah, to which the joyful and holy tribes shall repair, saying, "How amiable are thy tabernacles, O Lord of hosts!" Amen.

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 Rev. J. Gray, 7 vols.

J. Edwards, 41 vols.

J. G. Pike, Pike's Persuasives to Early Piety, 200 copies

J. Hargraver, 3 vols.; Pamphlets, Sermons, &c., 115 copies; Publications of the Peace Society, 230 copies

Wm. Gillman, Esq., 6 vols.

A Friend in Hadleigh, 4 vols.

Rev. J. Gurney, Esq., 68 vols.

British and Foreign Bible Society, Ancient and Modern Greek Testament, 12 copies; Hebrew Bible, 12 copies

POETRY.

THE SABBATH MORN.

Awake, my soul, at early dawn,
And fling the cares of earth away;
Behold a glorious Sabbath morn
Is breaking into day.

The song of birds hath waked the morn;
The flowers in rich perfume arise;
And shall my languid heart delay
To send its incense to the skies?

This day was given by God above,
For holiness and peaceful rest;
And all who know a Saviour's love
Shall hail this day for ever blest.

Oh that this heart, all free from care,
With not a trace of earth revealing,
And thoughts all spiritual and fair,
Might wake to calm and holy feeling.

Come, Holy Spirit, tune my heart,
To the glad notes of pure devotion;
Bid each sinful thought depart,
And sanctify the heart's emotion.

This morn is sure a type of rest,
Which to the weary saint is given,
Who sleeps the troubled sleep of death,
And wakes all joyfully in heaven.
February 23rd, 1837. SELINA.

MISSIONARY OBSERVER.



REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

(Concluded from page 109.)

The devoted attachment to the Gospel which has been manifested, in various instances, by the converted Hindoos, is truly pleasing to a pious mind. Mr. Goadby furnishes the following narrative respecting an inquirer who was with him.

“On the 28th of April, his brother and two men with him, came to fetch him away, promising if he would go with them that they would obtain for him his caste; he brought them to me, and after a long conversation I told them they might take him back if he wished to go; that I had not any control over him. They then asked him if he would return; to which he replied unhesitatingly, ‘No; if I go back with you, I must again worship idols which cannot save me or do me any good while I live, or when I die, nor can they keep me from hell; and shall I return with you and then go to hell, where there is extreme torment and gnashing of teeth? I cannot go.’ They then told him of his wife and children, to try what effect that would have; he answered, ‘If my wife and children will come to me, I shall be much pleased; but I cannot give up Jesus Christ my Saviour for them.’ I was much affected by the decided tone in which he spoke, yet it was evident he had to make an effort, and not a small one. He still remains with me, and I suppose will shortly be baptized.”

Under circumstances like these persons are not likely to wish to connect themselves with the flock of Christ, if not actually partakers of his grace. In former Reports reference has been made to the trials which converts have experienced, and other details on this subject may be given. After having baptized a Hindoo named Seboo, one of the brethren writes,—

“Being within a coss of Seboo, the person I had baptized the Sabbath before, I thought it our duty to visit and comfort him, if he had suffered for the cause of Christ. He expected when he left us the Monday previous, to be turned out by his father, although after the Eastern fashion, with clasped hands and supplicating posture, he had implored his forgiveness for the steps he was determined to take.

“When we arrived we went for him and inquired affectionately how matters had gone with him, and we found that the storm had fallen upon him to the utmost of his expectations. His father and remaining brethren and some neighbours forbade him to approach near the house; and what belonged to him, consisting of his cloth, his loom, he being of the tanti or weaver caste, and some articles of furniture, such as Hindoos possess, they declared were forfeited, and that he should have nothing there, and they said that if he dared to come near any of them they would beat him severely. The old man also persuaded the young man’s wife to desert him, and promised to keep her if she would renounce and give up all intercourse with her husband. She however determined to follow him and share his future lot, without any prospect of any thing but the loss of all things, and that which is usually worse than pecuniary loss, the severing of the ties of relationship and early habits. She took her little daughter in her hand and openly went over to her husband. I am not aware that she professes to be influenced by any higher motives than the faithfulness and affection of a wife, but in any case it speaks well for them both, and it is a matter of rejoicing to us, as we may hope that her being under the means of grace, she may see her need of a Saviour, and believe on Christ, as her partner has done.

“Without being exactly aware how the case might be, and without intimating any thing of the kind to Seboo himself previous to my leaving Cuttack, I had interested two liberal friends to the cause, who engaged eight or ten rupees to set him off in the world afresh; and after exhorting him to persevere until death, that he might

obtain a crown of glory, I left him with a prospect of some comforts to replace in some measure those he had left for the Gospel's sake. O may he be a blessing to us, his brethren in the Lord. He will remain in future at Lakhara with the other native Christians."

A few days later the same brother writes,—

"The baptism of Seeboo has raised another storm about our brethren at Lakhara. The washerman of the village has refused to wash their clothes, and the barber has refused to cut their hair or shave them. This difficulty may appear small to an Englishman, but to a Hindoo it involves an inconvenience of no trifling magnitude."

Two marriages were solemnized in the English Chapel in November.

One of these was that of Sodanunda, who had been baptized a few days before. It is stated that most of the native friends were there, and that afterwards all the Missionaries at Cuttack met at Christianpore in honour of Sodanunda.

Two of the native brethren went to Calcutta to seek for wives among the Christians there, which made the addition of two members to the little Christian flock in Orissa.

No accounts of a discouraging kind have been received, respecting the spirit and conduct of the native converts. There appears to have been but one case in which christian discipline had to be exercised on an offending brother, and even in this case the elevating influence of gospel principles was manifested. One member of the Church was suspended for immoral conduct. This took place in consequence of his voluntary confession of his crime, the nature of which is not mentioned; but which, it is stated, would most probably have never been known to the Missionaries if he had not accused himself. Thus the Hindoo, who when a stranger to christian feelings and principles, can revel in impurity and vice, and think he pleases gods, whose example he imitates; when brought under the influence of the Gospel, has such different views and feelings respecting sin, that when he has committed some secret offence, the sorrow of his mind and remorse of conscience lead him to come forward as his own accuser.

Two more of the native members of the Church have finished their course in peace. One of these was the wife of Rama Chundra. She died rejoicing in the Lord. Another was the aged Brahminee who appears to have been the first fruits of the ministry of Gunga Dhor. Mr. Brown, referring to her death under date of January 10, writes,—

"This day at an advanced age of more than seventy, died the aged brahminee, so long a member of our Christian Church, the particular circumstance of whose conversion brother Lacey will be most competent to give to the friends in England. Her mind always appeared directed to the one great object of hope, Jesus Christ, whom she always styled, clasping her hands and raising her eyes to heaven, the great Lord (Maha Probo). She suffered comparatively little, and her end was peaceful, trusting alone to the Saviour's atonement for salvation. Doubtless she sleeps in Jesus in whom she believed.

"11th. This morning early I committed to her grave the aged brahminee, in the presence of several of the brethren. She was interred in the place appropriated to the burial of the native Christians of all castes; a solitary spot on the banks of the Mahanuddi; here her frail body rests till the morning of the resurrection. May my end be like her's, calm, peaceful, and trusting to a Saviour's death. We sung part of an Ooreah hymn, beginning with the words, "The Gospel giving life and salvation." I read a part of I Cor. xv., and offered a short address on the certainty of death and judgment, and concluded with prayer. I trust the opportunity was not without profit."

From time to time fresh inquirers come forward; and a number that have not actually lost caste for the Gospel, manifest considerable interest in it. When Mr. Goadby visited Poore, at the Rut Jattra of 1835, he met with several instances of this kind.

"I had a visit from two schoolmasters, with whom I had much conversation about Christianity. Their knowledge was much greater than I expected, but breaking caste is yet an obstacle they know not how to overcome. Protection is the first thing they want, and society the second. They professed to be disciples of Christ and to regard him as the only Saviour, but dare not make the same profession publicly. I told them if they loved any thing in the world better than Christ, they could not be his disciples; they then left me to pray for them, and mourn over that carelessness and indifference concerning eternal things which is so general a trait in the Hindoo character, and perhaps in the character of some who may read this account.

"Gunga Dhor met with three or four who inquired seriously about salvation by Jesus Christ, but this was in secret; in this iniquitous town a man must possess much moral courage to throw off his chains and dare to be free."

In reference to the cause generally Mr. Goadby remarks, "I hope we are going on pretty well here, though not so rapidly as we wish."

Narratives have been received from several of the native members, whose profession of the Gospel has been announced in former Reports, detailing the history of their own conversion. These statements will doubtless gratify and encourage the supporters of the Mission, as they appear in the Society's quarterly papers.

Adverting now to home proceedings, it may be stated, that during the past year, the health of Mr. Lacey has materially improved; and he has been actively employed in promoting the interests of the Mission.

Mr. Stubbins, who had been nearly three years a student, under the instruction of your estimable friend Mr. Jarrom, has been accepted as a Missionary, is to be ordained in a few days, and forthwith to proceed to India. He has already commenced the study of the Oorea language under the tuition of Mr. Lacey.

The following are the Treasurer's receipts for the year.

	£.	s.	d.		£.	s.	d.
Allerton,	1	7	6	Derby, <i>Brook Street</i> ,	70	2	9
Ashbourne,	3	11	11	— <i>Sacheverel Street</i> , ...	11	1	2½
Ashby and Measham,	39	5	8	Edmonton,	9	9	7
Austrey, &c.	5	15	0	Fleet,	38	0	0
Barrowden,	3	16	0	Gosberton,	1	15	0
Barton and Barlestoue,	39	12	4½	Halifax,	7	1	0
Beestou,	18	2	3	Heptonstall Slack,	22	11	6
Berkhamstead,	27	3	8	Hinckley,	21	0	0
Billesdon,	13	0	6	Hugglescote,	16	17	9
Bircholiff,	8	19	1½	Ibstock,	3	0	0
Birmingham,	49	9	0	Ilkiston,	17	8	3
Boston,	25	0	0	Kirton,	8	19	3
Bourn,	34	11	8½	Knippton,	5	10	1
Bradford,	1	5	0	Leicester, <i>Archdeacon Lane</i> ,	35	2	6
Broughton and Hose,	23	1	10	— <i>Carley Street</i> , ...	2	14	7
Burnley	4	0	0	— <i>Dover Street</i> ,	24	19	10½
Castle Donington,	23	17	9	— <i>Friar Lane</i> , 1835,	16	0	0
Sawley,	8	19	0	— <i> Ditto</i> , 1836,	12	0	0
Shardlow,	4	9	8	Lineholm,	1	15	10½
Cauldwell,	7	17	6½	London, <i>Suffolk Street</i> ,	19	0	7
Chatteris,	8	2	9½	Longford,	12	8	6
Chesham,	37	11	11½	A few friends at ditto,	5	3	0
Clayton,	6	10	1	Loughborough, arrears of			
Coningsby,	4	2	8	1835,	13	3	3
Coventry,	8	3	10½	— For 1836,	53	6	6

	£.	s.	d.		£.	s.	d.
Louth,.....	20	6	9	Sutton Bonington,	3	2	6
Lyndhurst,.....	1	4	0	Syston, ..	2	0	6½
Mansfield,	10	0	0	Thurlaston,.....	2	2	6½
March,	17	7	7	Ticknall,.....	13	0	10
Nertherton and Cradely ...	8	4	6½	Tydd St. Giles, &c.	8	16	7½
Nottingham, <i>Broad Street,</i>	90	5	6½	Wendover,	1	17	0
<i>Stoney Street,</i>	73	17	4	Whittlesea,.....	7	10	0
Peterborough,.....	3	0	3	Worksworth and Shottle, ...	16	16	6
Portsea,.....	11	0	0	Wisbeach,	40	9	11½
Queenshead,	7	16	0	Wolvey,	6	18	3½
Quorndon,.....	13	1	0	From the Committee of the			
Rocester,.....	0	10	0	Youth's Magazine,.....	20	0	0
Sevenouks,	17	18	0	Sundries,.....	0	10	0
Shilton,	2	12	6	Miss Barnes and			
Shore,	1	10	0	Miss C. Barnes, 1835,	10	0	0
Smalley,	8	12	2	Ditto, 1836,	10	0	0
Spalding, for 1835,	21	2	0				

There are many views in which Hindostan forms a peculiarly interesting field for missionary labours. Its fields are not yet indeed white unto the harvest. Its inhabitants are not flocking in crowds to the Lamb that was slain. Yet the indications of the declining hold of idolatry, and of the progressive influence of Christianity, are increasingly encouraging. The declarations of prophecy assure us that Hindostan, like other heathen countries, shall be given to the Lord Jesus for his inheritance, and the immensity of its population renders peculiarly animating the hope, which thus rests on the sure promise of infallible truth. Excepting China, there is no country upon earth, which, in this view, presents such inducements for christian effort as Hindostan. Its population most probably much outnumbers that of the whole of the African continent. It almost equals that of Europe. It is probably thrice as great as the population of the whole of the Russian Empire; five times as large as that of France; above six times that of the British Islands, and one hundred and fifty times more than the whole population of the West Indies. Most of this immense population are the subjects of Britain, and as open to the benevolent aggressions of Christianity as the towns and villages of our native land. What a field for christian enterprise is here! Never before since the Saviour ascended from Bethany to heaven, has a field so vast and wide, yet so unobstructed and open, been presented before the christian Church as a scene of exertion. And though this immense country has long sat in darkness and the shadow of death, the beams of christian light have begun to shine upon its gloom. If the dawn has not advanced far, yet day-break has commenced. In that Eastern horizon, the eye of faith beholds the glimmering that foretels a future day. And as surely as the glimmerings of light brighten to the dawn, and the dawn brightens to meridian day, so surely shall those streaks of heavenly light, which are spreading over Hindostan, brighten more and more, till the darkness and the night of thirty centuries shall all disappear; and the Sun of Righteousness shall enlighten all the land. Animated by the hope of that glorious triumph of Missionary efforts, pursue your labours of love. Let love to Christ animate your efforts, and nerve your souls for fresh exertions; and then, though converted Hindoos cannot recompense you, you will be recompensed at the resurrection of the just.

MISSIONARY ANNIVERSARIES.

LOUTH.—On January 29th, two sermons were preached in the General Baptist Chapel, Louth, by C. Lacey, for the benefit of the Orissa Mission. The day was unfavourable; nevertheless the congregations were good, and the collections liberal.

In the afternoon the body of the chapel was comfortably filled with children belonging to the Sabbath-school, and young people connected with the Church and congregation, to whom an address was delivered on subjects pertaining to christian missions, and a number of questions were proposed by the minister, and answered by the missionary, on the mode of instruction pursued amongst the Hindoos by the Orissa missionaries. It was a useful and interesting opportunity. No collection was made in the afternoon.

On the evening of the following day, a public missionary meeting was held of a highly interesting and useful description. The Rev. F. Cameron presided, and opened the business of the meeting in a speech characterized by pious and evangelical sentiments, which gave a strong impulse to the feelings of the meeting, and addresses of the speakers. Addresses, generally of an animated description, were delivered by Rev. Messrs. Cameron, minister of the place; Horton and Dixon, Wesleyans; Kiddall, of Alford; Lacey, missionary from Orissa; and Smith, Esq., of Louth. The chapel was crowded, and much delightful feeling pervaded the assembly.

On Tuesday afternoon, the friends of missions in Louth met together for tea, when most of the serious respectability of the town were present. The scene of this religious festivity was the mansion-house, hitherto often used for purposes of intemperance and riot. Three hundred persons met for tea, and the scene, while they sat at the tables, was of the most delightful description: every countenance indicated feelings of pleasure; and while the first party partook of their tea, a number of friends ascended into the orchestra, and entertained the guests with several hymns, and among the rest with "Christian's Hope." After tea, the Rev. F. Cameron was called to the chair, and the meeting was addressed by several speakers, lay and clerical, Baptist, Wesleyan, Episcopalian, and Independent. It was a delightful opportunity: all party feelings and distinctions were merged in a spirit of christian love and unity. The proceeds of the tea-meeting are intended for the support of the native christian school in India, an account of which was given to the meeting.

Independently of the attachment of the friends at Louth to the cause of missions, they have been reading "Mammon," and with what effect, will, I think, clearly appear from the account of what they raised during the three days of the missionary's visit among them.

	£	s.	d.	£	s.	d.
<i>Lord's-day.</i> —Sermon in Morning	-	-	8 2 3½	}	16	18 4
Sermon in Evening	-	-	8 16 0½			
<i>Monday.</i> —Public Missionary Meeting	-	-	...	}	15	11 8
<i>Tuesday.</i> —Public Tea Meeting	-	-	15 11 9			
Expenses of Tea deducted	-	-	9 1 9	}	6	10 0
A Friend to the Mission	-	-			
A Friend to the Mission	-	-	1 0 0		
				Total	£41	0 0

LEICESTER.—The annual services of the Mission were held in the chapels in Leicester, on Lord's-day, Feb. 26th, 1837, when sermons were preached by brethren Pike, Lacey, Goadby, of Ashby, and Wigg. The united public meeting was held at Friar Lane on Monday evening, which was addressed by the above brethren, and T. Stevenson, J. Goadby, and J. Tyers. A good feeling prevailed; and it is pleasing to add, that the subscriptions and collections amounted to £103, a much larger sum than has been collected in previous years.

BILLESDON.—The annual sermons at Billesdon were held on the following day, Feb. 28th. Brethren Pike, Lacey, Goadby and Stevenson, of Leicester, addressed the meeting, which was respectable, and brother Pike preached in the evening. Collections, &c., upwards of £13.

TICKNALL AND HARTSHORN.—On Lord's-day evening, Feb. 19th, a sermon was preached by Mr. Lacey, on behalf of our Mission, in the Wesleyan Methodist chapel, Ticknall, by particular request of the Methodist minister, who wished that our congregation and theirs might be together in their chapel, so forming one large assembly. The day was altogether a very unfavourable one, but attendance was good.

On the following evening the public missionary meeting was held in our chapel: congregation very good. The ministers who conducted the meeting were Messrs. Pike, Ayrton, and Stevenson, of Derby; Ault, of Repton; Lacey, missionary; and Yates, of Melbourne. It was a very good opportunity.

On the following evening (Tuesday) a meeting was held at Hartshorn, a village two miles from Ticknall, in the Wesleyan Methodist chapel, which was kindly lent for the occasion, as we have no place of worship there except a house in which we have preaching: the place was crowded. We had a very good meeting, which was addressed by some of the above ministers and other friends. Some friends were particularly generous on this occasion, as there were on the plates $2\frac{1}{2}$ sovereigns in gold. The collections at Ticknall and Hartshorn amounted to the liberal sum of £9, 19s.

Ticknall, Feb. 23rd, 1837.

J. B.

IMPORTANT LETTER FROM MR. SUTTON.

Cuttack, Sep. 21st, 1836.

Dear brother Goadby,

Last Sabbath-day I received a packet of Repositories; but as it was my duty to preach thrice, twice in English and once in Oreah, I was constrained to refrain from opening it till after the evening service, though after a fast of two years it is not easy to prevent a hungry man from eating, especially when there is food before him. It was moreover the Sabbath for making our annual collections for the repair of our places of worship, lights, &c., &c.; and I had in the morning been giving to the congregation a few historical notices of the rise and progress of our Church in Orissa. After all this, I was not a little discomfited at finding my statements, and those of brother Lacey, so very different. The Orissa Church is put down at twenty-eight members; and in one of the Repositories there are some remarks about the Church which still fall below the statements I made when in England. Perhaps

the best way of setting the matter straight, is to furnish you with the conclusion of my morning sermon. It is word for word as I gave it to the congregation, excepting that I have again searched the Church-book, and find I was below rather than over the truth. Probably I may still have forgotten some names, as many of the records have been by some means or other lost. I have added a list of names.

I preached from the words in 100th Psalm, 4th verse. "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." My object was to direct my audience to a *just appreciation and proper improvement of the privileges of the christian sanctuary*. At the conclusion I remarked, "I would improve this subject with especial reference to this house of prayer and its attendants.

"It was a duty enjoined upon God's ancient people, that they should remember all the way in which the Lord their God had led them. They were moreover frequently to speak of the goodness of God to their children, &c. I think it will be in perfect accordance with these injunctions, and with the language of our text, if I give a few historical particulars in relation to the rise and progress of this Church in Orissa. I am at present the only one of the missionaries in the country who were instrumental in its formation: there are, moreover, but few of the original friends of this cause now alive, though it has existed but ten years. It seems therefore desirable, on this ground, that the rising members of this congregation should be informed of its origin.

"Messrs. Bampton and Peggs, our first missionaries, arrived at Cuttack, Feb. 1822. They immediately began to preach in their own houses, and a few individuals were added to their little Church. It was not, however, until 1826 that we were able to obtain a house entirely dedicated to the worship of God. The foundation stone of this building was laid in May, and the house opened for divine service on Lord's-day, Nov. 5, 1826. The whole expense of the building, including fittings up, was 1000 rupees. As a proof of our feebleness at that time, it may be remarked, that after our most strenuous exertions for some time, we could raise but about 400 rupees. The remaining 600 were contributed by kind friends in Calcutta. The ground was given us by a friend at Cuttack. It may not be unsuitable to remind you that on this spot once stood a temple of Mahadaiv, one of the most abominable of the Hindoo gods. How changed now the services which are witnessed here!

Up to the time of building this chapel, and indeed for two years afterwards, we had not baptized a single Hindoo. Our European friends and neighbours ridiculed the idea of attempting to make converts in this province. They advised us to go home, or remove elsewhere. At the very close, however, of 1827, and beginning of 1828, we began to baptize our Oreaah converts; and, by referring to our Church records, I find that up to this time there have been 116 individuals, of all classes, connected with our Church in Orissa. Of this number eighty-four have been baptized by our missionaries. There are four others respecting whom I am doubtful whether they were baptized by us or not. Of this number (leaving the four doubtful) there are five Europeans, twenty-seven East Indians, and fifty-two pure Natives. There are now members of the Church in Orissa, of all classes, seventy-

two; removed to England and other Churches in India, twenty-three;* doubtful cases, two, and excluded members, two; (others have been excluded, but restored;) dead, of whom one died in a state of exclusion, seventeen; total, 116.† Of the living members now in Orissa, there are English, seven; American, five; East Indians, seventeen; pure Natives, forty-three; total, seventy-two. These 116 have been or are members, besides various individuals of other communions who have been savingly benefited or refreshed by the means of grace enjoyed within these walls. Surely these facts should lead us to be 'thankful to the Lord, and bless his name.' How much better has he been to us than all our fears. Although we have much to be humbled for in the review, and though still so unworthy, he continues to smile upon us. Should we not then 'enter his gates with thanksgiving, and his courts with praise?' "

Here followed a reference to those who had died with and without hope, and an appeal made to their descendants, after which the preacher proceeded as follows:—

"There is one view in which the foregoing particulars appear to me very interesting: they show that in this little house of prayer many, from different parts of the earth, have been cheered on in their way to heaven. A benevolent mind would luxuriate in the thought of opening a spring of water in some parched desert, where many a thirsty traveller might, through subsequent years, refresh his wearied frame; but shall not the Christian feel superior delight in opening a spiritual fountain in this heathen wilderness, where many a way-worn fellow pilgrim, from age to age, shall drink of the streams of salvation? Oh yes! and whatever may become of the present supporters of this little Church, I hope that when we are laid in the dust, succeeding generations of Christians will arise to repair and enlarge this house, or rather that they will build a more substantial temple, which shall serve as the spiritual banqueting-house of succeeding myriads till time shall be no more.

"And surely, my brethren, amidst the splendours of the future triumphs of Immanuel in Orissa, when nobler edifices and larger assemblies shall cheer this now heathen land, this little spot—this humble mud-walled chapel, as being the parent of all that then appears, will not be forgotten. No: as the happy worshippers gaze upon our mouldering tombs, and tread lightly over our sleeping dust, they will lift their voices high in praise to Him who thus blessed our infant labours: to Him will they give the glory. And with hearts full of holy gratitude, with emotions of which we can form no adequate conception, will they say to each other, Come, let us 'enter his gates with thanksgiving, and his courts with praise: let us be thankful unto him, and bless his name.' Thus may God, even our own God, grant them his blessing. Amen."

* Of the removed members, Mr. and Mrs. Beddy are employed as missionaries by our Particular Baptist brethren. Mr. D. went as assistant ditto; and John and James Sunder as school teachers and assistant preachers.

† I have mentioned as received by letter all who were not baptized by us, though four of the number were baptized by Mr. Peters, at Balasore, many years ago; and others were not actually received in that way; but this will serve as a mark of distinction.

My discourse was followed by the liberal collection of 183 rupees, about £18, 6s. sterling. This, from so limited a congregation, which was from local circumstances less than usual, I think very handsome.

Perhaps it would be satisfactory to our friends to publish the whole of this letter. Brother Lacey, I suppose, had no memoranda with him, and was willing to state rather below than over the proper number; however, this list will serve to clear up the matter. I may have still forgotten one or two names, and probably erred as it respects the dates in some cases; but in other respects the list is, I believe, correct.

I have no room, as you perceive, for news. I wrote a long letter a few days ago to Mr. Pike, which, when I began, I intended to send to you; but I had occasion to write on business to him, which altered its destination: that letter contained all my news.

The question of the transfer of the word Baptizo and its derivations, or the translation, is now coming before us. I rather think I shall advocate the former. I am afraid the Baptists have not looked deep enough into this question. We are all pretty well just now at all our stations, but have had a good deal of sickness. We shall soon be looking out for Stubbins, and hope there is another with him. O we are cramped to death for want of men. Christian love to Mrs. G.

Yours affectionately,

AMOS SUTTON.

NAMES OF ALL THE MEMBERS, AND HOW ADMITTED.

1822.—Mr. Wm. Bampton	by Letter	Mrs. D. Soza	by Letter
Mr. James Peggs	ditto	Serjeant J. Sherrard	by Baptism
Elizabeth Bampton	ditto	Mrs. Sherrard	ditto
Elizabeth S. Peggs	ditto	Mr. Metcalfe	ditto
Abraham	ditto	John Baptist	ditto
Mrs. Reynell	ditto	Serjeant Steward	by Letter
Miss George	ditto	Mrs. Steward	ditto
1823.—Mr. Reynell	by Baptism	Mr. D. Monti	ditto
Charles Lacey	by Letter	1831.—Krupa Sindoo	by Baptism
Anne Lacey	ditto	Mrs. Ball	ditto
1824.—Mr. Mordick	by Baptism	Purumaswer	ditto
1825.—Amos Sutton	by Letter	Rhadee	ditto
Charlotte Sutton	ditto	Rhadoo das	ditto
John Sunder	by Baptism	Krupa Sindoo, 2nd	ditto
Serjeant Ball	by Letter	Rama's first Wife	ditto
Mr. D. Santos	by Baptism	Krupa Sindoo's Wife	ditto
1826.—Mr. Sunder's Mother	ditto	Kuruwasow	ditto
James Sunder	ditto	Doitaree Noik	ditto
Abraham's Wife	ditto	Murree's Wife	} Doubtful
1827.—J. M. Cropper	by Letter	G. Fleming	
Henry Beddy	by Baptism	Mrs. Fleming	} Doubtful
Mrs. Beddy	ditto	Mother Blake	
Erun, first Native	ditto	Old Brahmunee	by Baptism
1828.—Mrs. Bryant	ditto	William Brown	by Letter
Betsy's Mother	ditto	Mrs. Brown	ditto
Gunga Dhor	ditto	1832.—C. Macdonald	by Baptism
Mr. D. Soza	ditto	Mrs. Macdonald	ditto
Mrs. D. Soza	ditto	Rama's Wife's Mother	ditto
1829.—Amelia George	ditto	Mahadeb das	ditto
Haree, Gunga's Wife	ditto	Bholeram	ditto
Mrs. D. Santos	ditto	Doitaree's Wife	ditto
Rama Chundra	ditto	Krupa Sindoo's 1st's Wife	ditto
1830.—Mrs. John Sunder	ditto	Konila	ditto
Beebee Sarah	by Letter	Komila's Mother	ditto

	Kuina patee	by Baptism	Seta bhai	by Baptism
	Hurree patee	ditto	John Cooper	ditto
	Poorosottama	ditto	Mrs. Cooper	ditto
1853.—	Bamadab	ditto	Rajhoo Jachuck	ditto
	Rhadoo's Wife	ditto	Nulita	ditto
	Krupa Sindoo's Mother	ditto	Mrs. Charles	ditto
	John Goadby	by Letter	Sudanuud	ditto
	Mary Anne Goadby	ditto	Udia	ditto
1834.—	Treelochuna	by Baptism	Krupa Sindoo 2nd, 2nd Wife	ditto
	Soobanee	ditto	Mrs. D. Soza	ditto
	Hurree patee's Wife	ditto	Miss D. Soza	ditto
	Kuina patee's Wife	ditto	Alexander D. Soza	ditto
	Seedoo's Mother	ditto	Bhugban Naik	ditto
	John Cadogan	ditto	Lukshuree	ditto
	Ootuma	ditto	1836.—Mrs. Miranda	ditto
	Tarabai	ditto	Rhadee	ditto
	Humabai	ditto	Eli Noyes	by Letter
	Boxee	ditto	Clemantina Noyes	ditto
	Mrs. Cadogan	ditto	Jeremiah Phillips	ditto
1835.—	Seeboo	ditto	Mary Phillips	ditto
	John Brooks	by Letter	Elizabeth Sutton	ditto
	Selina Brooks	ditto	Bolia Konti	by Baptism
	Hurree Samil	by Baptism	Komalee bai	ditto
	Hurre das	ditto	Suringa	ditto
	Bikkari Naik	ditto		

Poorosotama I forgot. There is also sister Goadby, a member of the Mission, and all but a member of the Church. I have thus given a list of all who have been connected with us. Mr. and Mrs. Phillips have not been formally received as members; all the others have. You will see from this list that ours is indeed a Church militant and mutable.

EXTRACTS FROM A LETTER

Of the late Rev. J. Kinghorn, of Norwich, to one of our Missionaries.

We have no doubt that as many of our readers as were acquainted with this eminent individual, will be pleased with these extracts. We insert them with pleasure.

Norwich, Dec. 18th, 1822.

Dear Sir,

I fear you will think me negligent. Your situation in a far distant land will make you anxious for letters from England, and the post will seem very tardy in its operations. You know my engagements, and tendency in too many things to tardiness, so that long apologies would make that which is not good worse, and leave less room for a letter to you. I thank you for your letter to me, and for that to Miss Ward, for I copied a part of that letter, and in missionary appeals sometimes made use of it. You and Mrs. P. are now in a foreign land, far away, trying to learn the barbarous accents of a people prone to idolatry. I hope you have made some progress, as this is a requisite to future utility. I doubt not you will labour at the work,

and I trust you will not labour in vain. I am satisfied you will endeavour to do good as soon as you can. I cannot help you: I am incompetent to direct you. All that I can do is, to add the voice of encouragement to that of your other friends—you will not labour in vain. When you read the New Testament, (and that is the daily book with you,) you will see the progress of the Apostles, and doubtless have often wished that you were equally qualified, and equally successful. Now I am often struck with one thing, which is, that though the Apostles travelled over a great quantity of ground, and planted many Churches, and thus extended the knowledge of the Gospel far and wide, yet I think many things intimate that the apostolic Churches were generally small. Hence "the Church which is in thy house," &c. This I mention as a great source of encouragement. It may be a long time before you may see more disposed to come among you, and especially disposed to give themselves up to the Lord, than your house can accommodate; but if so, do not fail nor be discouraged. It is the plan of Providence, a little one is to become a thousand, and a small one

a great nation. Despise not the day of small things. Our Churches and congregations which are now large, were in many instances formerly of small size, yet they would not have been what they now are had not some been willing to nurture them in their infant state. You want to have all India converted at a stroke, and a universal jubilee proclaimed at once. God's plans, however, are different; he takes one of a city, and two of a family, and brings them to Zion; and this should excite our thankfulness, for unless he had stretched forth his powerful arm, even this would not have been effected. The first preaching of the Gospel in every place is only like sowing a handful of corn on the top of the mountains. All my observation in this land of Gospel privileges has been, that much labour is required, and often for a long period, to produce a small portion of good. Hasty productions are often not lasting: they soon rise, and sometimes sink away to nothing in a very sudden manner: a large and permanent edifice is a long time in building.

You will find the ignorance and prejudices of the people a bar very difficult to remove: you will find them wise to do evil, but to do good they have no knowledge. I expect you will find great difficulties with the female part of society: they will hardly suffer you to look at them; and though they may be less reserved with Mrs. P., yet if I am not greatly mistaken, she will be ready to think them destitute of common sense on any subject which calls for mental exertion. So much does their degraded state operate by benumbing the faculties. I *fear*, from some evidence which has fallen within my view, this will be found the case: I wish it may be less so than I apprehend. In the patience of hope may you *go forward*; for with right motives guiding you, and in the choice of right methods, your labour will not be in vain. There is a sovereignty in God's conduct which we are unable to explain; and it may therefore be the case, that well-directed means may fail, and our unbelief may be ready to suggest that it is a singular thing such efforts are not more prosperous; but we should be thankful that they seldom fail of producing *some* effect, and we must and ought to leave the quantity to Him who has his *reasons* for withholding the rain of the heavens, much more when he withholds the influences of his Spirit.

I am not afraid that you should be

idle: you ought to labour, and I am satisfied you *will* labour; but labour *wisely*. Take care of your health; conform your habits to the climate. Henry Martyn was sacrificed not less, I think, by his imprudence, than by his zeal. What cannot be done should not be attempted.

THE CAR FESTIVAL.

Yesterday was the Rut Poojab, or car festival. The car of Juggernaut escaped a narrow chance of not making its usual circuit this year. It seems there was a screw loose in the machine, which was not discovered till almost too late. The case being one of emergency, the commissioner writes off in a hurry to Calcutta for the sanction of the Bengal Government; and a reply is sent, post-haste, conveying the necessary orders for the repair of the machine. Such is the *empressment* of the functions of a (so called) christian government. What a shock it would have been to the pious feelings of the votaries of the memberless god if his godship had been prevented from starting on his circuit!—*Englishman, July 16, 1836.*

PROGRESS OF KNOWLEDGE IN INDIA.

The following account of the opening of the new College of Hooghly, near Calcutta, is very striking when the former ignorance and apathy of the Hindoos are remembered. Surely "the day has broke which never more shall close."

"This noble Institution was opened, as it had been previously notified by advertisements, on the 1st of August; and within four days no fewer than fifteen hundred students were enrolled. Such a thing we scarcely recollect ever hearing of from any nation in the world; and in India it is so totally unprecedented as almost to confound the mind. Some of the wonder may be taken off when it is remembered that the College will embrace the whole course of study, from the most elementary lessons of childhood, up to the highest point of intellectual culture to which circumstances will allow of its alumni being carried. Were it otherwise, a crowd of students like this, flocking to a College, would prove a previous very wide extension of very common education. As it is, the fact justifies such an interference only to a partial extent. Our experience of the Native passion for novelty, too, warrants the

apprehension that the College lists will, before long, contract to a more moderate length. Nevertheless, after every deduction that can be made, the fact is one of surprising interest. In respect to the education of the people, and their redemption from superstition and moral degradation, it is, without doubt, the fact of the year 1836.—*East India Mag.*, Feb. 1837.

MR. POYNDER'S SPEECH.

(Continued from p. 120.)

She has not been wanting on her part, however she may have rejoiced in the eminent services of the Baptist missionaries and translators. But Mr. Chaplin proceeds to assert that this country is pledged to keep up idolatry in spite of her own faith.

"The Government," says he, "is pledged to support the temples and the religious institutions of the people, which have always been upheld by former rulers; but the performance of this obligation will be rendered difficult, if we are to sacrifice to false ideas of Christian delicacy so fair and appropriate a source of revenue."

The English of all which is—that revenue must be had at all events—

—"Quærenda pecunia primum,
Virtus post nummos;"

Or, as Pope has rendered it,

—"Get money, money, still,
And then let Virtue follow if she will."

So that, according to this witness, when Christianity and idolatry are placed in apposition, "false ideas of Christian delicacy" are to be sacrificed to the profits of heathenism! The religion of JESUS must bow to the crescent of an impostor, and to the paramount claims of "them that are no gods—that have eyes and see not, and ears and hear not, neither is there any breath in their nostrils!" It becomes, therefore, essential to notice what Mr. Chaplin calls "a pledge" and "an obligation to support the temples and religious institutions," formerly upheld by heathen rulers. This argument assumes that we are bound, by positive treaty, to protect the natives in the full possession of all their religious rights and privileges; and, therefore, can do no act which shall violate this compact, or effect any alteration in the existing state of things. It is thus contended that we took the ceded provinces *cum onere*—with whatever of obligation we found attached to them; and are to be regard-

ed as mere trustees for the administration of such revenues of the temples as we found they derived from their several endowments; of all which we have become the faithful protectors, and are therefore bound to preserve and maintain the temples, with their internal pollutions, and external resources, in all their former integrity. I have considered this, Sir, as an objection worthy the utmost attention, and have accordingly desired to examine it as fully as its importance demands. I will even readily admit that if any such construction of treaties, as is contended for, can possibly be justified, the view which I have taken of our obligations must be erroneous. There would, indeed, be more weight in the objection, if the present motion sought, by any violent or coercive measures, to abrogate the privileges of heathen worship. But I must again remind the Court that it only asks our own abandonment of the tribute, and in no way invades the guarantee supposed to be secured by this allowed compact with idolatry. If, indeed, the motion had gone considerably further than it does, I apprehend that, even then, those who object to any, and all interference on the score of treaties, would find it impossible to establish the correctness of their opinion; but still less can they succeed in showing that the argument derived from treaties obliges us to partake of the profits of idolatry. I have, of course, considered it to be my duty to read the whole of the charters under which the Company has held its existence, as well as all the treaties of Bengal, and I find nothing opposed in them to the pacific introduction of Christianity (itself the greatest possible invasion of heathenism,) and much less to the refusal, on our parts, to derive a revenue from heathen worship. The very first charter granted by Queen Elizabeth (dated the 31st of December, in the 43rd year of her reign,) so far from containing any saving clause in favour of the religion of the natives, expressly authorizes the exercise of the British trade in India—"any diversity of religion or faith to the contrary;" which provision is repeated, with scarcely any exception, through every subsequent charter, down to those of more modern times. In the original treaty regarding both Bahur and Orissa (in which Gya and Juggernaut are situated), the firm of the Mogul Shah Alum, of the 29th of December, 1764, is not opposed to the introduction of a purer faith; still less does it oblige

us to the active support of heathenism; and least of all does it justify our participation in the profits to be derived from it. The firman of the 12th August, 1765, which followed, contains not a syllable on the subject; and the final Partition Treaty with the Soubadar of the Deccan, of 28th April, 1804 (the first article of which declares that "the province of Cuttack, including the port and district of Balasore, shall belong in perpetual sovereignty to the Company") is wholly silent on the subject of Juggernaut. In like manner with regard to Allahabad; while the original treaty between the Nabob and the Company, dated 16th August 1765, contains no provision whatever respecting its temples or worship, the utmost provided for, in the final treaty with Saadet Ali, of 1802, is that "regular tribunals shall be established for the purpose of giving effect to the Mahomedan law, of fulfilling just claims, and of securing the lives and properties of the people;" which, if it supposes (as in the case of the Juggernaut Treaty) the continued integrity of any endowment of land, or otherwise, formerly made to the temple, and if it provides for the equitable adjustment of questions arising out of the management of the temples themselves, does yet in no way necessitate our interference and control in that management; and much less compel us to be partakers in the profits arising from it. With respect to Tripetty, I have looked in vain for any thing more conclusive, either in respect to the temple or its worship; but, even if it could be established that in that or any other of the ceded cities, the right of maintaining the several temples, and the full security of their endowments, together with the privilege of adjudication in the legal Courts, may have been fully guaranteed to the conquered by the different Generals acting on our behalf, it will still be seen at once that this in no way affects the question of the active support of idolatrous worship by Great Britain, and still less the deriving of advantage from the gains arising from such a source. The conquerors, in stipulating for the fullest toleration, have in no instance gone beyond it, as it was impossible they should do. That toleration, in the fullest extent, the present motion contemplates, and recognises; while it only asks that permission to exercise the rites of heathenism, may not become participation in those rites; and that a Christian Government should, above all, renounce, at once, the revenue

which is produced from the impure and sanguinary observances which I have shown to be connected with idolatry. The argument drawn from treaties, by the objectors to my motion, if it prove any thing for them, must prove by far too much; because upon this principle, they must inevitably shut the door upon Christianity itself for all future time; and it is clear that, if the existing treaties could admit of the construction for which they contend, the greatest violence has already been done to Pagan India, by the inculcation of our common Christianity. If it can once be held, by the lawyers of the East India Company, that by all or any of our treaties with the natives, Great Britain stands pledged to any thing more than to a neutral endurance of existing institutions (and that, only till mental and moral instruction shall bring about a better state of things,) she is, from that moment, the avowed patron of idolatry, and an open apostate from the faith of her own apostolic church. The mother country has, I contend, conceded no such power to her military Chiefs; nor have they, in fact, ever exercised, or desired to exercise it. The utmost which they have done, or could do—and that only for the present exigency—has been to assure the natives of a tolerant protection for their own (however erroneous) system, till some other men than conquerors, or rather till the grace of God, through their instrumentality, might happily effect, by the influence of milder and more pacific arguments than soldiers use, a moral and spiritual change in the native mind itself; but to imagine, for an instant, that, in the successive acquisitions of our oriental possessions, we have ever authorized, or that our military agents have ever dreamt that they were authorized, to rivet the chains of ignorance, superstition, and bloodshed, for all future time, by guaranteeing the express protection of the British arms and influence to such abominations, and by securing a perpetual revenue from them for ourselves, would be to suppose the renunciation of the religion of the Church of England as no better in itself, and no more worthy of our support, than the religion of heathenism. Therefore, when Lord Wm. Bentinck, somewhat inconsiderately, observes, in a letter from Brussels to the Rev. J. Peggs, of August 18, 1835 (which the latter afterwards printed), "As long as we maintain the different establishments of the Mahomedan and Hindoo religions, we need not much scru-

ple about the tax in question." This opinion supposes, on the part of his Lordship, the duty of maintaining heathenism under some pledge or contract to that effect; but I deny that any such obligation exists, for the reasons already adduced: and if they are worth any thing, the argument of his Lordship falls at once to the ground. Let Mr. Grant be heard on this subject, than whom no man better knew what pledges England actually had given, or ought to have given, to her Indian subjects:—

"Are we bound for ever," says he, "to preserve all the enormities in the Hindoo system? Have we become the guardians of every monstrous principle and practice which it contains? Are we pledged to support, for all generations, by the authority of our Government, and the power of our arms, the miseries which ignorance and knavery have so long entailed upon a large portion of the human race? Is this the part which a free, a humane, and an enlightened people, a nation itself professing principles diametrically opposite to those in question, has engaged to act towards its own subjects? It would be too absurd and extravagant to maintain that any engagement of this kind exists—that Great Britain is under any obligation, direct or implied, to uphold errors and usages gross and fundamental, subversive of the first principles of reason, morality, and religion. Shall we be, in all time to come, as we hitherto have been, passive spectators of so much unnatural wickedness?"

Surely this appeal in favour of the Divine Government of the world, may well remind us of the Apostolic protest against the idolatry of the first ages—"Sirs, why do ye these things? Ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Acts xiv. 15. Mr Grant's solemn question was not put in vain to that House, which ordered it to be printed, as if to place it out of its own power to slumber over such an awakening call to national duty. The best proof that Parliament felt, as it ought, was that important resolution of the Lower House, to which I have already adverted, in which men of all parties paid common homage to the law and word of GOD. Now, it is obvious, that if Great Britain, as these reasoners contend, can be shown to have, in any way, lent herself to a compact with the reigning idolatry, from which she is to pay herself as she can, the vote

of the House of Commons was not merely the grossest injustice in itself, but would have been absolutely nugatory in its effects. England had, however, in fact, done nothing to prevent that "religious and moral improvement" to which the British Parliament has at length pledged itself and the nation, and which it has solemnly declared to be for the "interest and happiness of the inhabitants of the British dominions in India." But not only has the House of Commons and the country spoken out, but the King, in Council, on an appeal from Bengal, has, after solemn argument, decreed that sanguinary sacrifices are no part of religion, and shall no longer go on in India for the benefit of the interested, and the oppression of the ignorant. This appeal against the order of Council in Calcutta was anticipated, when I addressed this Court in 1830, but it was not difficult to predict, as I then did, the fate of such an appeal to a Christian Monarch; and the King of England at once decided against it. I was privileged, on occasion of this protracted discussion before the Privy Council, to hear the able arguments of the Learned Counsel of the Company (Mr. Sergeant Spankie), who, in reply to an attempt of the opposite Council to set up the supposed authority of pledges and obligations, had only to ask, as Dr. Johnson did, by the editor of "Ossian,"—that he would produce his authorities. This, of course, settled the question—for "*de non apparentibus, et non existentibus eadem est ratio.*" The next witness was Mr. David Hill, many years Secretary to the Madras Government, and an Assistant Examiner at the India House. He says—

"No Government hesitates to lay a duty on spiritous liquors, even though aware of the mischief resulting from their use. That mischief it generally hopes to restrain by means of the duty. The justification of the pilgrim taxes, I apprehend, is the same."

To which sophistry I answer, first, *The Government at home has no such object as to stop the consumption of ardent spirits; or they would increase the duty so as to operate as a prohibition.* The Government abroad has no such object as prohibition, for the highest tax on the richest worshipper does not exceed ten rupees, something better than £1 English. Secondly, *There is no analogy between the cases.* The tax on the consumption of liquor is a charge on a simple luxury, not a graduated impost on the various

acts and services of religious worship, where the progressive duties depend upon the supposed superior sanctity and merit of particular acts, and to which, accordingly, the devotee not only attaches a higher degree of importance, but openly imputes to you (as Christians) that you attach the same, or you would not establish a scale and fix the gradations. Thus, according to Mr. Chaplin himself, who defines these services by turning them into ridicule, while he is content that we should pocket the money that comes in.

"For the enviable felicity," says he, "of swinging aloft in the air by means of an iron hook fixed in the fleshy part of the loins, at the end of a beam revolving horizontally on a point, a fee of no less than ten rupees is exacted, and the smaller fee of two rupees for the less honourable display of swinging on a smaller beam, with the head downwards, and the hook attached to the foot. The happy distinction of sticking a fork through the hand is attainable at a cheap rate, and the honour of treading upon burning charcoal may be purchased for an inconsiderable amount. All persons bringing offerings of clarified butter, oil, &c., are also subjected to a toll; the proportion of these oblations respectively allotted to the priest, and the reuter of the tolls being exactly defined, and no shops, booths, or stalls can be erected without paying a fee for the licence."

So that it seems nothing can be had or done without money, however detestable and appalling the source from which it is obtained. "*Suavis est odor lucri, ex re qualibet!*" Few perhaps will envy the feelings of a witness, who can esteem all this multiplied misery of "swinging with the head downwards," and similar horrors, as subjects for the exercise of pleasantry, which is what the poet calls

"Laughing wild amid severest woe,"

but as these are more or less matters of taste, I leave them, and only observe, that when Mr. Chaplin begs the whole question by calling so much iniquity a "legitimate" source of income, I deny *in limine* that it is so in any sense, and proceed to cite Dr. Marshman, to prove further that taxation was never meant as prohibition, and does not so operate:—

"The most common reason," says he, "for the pilgrim tax, is its supposed discouragement of pilgrimages; but, on the very face of the subject it may be seen, that unless such a tax by its weight

amounts to an entire prohibition, it must operate, as all opposition to religious opinion has done, to bring its object into higher and more extended notice. Among the Hindoos, the British nation necessarily sustains a higher character for knowledge, than the Mahomedan dynasty; hence, the moment the English thought this imaginary benefit worth taxing, it acquired a value in the eyes of the Hindoos, which it never possessed before." Again, when Mr. Buller and others argued in 1813, that the tax would diminish the number of pilgrims, Dr. Buehanan shows the fact of their increase.

"In 1812," he says, "six years after its imposition, the worship was more numerously attended than ever! There were numbers enough that year for 150 to be killed in the crowd, and a famine was produced by the resort."

So at Gya, from 1798 to 1811, the progressive increase of pilgrims from the additional security and facilities afforded to them, will appear in my former printed speech, in 1830. But further proof that taxation never intended prohibition is found in the fact that *exemptions from the tax are constantly allowed*. A class of mendicants is expressly exempted, as are notoriously indigent, so that where no money can be got from the candidates for idolatrous worship—there, rather than any shall be prohibited from bowing before idols, they shall go into the temple free! The truth is, the whole system descends in a direct line from the heathen Governments, which we supplanted, and which, of course, never intended to suppress superstition, though they taxed it, all which was perfectly consistent in a heathen Government; but we continue the tax, because it is profitable, and not as intending prohibition, which, in our Christian Government, is the height of inconsistency and sin. Let not Mr. Hill, then, or others, lay this "flattering unction" to their souls, that the good of India is the object rather than our own good. If the subject were not almost too serious, I would remind the Court of an anecdote related by Lord Orford, that when a certain Queen, not then very popular, was passing through the Park, accompanied by a certain Germau Countess, the people evinced a disposition to quarrel with this double importation from the Continent, when the Countess, hoping to assuage the rising storm, looked out of the carriage window, and said, "indeed, dear people, we be come for your goods." Upon which one of the least

ceremonious of the mob exclaimed, "Yes, and for our *chattels* too." But every witness before the House of Commons did not reason as these gentlemen did, for others (as Milton says) were "faithful found among the faithless." Mr. Christian, of the Bengal service, deposes—

"I feel compelled to state my decided conviction that the receipt of revenue from such a source is obviously wrong. The appearance of evil is to be avoided, and the natives must infer that such ceremonies are not so objectionable, when a Christian Government consents to receive a portion of the tribute offered to the idol, and such an impression must be injurious. It is not to be supposed that the abandonment of such imposts could possibly aggravate the evils that result from the assemblage of large bodies of pilgrims. The management of the temples might be left to the officiating priests, and any interference, except for police purposes, should be studiously avoided."

Again, Mr. Dalzell, of the Madras service, says—

"The imposition of taxes by us upon the observance of superstitious and idolatrous rites, appears obviously adapted to insure the belief, either that we approve of those rites, and therefore fix a price upon their observance; or that, although we really despise them, we are still content to render the erroneous bias of the people subservient to the purpose of drawing money into our treasury. The rise, extension, and permanence of our dominion in India, are fitted to impress our native subjects with a high reverence for our character; and this consideration heightens our obligation scrupulously to avoid any measures which tend to lower us in their estimation, and impair our capacity of usefulness to them by bringing the sincerity of our conduct into suspicion, or which are suited to rivet the chains of superstition by deluding them into the opinion that we view favourably those pernicious errors, which, as Christians, we cannot but desire to see dispelled by the light of truth and the verities of a pure faith. I conceive the taxes on pilgrims might be abolished with perfect safety, and I consider that it is a duty incumbent upon us to discontinue them, inasmuch as their existence tends to identify us with idolatry, by denoting, if not a positive approbation of its rites, yet such an indifference to the moral evil inherent in them, as is neither required nor justi-

fied by the most ample toleration. Pilgrims, I presume, would be still at liberty to present their spontaneous offerings to the idols of their worship."

The Committee of the House of Commons, after this examination of evidence, being informed that the Directors had the subject under full consideration, so reported to the House, in consequence of which, Parliament adopted no decision, but, with its usual wisdom, left it entirely to the Directors to provide the proper remedy; and in six months from that time the Court issued the important dispatch of the 20th of February, 1833, a document which, whether from its profound reasoning, or the conclusion adopted as the result, I must be permitted to characterize as one of the most able and valuable State Papers which ever came under my own notice. It was signed by Mr. Ravenshaw (the Chairman), Mr. Marjoribanks (the Deputy), Mr. Morris, Mr. Baillie, Sir J. R. Carnac (the present Chairman), Mr. Jenkins, Mr. Forbes, Mr. Muspratt, Mr. Shank, Mr. Lushington, Mr. Lyall, Mr. Masterman, Mr. Loch, and Mr. Lindsay. It was read in Council at Calcutta on the 13th of July, 1833, who directed that the Accountant-General of Bengal, and the Governments of Madras and Bombay, should furnish receipts and disbursements of the pilgrim and other taxes; and on the 9th of December, 1833, the Council further ordered such returns. Conceiving, therefore, that the India Government did not act unreasonably in making a second call for these returns in five months from its first order, and having yet to learn that they have ever been received since, I presume that no one will impute to me any undue precipitance, when I have waited through the whole of 1834, 1835, and 1836. Surely this delay is inexplicable except upon one principle. The Accountant-General of Bengal was, comparatively, at the elbow of the Council, and even the distant Presidencies had already been told, by the Supreme Government, that five months was more time than they ought to have taken; and yet, in three whole years from that date, no satisfactory advices are received at home! Are these returns too large to admit, or too sweet to abandon? Before I detail the complaints which have reached me on this head, from the most unexceptionable witnesses, I shall examine as briefly as possible the invaluable dispatch in question.

(To be continued.)

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ON THE CLAIMS OF IRELAND.

CAN the General Baptists do any thing to promote the spiritual improvement of Ireland? This is a question which we have often asked ourselves, and which we have been compelled to answer in the affirmative. The country is near at hand, subject to the British Government, and forms a field of labour in which Christians of other denominations are exerting themselves with the most encouraging success. If the resources of the body be adequate to the sending out of missionaries to the East Indies, might they not, in some degree, be directed to the sister Island, and be the means of conferring upon it the blessings of education and of vital religion? Were Ireland to be adopted as a province of missionary labour, the reports from it would diversify the details of the interesting annual reports of the Mission, give an additional charm to them, and furnish various edifying recitals for the pages of the Repository. By uniting Ireland with India as a field of benevolent enterprise, new topics for interesting enlargement would be given to our speakers at Missionary Meetings; and when the news from one country happens to be defective in point of novelty or the power of excitement, that from the other may abundantly supply the defect. The feeling of interest in our Mission would in this way be vigorously sustained. Anniversaries of Institutions formed for the evangelization of Ireland produce the most lively impressions on the public mind. Every body goes to them with the confident expectation of hearing something fitted to arouse their best feelings, and increase their zeal in the cause of Christ.

If it be thought necessary to state the obligations of British Christians to assist in spreading the Gospel in Ireland, we would observe, that in addition to all those weighty considerations which bind us to make the whole world the field of missionary labour, there are peculiar reasons to be pleaded on

behalf of the sister country. Ireland has claims on our sympathy, our justice, and our generosity.

The ignorance of the Irish constitute them objects of the deepest compassion. We are aware of the extent to which education prevails in the province of Ulster, and of the numerous efforts which have been made to establish schools in the southern and western provinces of Ireland. But it is plain, from all the reports hitherto made concerning the moral condition of the sister country, that ignorance prevails among its inhabitants to a very awful extent. Their explosions of crime, the poverty and wretchedness they exhibit, the absence of the spirit of enterprise and energy among them, are proofs that knowledge has not expanded their intellectual powers, nor exerted its benign influence on their dispositions. We refer, of course, to the native Irish, to the mass of the Catholic population. The worst feature of their ignorance is, that it is darkness, gross darkness, on spiritual subjects. How is it possible for them to have sound scriptural knowledge while they are disposed to receive those men, as infallible religious guides, who forbid them, on pain of eternal damnation, either to read or to hear the word of God? Their poverty also renders them objects of sympathy. A description of it is impossible. Heart-rending accounts of it have often been laid before the British public. Strong as are the natural affections of the Irish, the instinct of self-preservation has absorbed them, and has frequently, in times of scarcity, driven the several branches of a family to quarrel violently even about the division of a potatoe. Personal friends of the writer have assured him, that to know the wretchedness of the poor Irish, as it now prevails, a man must witness it. Their want of clothes, their lean and haggard countenances, their habits of mendicancy and theft, are undeniable proofs of a state of almost total destitution. Ireland, in every view, is an object of sympathy. As a country, divided against itself, it is in danger of falling into irretrievable ruin. Deep-rooted animosities, which have gathered strength by a system of retaliation pursued for ages, have set the Anglo-Hibernians and the native Irish at bitter variance; the former being viewed as cruel oppressors, and the latter as ungovernable, rebellious, and fierce. The discord produced in England by the opposition to Church-rates is harmony, tranquillity, and peace, when compared with the rancorous animosity which prevails between the Protestants and Catholics of Ireland. Though this is a statement which might seem to discourage exertion, yet, when rightly viewed, it will have a contrary effect. The Irish are naturally inquisitive and shrewd. They distinguish between missionaries from England, and the Anglo-Hibernians, whom they regard as their natural enemies. The reports of the agents of the Baptist Irish Society furnish no

evidence of a disposition in the peasantry of that country to injure or hate their religious instructors. The mournful fact is, that the party which has long tyrannized over them, are not at all inclined to view them with the eye of charity; that they regard them as too bad to be improved; and that they propose religion to them more as a political badge than as a spiritual distinction totally unconnected with worldly strife, and a preparative for eternal blessedness. As Dissenters are now with the Irish Catholics in the attempt to obtain for them an equality of civil privileges with the people of England and Scotland, there is reason to hope that their missionaries would not meet with virulent opposition, even from the priests themselves. But whether in danger of attack from this quarter or not, the reasons for sympathy will remain. Nay, the more determined the priests are to uphold popery, the stronger are the claims of the deluded Catholics on our commiseration. The followers of Christ ought to remember that one of the features of popery is idolatry. That corrupt form of Christianity inculcates the worship of the Virgin Mary; nor can any sophistry about a difference between the nature of those addresses presented to her, and those which are presented to God, exonerate it from this awful charge. The question is, does it not teach people all over the world to pray to this beatified lady? Does not this instruction imply that she is every where present? Does it not invest her with the attributes of omnipresence and omniscience? Does it not deify her? Who, but a divine person, can be present in all parts of the world to hear, distinguish, and answer all the millions of requests which are presented at the same instant? The evidence, therefore, of idolatry in the Romish Church is clear as the sun; and we mention it with the view of remarking, that a portion of that christian zeal which flames out against this foulest of crimes in the East Indies, should burn for the destruction of it in the neighbour country. To the other errors of popery we need not advert. It is sufficient to observe that the Irish claim our pity, not only on account of their ignorance, poverty, and wretchedness, but as the victims of superstition, reduced to a state of mental prostration, and enveloped in clouds of error which nothing but the light of divine truth can dissipate.

Ireland has claims upon our justice. The consideration of those wrongs which England has inflicted upon this nation, ought to stimulate us to use our utmost exertions in sending to it the glorious Gospel, by which alone its wounds can be healed and its health restored. From its first connexion with this country it has been ill-used. For four centuries after the conquest of it by Henry the second, it was regarded as common spoil for any adventurer who chose to risk an invasion; and as there were many who could not resist the temptation thus

presented to their covetousness and ambition, Ireland became the constant scene of war, and England was viewed as the source whence all the horrors of it flowed into the Island. Hostilities were thus generated. Civil wars have flowed from them. For hundreds of years it was considered no greater a crime to murder an Irishman than to kill a fox or a badger; and though the spirit of the laws is now milder, more equitable, and just, much of the ancient jealousy still remains; and if we observe something of wildness in the character of the native Irish, we ought to refer it, in some degree, to the feelings and prejudices produced by the rapacity and oppression of our forefathers.

That the philanthropists of the present age are doing something considerable to ameliorate the condition of Ireland, we freely admit. A large debt of justice, however, remains yet unpaid. As the brave sons of Erin have fought for our altars and our civil Institutions against the common foe, we ought to remember that they have peculiar claims on our generosity. Their country forms an integral part of the empire. As in a time of peril we should look to it for succour and help, so it is at once our interest and our duty to cement our union with it, by every act of humanity and public spirit. If it be a sister country, we should not forget that she is degraded by poverty, superstition, and crime, and that it behoves us to visit the depths of her wretchedness in order to do our share towards raising her from her degradation, and placing her in her proper rank among the nations of the earth.

We conclude these hasty reflections by observing, that the General Baptist is a very suitable antagonist for the Papist. While we spurn the idea of there being no salvation out of the pale of the Romish Church, we are equally averse to the contemptible supposition of pardon and peace being limited to our own denomination. While we declare the sufficiency of the Holy Scriptures, we also maintain the impropriety of requiring subscription to articles drawn up by fallible men. The simplicity of our worship will stand in opposition to the gorgeous ceremonies of popery; and the liberal spirit of church government among us will form a direct contrast with its requirement of passive obedience and non-resistance. The Independent agrees with the Papist as it respects infant sprinkling; a practice which, in our view, has contributed more than any other to produce clerical despotism, to foster the idea of national Churches, and to prevent a persuasion of the necessity of personal religion in order to personal salvation. A babe being incapable of piety, the parent, especially if he be irreligious himself, is naturally led to consider the virtue of any ordinance administered to his infant, as arising from the official or personal character of the administrator. Multitudes of chil-

dren have doubtless been sprinkled from an idea entertained by their parents of some benefit being conferred by the ceremony, arising from the clerical office. The General Baptist, having no such popish notion in his head, is a very suitable opponent of Antichrist; and as his creed teaches him to preach Christ to every creature, let him arise, and consider the claims of the sister country.

W.

THE SUFFICIENCY OF THE HOLY SCRIPTURES.

(Concluded from page 125.)

HAVING pointed out the import of the phrase, sufficiency of the Holy Scripture, we shall now place the subject in two or three interesting points of view. They possess a sufficiency which cannot attach to any human composition. They begin their discoveries with the beginning of time, and extend them, in the form of prophecy, to the final consummation. They commence at the moment, when the silence of chaotic night was broken by the words, "Let there be light;" and they carry forwards our thoughts to the glorious era, when the elements shall be on fire, and there shall evolve, as it were from their ashes, a new heavens and a new earth. We may challenge all the deists in the world to bring forward any other book, containing original matter, the plan of which is as comprehensive as that of the Bible. Such works as Pollock's *Course of Time*, must not be mentioned. It does not contain original thought. It is only scripture truth, embellished by imagination, and put into poetry. The man would discover an absence of reason, who should even attempt to tell us from his own unaided conceptions, events, which took place thousands of years before he was born, and which will occur thousands of years after he is dead. No one, unaided by divine inspiration, can, with the least show of rationality, profess to write with so comprehensive a design. Further: no other book can be compared with the Bible for variety of information. Here we learn the origin of nations, of arts, and of sciences. Here we have history, with its bright lights, for the guidance of nations; and biography, with its interesting claims, for the entertainment and improvement of individuals. Poetry is here with all its fire, and narrative with all its simplicity. What can it be necessary for us to know which the Bible does not teach? As it pours a flood of light on every subject connected with our eternal welfare, and is so plain a book, the apostle says, it is "able to make us wise unto salvation through faith in Jesus Christ."

The Scriptures are also sufficient as a source of consolation to sinful, sorrowful, dying man. They make discoveries suited to his condition as a fallen creature. The revelation of Christ is an ocean of comfort. The doctrines of the gospel, when humbly apprehended and cordially received, are the food and solace of the soul. There are also promises, adapted to every trouble to which human nature is exposed, arising from the accusations of conscience, the stings of disappointment, the mutability of the world, the attacks of affliction, and the inroads of death; and the fact which evinces the sufficiency of these springs of comfort is, that they are so numerous as well as precious; being not merely one of a

sort, but many for each spiritual benefit, expressed in different forms of speech. The illustrations of divine sympathy and faithfulness, given in the lives of ancient saints, are also sources of consolation. The captive is comforted when he thinks of the presence of God with Joseph in prison; the persecuted, when he reflects on Daniel's security in the lions' den; the poor christian, when he remembers how Elijah was fed by the ravens; and the dying believer, when he thinks of Jesus appearing to receive the departing spirit of Stephen. As a revelation of life and immortality, the gospel is an abundant source of consolation. If we use it as directed in the former part of this essay, the prospect of future and eternal happiness will support us through all the afflictions of life, and amid the sorrows of dissolving nature.

Once more: the Scriptures are sufficient as a practical directory. Given by inspiration of God "they are profitable for doctrine, for correction, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." Infidels complain of the Bible for describing domestic scenes, and stating the imperfections of men who lived hundreds of years ago. Revelation would, in their view, have been more complete had it contained nothing but a system of general rules. They object to it, in its present form, as containing memoirs of individuals, and the histories of nations. Now, not to dwell on the fact, that narratives and history are requisite to mark the fulfilment of prophecy; the objection, on other grounds, is utterly futile. It is the glory of revelation that it exhibits not only a number of plain practical directions, but a variety of examples to show how they were understood and obeyed by creatures like ourselves. The impartiality of the sacred historians, is proved by their recording the infirmities as well as the excellencies of scripture characters; while our own hearts are more deeply interested, and our judgments better informed, when we see religion and virtue in action, and surrounded by circumstances similar to our own. The example of Abraham's faith, of Moses's faithfulness, and of Daniel's constancy, instruct and move us much more than could be done, by mere directions to exercise these virtues. The mention of different avocations and professions is a charm in scripture narrative. Soldiers have been directed and encouraged when they have observed the honour put on the Centurion's faith, and on Cornelius's prayers; mariners, when they have reflected on the original business of the apostles; and ship-builders, when they have thought of Noah, who built the majestic ark. General principles and particular directions are of importance to guide the conduct; but they are rendered far more effective by the rich variety of examples which are presented to view; and especially by that of Jesus Christ. In his character we may contemplate every rare and every sublime excellence; every single virtue with its separate lustre, and all the virtues in matchless combination: and while we regard the work of reconciliation, as the great object for which he came into the world, we cannot sufficiently prize the example of substantial and inimitable goodness which he has left us to copy.

We add, in conclusion, that the Scriptures give us every possible reason for becoming religious characters; and if, with the Bible in our hands, we persist in irreligion and impenitence, the cause must be sought in our wilful obstinacy, our awful perverseness. The motives by which they enforce a life of piety are drawn from the eternal interests, the chief

good of man; while they dissuade from irreligion by threatening the greatest possible evil. The evidence of the divine origin of the Scriptures is sufficient to produce conviction in every reflecting mind; and the arguments for piety are likewise sufficient to induce all to repent, who are willing to weigh them in the balance of reason. On this ground, the Saviour represents the Divine Mind, as unwilling to give us any additional motives for repentance. If we hear not Moses and the prophets, Jesus Christ and his apostles, "neither should we be persuaded, though one rose from the dead." There are but few principles which admit of a more pungent and powerful application, than this view of the sufficiency of revealed truth. How fitted it is to arouse from their fatal slumbers those thoughtless characters, who, instead of listening to the voice of God in his word, are waiting for some awful prodigies to constrain them to become religious. The faithful witness assures them, that even the sight of a messenger from the eternal world would not be a more effectual means of conversion, than those they already possess. A momentary impression might be produced; but it might not issue in a change of heart. Regeneration is a moral effect produced by moral means. Under the agency of the Holy Spirit, "we are born again by the belief of the truth;" and if this be disregarded, no sight of terror or of glory would operate to change our characters. May God dispose the reader to study the sacred Scriptures with deep humility of mind, and ever to pray for the aid of the Holy Spirit as necessary to help him to understand what he reads, and feel its transforming effect.

W.

THOUGHTS UPON CONSCIENCE.

THE importance of the subject discussed by our correspondent in the following remarks, will, we are sure, be an ample apology for the length to which he may extend them. We hope he will continue his investigation, and show, not only the general application of his theory to experimental religion, but how the various terms, descriptive of the different states of conscience, such as a good conscience, defiled conscience &c., are accordant with the views he has advanced.—ED.

The object of the few thoughts here thrown together is to investigate—conscience. The high and mysterious character of this principle—the various phenomena by which it renders itself apparent—the attention of the great minds which it has occupied—its extensive and powerful operation, with other circumstances, which it would be burdensome to enumerate, surround the topic with so many difficulties, that if we only succeed in getting at the truth partially, common candour will excuse more.

It appears proper in commencing the subject, to inquire, what is conscience? Conscience is that faculty which immediately informs the mind of the good or bad character of any thing proceeding from it; and which has, at the same time, the power, whenever it informs us of any thing good proceeding from the mind, to affect us with the kind of happiness called *innocence*; and when it informs the mind of any thing bad proceeding from it, to affect us with the kind of misery, called *guilt*.

If we feel a temptation to extend our definition of conscience, and to

say that it is conscience which informs us of the good or evil character of the dispositions, actions, &c., of others, on further reflection we shall correct ourselves. For it is not conscience which directly approves or disapproves of the conduct of others, but which dictates to our own mind, when judging of it, the right or wrong of the act of approbation or disapprobation in these circumstances. This is more clearly seen, if we connect the second function of conscience with the first: viz. the power of affecting us with happiness or misery. We never experience either guilt or innocence from the acts of others, but only from our own; in common language, our conscience never *smiles* us for another person's misdeeds, or other wickedness. "Not that which goeth in, but that which goeth out;" not that which acts upon the mind, but that which proceeds from it, furnishes the material upon which conscience exerts her reign. Her dominion, indisputable as far as it goes, preserves its limits with the greatest accuracy. Not only does she, as we have described, refrain from intruding her authority among the affairs of others, but restricts herself in our own constitution, to a sphere eminently her own. Our trials, our misfortunes, our temptations, our mere misery, she has nothing to do with; but she deals with the self-originated movements of our own minds, and all our voluntary performances, and she lets none of them escape. The former may affect us with sorrow or confusion, or the absence of them with happiness; but their presence merely cannot affect us with *guilt*, nor their absence with *innocence*.

We have heard from some, that conscience is the decision of the rational power, upon the merits or demerits of a case presented to it. This is not conscience; it is opinion: conscience and opinion are quite two different things. The opinion may be a "conscientious" one, as it is often expressed; but analyze this phrase, and what does it mean? It means an opinion, which our conscience informs us it is right in us to hold, or to express.

Another party of disputants contends, that conscience is a faculty of the mind, which instantly refers us to some existing rules of right and wrong, without the intervention of the tedious process of ratiocination. This appears impossible: of what use would it be, to be referred to these rules, without applying the particulars of the case to such rules? And does not this application of the case to the rules involve ratiocination? In our opinion it does; ratiocination, not in its most simple form, but of a complicated, tedious, difficult character. Such, for instance, as examining the grounds of the rules referred to—inquiring if there be not circumstances belonging to the case in hand, which exempt it from the provisions of these rules, and many more questions, which must be left to the supporters of this theory to solve. Besides, if conscience consisted in an immediate reference to certain existing rules, the mind must be aware what those rules are. There are few men but what will own to the possession of a conscience, and whose conduct evinces that it exerts its authority more or less upon them; but ask those persons what are the rules to which they thus instantaneously refer the character of their actions, in order to know "whether they be good, or whether they be bad," and they will not be able to reply. Again, if this were the true explanation of the question, a man whose knowledge of morals and casuistry was far more comprehensive than that of his neighbour, would be apt, we may suppose, to refer to different rules—if he referred to different

rules, on this theory, the dictates of conscience would also be different. But who ever knew the consciences of men to differ? Men may differ in *opinion*, but their consciences differ not. The conscience of the untutored plough-boy, performs her office just the same as does the conscience of the ecclesiastic; let the latter be wily, captious, or erudite beyond the other as he may. This theory of conscience may also be refuted from history. Conscience existed before the science of ethics; consequently before any rules could exist to which the human mind might refer as tests of right and wrong. No one doubts but it was conscience which made Adam miserable after the commission of the first sin. What were Adam's "existing rules?"

The grand argument, however, against this theory of conscience, in our opinion, is, that conscience is a sentiment; that its action is always made known to us by distinct emotion. For this phenomenon the theory we have been discussing gives no reason. If I am aware of having violated certain mere laws, or existing rules, the possession of such intelligence will not, abstractedly, occasion misery; will not occasion a sense of guilt.

However, a supposition has been proposed, to account for the pain of which conscience is the author, by a party of philosophers, whose designs upon morals we are compelled to look upon as any thing but auspicious, by a reference to the selfish principle. This indeed gives to conscience the requisite *degree* of feeling, but by no means the requisite *kind*. It is asserted, that what is called conscience, is merely the exertion of the calculating faculty—the pure result of ratiocination—the anticipation of an evil approaching, though it may be as yet out of sight, and, of course, that such thoughts affect the mind with misery. This cannot be the case. One of the characteristics, and often one of the most prominent characteristics, of the misery inflicted by conscience, is a desire for atonement. The moment that atonement has been made, the moment that the opportunity of enduring that punitive infliction, thus erroneously propounded as the cause of misery, has arrived, the misery is removed. This has been seen in the case of criminals, who have escaped detection too long—who have dwelt alone with conscience, if we may be allowed the expression, till she has made their habitation *too warm* for them, and they have surrendered themselves to the hands of justice, enjoying, in the immediate prospect of expiating their crimes by death, the only relief they could experience,—a relief denied by years of concealment. This is felt also by minds in better moral cultivation on matters of minor importance: an affront has been unjustly offered; the aggressor is suffering under the hands of conscience; those hands are distributing guilt as their only bestowment; a *thirst* is felt to make the proper apology. Many are the crimes committed in what would have been the insipient stage of a wicked course, of the detection of which the perpetrator has not the least fear; but the punishments of a guilty conscience—the abstract feeling of having done wrong—the "load," has made him sick, and he has given over. An attack (if we are allowed the expression) of conscience, for the time being, takes away all a man's pleasure in doing what is wrong. While suffering the punishment of conscience, the mind is directed not so much to the punishment of crime, as that it labours under the insupportable guilt of it.

Permit us also to remark, that such a supposition as the one we have been considering, does not account for the cases in which the misery resulting from conscience has occurred before any precedent had been afforded to induce the belief that suffering was connected with evil, inseparably connected with moral evil. Adam had no example before his eyes of destruction as the consequence of sin, and as therefore his own certain doom. It is evident, on the other hand, that his shame and flight were occasioned, not by the symptoms of approaching danger, but by the horrors of internal misery. Peter feared not that the arm of the law would put on its terrors to avenge his perjury; but he felt the loss of innocence—the burden of having done wrong—of remembering that he knew at the time he was doing wrong, “and he went out and wept *bitterly*.” The death of Judas came not by fear, as in the case of Peter: he had every thing to hope from the disposition with which constituted authorities regarded his conduct; his bowels were rent by remorse; he had no shuddering presage of death; he cried, “I have sold innocent blood;” and so intolerable was the burden of his guilt, that “he went out and hanged himself.”

So far indeed is conscience from identifying itself with mere fear, that in many circumstances it becomes the opposing faculty. Could we suppose that two individuals, having quarrelled, the first offender had relented, and made due atonement *in vain* for the injustice he was guilty of, his conscience would then become the prime agent in rallying him against the fear of his adversary's unappeased anger. He would thenceforward meet him as a lawful enemy, and no longer depressed by the sense of guilt which had cowered upon his spirit, would, as Cromwell's iron-sides used to say, “fight with a light conscience and a heavy hand.” Conscience it is that has so enabled men to support persecution, and defy danger and death in former ages, that their courage is the admiration and wonder of the present.

It is singular to remark, that the presence of the circumstances under which conscience has, at some time past, moved us to a different course of conduct to the one we have pursued, always appears to increase her power. For instance, when we have violated her dictates by the commission of crime, the presence of some outward signs of such disobedience always increases our misery. Thus we have often heard of the murderer being unable to bear the sight of his victim, and, if he escape detection, of the place which formed the scene of his misdeed becoming ever after armed with horrors insupportable to him. Supposing a man to have committed a capital offence;—another is apprehended in his stead, is tried, convicted, and brought out for execution;—the real culprit is amongst the spectators;—he sees the innocence, the dejection, the last actions of the man about to leave the world—his death. In this case it would be no improbable thing for conscience so to be stimulated by the obvious external consequences of the crime, as to move the undiscovered perpetrator to declare himself.

Conscience also sometimes acts by presenting to our minds examples of conduct opposite to our own. It is well known that the presence of superior excellence is powerfully instrumental in reminding men of their faults. There are few professing Christians, who act in any decent degree consistently with their profession, but will acknowledge that the conviction of the constant existence and presence of a perfectly pure

being, such as God is represented to be, has a powerful influence in rendering them mindful of their defects; in other words, "humble." The movements of conscience, acting in such a way, are frequently described under the term "shame." But "shame" is also often used in a worse sense; viz., to express the consciousness of defeat when in pursuit of human approbation, and so has become too loose a phrase to be safely applied to the actions of *pure* conscience. To illustrate the sense in which the word "shame" is introduced in this paper, take the following case: Two sisters sit alone in the parlour after their parents have retired;—a basket of fruit is before them, some of which is bad, the rest ripe and tempting;—the elder child takes advantage of her years, and gets at more than her share of the good, leaving the refuse for the younger one;—the latter, though evidently sensible of the unfair play, sits uncomplaining;—but the basket falls, and the fruit rolls at once into the lap of the younger one;—she takes out an equal portion, and presents them to her elder sister. If conscience be alive in the older party, she will "be *ashamed* of herself," and probably restore part of the selection which her injured sister's kindness had made for her. Now here there is no one present to applaud or to chide; the shame is the shame of conscience. We remember the following story from a school-book. Some thieves entered a dwelling: when they had made bundles of most of the valuables which were in the lower rooms, they were ascending the stairs, but were met by a youth roused by the noise below. He begged them "to take what they chose, but not to make a noise, as his aged mother, who was ill, was sleeping in the apartment above." The tale adds, "The thieves were so confounded by the simplicity of the reply, that they quietly abandoned the goods they had secured, and left the house in silence." Many are the narratives which we have read of the impressive rejoinders of pious clergymen having put highwaymen to flight.* Let us not omit to remark, that the power which conscience possesses of acting by the influence of opposite examples is a point of contrariety to the character of the other faculties. For instance, we do not have benevolence excited by the contemplation of misanthropy, neither personal love by the contact of personal hatred; and so the illustrations might be multiplied. But we observe, that a guilty conscience is excited by the contemplation of innocence—the murderer is smitten by the prayer of infancy—"devils believe" in the perfect holiness of God, "and tremble."

We have argued, that conscience is not the same principle as fear; but we conceive that we are not doing full justice to it as a faculty of the human mind by simply rescuing it from identity with that quality which makes cowards. There is something which separates this from the rank of the ordinary faculties in the (if the term is permissible) *foreignness* of its character. When one of the common passions influences the mind, we are to a great extent unconscious of its individual action; it seems to merge in the common consent which the other faculties of the mind are giving to the step about to be taken. But it is hardly so with conscience. She seems like some one who crosses

* Impressive, because by suddenly presenting to the mind a portrait of superior innocence, they gave conscience an opportunity of effective action.

our path unexpectedly, or as if she came from a recess, and stood at once before us. She addresses us in such a way, that the subject of her appeal feels almost like a second person. Hence the often repeated, but for that no less beautiful expression, "the voice of conscience." The universal reception and response which this phrase meets with, as well as its general use, are strong, perhaps the strongest, arguments we can have for its correctness and propriety. In the heedlessness of our desire to express ourselves, human nature is thus sometimes taken off her guard, and tells the truth more nearly than she otherwise would do.

(To be continued.)

ON THE DISTRIBUTION OF RELIGIOUS TRACTS.

THAT the circulation of tracts tends to promote the enlargement of Christ's kingdom, is a truth which all who call themselves Christians must acknowledge; and there are many living witnesses to stand up, who were giants in sin, and acknowledge that the weapon which conquered them was a little tract, given them perhaps by some handmaid of the Lord; yet these weak instruments were mighty (as the mystic sling, and the smooth stones of the brook,) in the hand of God, and inflicted a wound which the balm of Gilead alone could heal.

Suppose, now for a moment, that one soul only had been rescued by this means from the powers of darkness and the chains of death since the first tract was given: I ask you, would not this single soul amply compensate for all the labours and energies which have been exerted in this cause? How much reason then is there to rejoice when we know that hundreds of souls had their first awakenings, under God, by this sole means.

There is something astonishing, something which the mind cannot solve, when we behold one little tract, and think that by God's blessing that tract, little as it is, may make heaven itself ring with songs of joy at the restoration of a sinner, and satan rage with envy at being balked of his prey, disappointed of a victim, of whom, perhaps, he thought himself sure, and the council of the powers of darkness frustrated by this (humanly speaking) insignificant means. I am sure those who distribute tracts may justly consider themselves instruments producing no ordinary effects; for, after all, what are the displays of physical power—what the victories of cities or of nations—what are the phenomena of the heavens themselves, when compared with the mighty work they are accomplishing? Their power, through God, is so vast, that the whole armies of the spirits of darkness combined, though they may terrify, can never overcome one of these little ones, possessing a grain of faith; and as for their victory, it will be a terrible triumph for those who are not "on the Lord's side," and the phenomena (if I may use the term) of the salvation of one soul will take the unfoldings of eternity itself fully to display its mystery.

O then, ye who go from house to house to distribute tracts, who sacrifice, I was going to say, your time; but, ah no! it is no sacrifice, for your repayment ultimately will baffle the power of numbers to compute; and though now you do indeed feel the reward of a good conscience, I cannot tell you, nor can you conceive, the largeness of that return which ultimately will be given for these labours of love.

But remember there is a high, a great price, which will be awarded at the last day to that man or woman whom God has made the instrument of arousing a dead soul; and till that day shall come, you will not be able to comprehend the true value of an immortal spirit. Have you rescued one from death? you will have more jewels, through Christ, in your crown of glory for this, and a seat nearer the throne of God and of the Lamb. O, then, ye who are engaged in the great work of tract distribution, go on and prosper; imitate the illustrious example of Him who "went about doing good," and pray for His blessing that your work may abundantly prosper.

W. P.

CORRESPONDENCE.

AN APPEAL ON BEHALF OF THE PORTSEA CHURCH.

*To the Editor of the General Baptist
Repository.*

Dear Sir,

I do not know whether this communication will be deemed admissible to the pages of the Repository, but if it is, I shall be glad of its insertion in that Periodical. I wish to call the attention of our friends in other parts of the connexion to the present condition and prospects of the General Baptist Church in the Island of Portsea.

I trust I am devoutly thankful to the Giver of all good, to be able to state my conviction that we are at the present time peaceful, united, and prosperous: "Not unto us, Lord, but to thy name be all the glory." Doubtless we have abundant cause for deep humiliation and self-abasement; but when the necessary allowances are made for human infirmity, we think we have also reason for ardent gratitude. Our additions by baptism are not numerous, but they are pleasing. Last Sabbath-day we had the pleasure of receiving seven, and have at present several more candidates for that solemn ordinance. With respect to our congregations, it is very encouraging to observe, that the attendance on the morning of the Sabbath, which, a few years since, was remarkably small, averages not less than six hundred regular hearers.

But, Sir, I must honestly state after this long, and, as some may deem it, pompous introduction, that we have, as a Church, one very considerable draw-back upon our happiness and our usefulness; and unless this grievance is speedily removed, I am well persuaded it will in time tend to counteract our prosperity, if not endanger our very existence.

Will your readers please to observe the following facts.—Our chapel is very old, and needs a thorough repair. When we look at our congregations, we have certainly a good pretence for thinking of its enlargement. This, however, we dare not attempt, at least not under *present* circumstances; but whether enlarged or not, *it must, ere long, undergo a repair at an expense of at least two or three hundred pounds.* But, alas! owing to our supineness and neglect in former years, we are at this moment struggling with a debt, on the chapel and adjoining premises, of £650. These are the facts; and what we want, and what we humbly ask is, the assistance of our sister Churches, that we may be enabled to pay off the debt *immediately*, or, in other words, before we are compelled to lay out more money upon our place of worship. Now if our respected friends in Leicestershire and the neighbourhood, of whose generosity and public spirit I have heard much from our esteemed pastor, could, and would, raise us one hundred, or one hundred and fifty pounds, we hope, by the Divine blessing, to be able to manage the rest; and, as far as short-sighted mortals can judge, we are persuaded that we shall not have occasion to trouble them in this way again. It may be said our congregation is large, and therefore we do not need help; but if the congregation is large, the Church is small; and as the former are for the most part comparative strangers, and many of them entirely unacquainted with the management of things amongst Dissenters, we are quite sure that we could not adopt a more effectual method to disgust them, or drive them away, than by prematurely pressing them with cases of this nature, especially as they are for the most part in humble circumstances,

and are already giving, to the utmost of their ability, to the support of the ministry, and other benevolent objects.

It grieves us to think how little we are doing for the public Institutions of our own body, especially the Foreign Mission and Academies, but in the present state of our debt I fear we cannot do more. May I then venture to hope, that some of our more wealthy Churches will, if they receive a circular letter, or a personal visit from our pastor, generously respond to this pressing application. With a thousand apologies for this lengthened epistle, I am,

Yours, very sincerely,
JOHN BARTON, *Deacon.*

TRYING SITUATION OF THE CHURCH AT COVENTRY.

Sir,

It is known to many of your readers, that from the commencement of the cause in this city our friends have had to struggle with many difficulties, and have been long burdened with a heavy debt. The chapel cost £1200; £800 of which remain unpaid. The yearly interest is £40. But for the assistance of the Midland Home Mission, the cause must have been given up years ago. We feel deeply indebted to our friends for their past kindness, and there is now a prospect (if present aid be afforded us) that they will reap the fruits of their liberality in the establishment of a General Baptist cause in this populous city. The other dissenters are very kindly disposed towards us. They have lately taken up our case in a very kind and disinterested manner, and have made a noble effort to lessen our debt. It is an instance of christian sympathy and liberality which rarely occurs. On Sunday, January 22nd, sermons were preached, and collections made, in Cow Lane Chapel (Par. Baptist), West Orchard (Independent), and Vicar Lane (Independent). Deputations were then formed in each congregation, to solicit donations for us among their respective friends. Already about £100 have been collected. It would have been much more but for the unexampled and appalling depression of the ribbon trade, our staple manufacture. This has been contributed on the condition that it should be applied to the liquidation of the principal, and not frittered away in the payment of interest, as on former

occasions. We find ourselves, therefore, placed in a very painful and perilous situation. The principal is reducing and the interest accumulating. You are aware that in December, 1835, the Home Mission withdrew their support from all the stations, on account of the debt with which they were encumbered; and from Coventry among the rest. The result is, since that time our interest has been accumulating. At present nearly £50 are due, and we know not how it is to be paid; for it requires the most strenuous exertions to meet our current expenditure. The Mortgagee now threatens to seize the chapel, and to proceed against the trustees for the surplus amount; and he is a man who will do it. It is our decided opinion, that unless immediate aid is afforded us, either from the Home Mission or some other quarter, the chapel, upon which nearly £1700 have been expended, will be sold, and the cause given up. Will the Connexion suffer this? Will the friends of the Redeemer permit a church consisting of about 100 members (forty of whom have been added during the last two years), to be deprived at once of their place of worship and their minister? £30 *would save us*; would relieve us of our present anxiety, and prevent the calamity we so much dread. Are there not six churches in the Connexion who would send us £5 each? or thirty individuals who would contribute a sovereign towards an object so important? Ministers! to you we appeal. Plead our cause; represent our situation to your friends; use your influence, and do all you can to save an interesting cause from ruin. Christians! to you, under God, we look at this painful crisis. Remember what the Redeemer has done for you, and what he has enjoined you to do for others. Imagine yourselves in our situation; try to feel the pressure of our trials, and the anguish of our fears; and let it be seen that there is sympathy in christian bosoms—that you can weep with those that weep—that the Religion of Jesus is a Religion of love—and that the divine injunction is understood and regarded, “Bear ye one another’s burdens, and so fulfil the law of Christ.” Gal. vi. 2. What you do must be done *now*. Promptitude is indispensable. Next month it may be too late. Therefore, “What thy hauds find thee to do, do it with thy might.” That the great Head of the Church may smile upon you, and

that you may never be brought into our painful situation, is the prayer of

Yours affectionately,

In the bonds of the Gospel,

J. T. BANNISTER.

White Friars' Lane, Coventry.

QUERIES.

Is it proper, or right, to lend meeting-houses set apart for the service of God,

to Lecturers on Astronomy, Chemistry, or Electricity, accompanied by apparatus, &c.

Yours,

INQUISITIVE.

What are the best means to revive a missionary spirit when it is lost?

Might not much more be done for missions, in our churches and families; and what is the best way of doing it?

S. S.

BRIEF NOTICES.

JARROU'S DISCOURSES ON THE NINTH CHAPTER OF PAUL'S EPISTLE TO THE ROMANS. *Second Edition.* Allen, Nottingham. Hull and Co., Leicester.

When we first read these excellent discourses, we heartily wished every member in our connexion to have a copy, and rejoiced in the rapid sale of the first edition. The second edition was published by our respected friend the late Mr. S. Bennett, of Nottingham; but still the price seemed to place the work beyond the reach of some readers. We are happy to announce the publication of these discourses, at a price so low, that every person may procure them. The type, paper, &c., same as in Bennett's edition.

BRITAIN'S GLORY, IN THE EVANGELIZATION OF HER SEAMEN: *in which is considered, their importance to the empire—their number—their present condition—the means existing for their religious welfare—the means required for their evangelization—and their claims upon their country. Designed especially to interest christian Merchants, Ship owners, Colonial proprietors, and Missionary directors.* By THOMAS TIMSON, Secretary to the "British and Foreign Sailors' Society," author of the "Companion to the Bible," "Church history through all ages," &c. &c.

The committee of the British and Foreign Sailors' Society, last year, offered £50 for the "best essay on the present condition and the means of evangelizing seamen; our author was one of the aspirants for the prize, which was adjudged to the "Britannia," written by the celebrated author of "Mammou." To recommend the work, we conceive it necessary only to state the following

fact; "the final adjudication was for awhile suspended between 'Britannia,' and 'Britain's Glory;' Britannia being regarded as most impressively and beautifully written, while the largest mass of facts, and important statistics regarding seamen, was found contained in 'Britain's Glory.'"

THE GOLDEN POT OF MANNA, OR CHRISTIAN'S PORTION; *containing daily exercises on the person, offices, work, and glory of the Redeemer.* By J. BURNS, Minister of *Enon Chapel, New Church Street, St. Marylebone.* Wightman, London. Hull and Co., Leicester.

This work is intended to be completed in twelve parts, issued fortnightly. From the specimens which have been distributed, our friends may judge of the merits and utility of the work. No. 1 is now before us, and contains exercises for January. We are much pleased with the work—conceive it far superior to the various works of this class which we have perused, and cordially recommend it to our readers, especially as the worthy and enterprising author devotes the entire profits to the liquidation of the chapel debt.

THE AWFUL DISCLOSURES OF MARIA MONK satisfactorily established, and the fallacy of the alleged refutation, by the Rev. R. W. Willson, Roman Catholic Priest, Nottingham, clearly exposed. By THOMAS RAGG. Hamilton and Adams, London; Dearden, Nottingham.

Whether our readers have read or not these awful disclosures of the system, and abominations, and unutterable iniquities of nunneries, as existing in Canada, or the "refutation," we can assure

them they will find enough in the work before us, to fill their souls with horror, that in any part of the British dominions such things should exist.

DIVINE BREATHINGS. *Fifth edition, corrected and improved by W. Nicholson. Nicholson and Wilson, Halifax; Hull and Co., Leicester.*

This well-known, excellent little book, is here presented in a neat and pretty form, and does credit to the publishers.

LIFE OF REV. F. A. GONTHIER, Minister of the Gospel at Nismes and in Switzerland. *From the French of his nephews, L. and C. VULLIEMEN. With a preface by the Rev. C. B. Taylor, M. A. Sold by the Religious Tract Society.*

A mournful interest pervades these pages. Mr. G. was a man of sorrows, and a useful pastor. But there was nothing remarkably bold or commanding in his religious character.

CONVERSE WITH GOD IN SOLITUDE. *By RICHARD BAXTER. Abridged by Benjamin Fawcett. 120 pages, 32mo. Sold by ditto.*

Persecuted or bereaved Christian, when lover and friend stand far from you, read this work, and let it teach you to fly to the arms of your heavenly Father.

MISSIONARY RECORDS.—West Indies. *Sold by ditto.*

The christian public are certainly under obligations to the Tract Society for publishing these interesting details. They possess all the power of novels in producing emotion, but without their moral poison. While the best feelings of the heart are kindled by them, the value of

missionary labours is strikingly demonstrated, and their claims for pecuniary support enforced on the conscience. The philanthropist must rejoice while he reads of the spiritual blessings now enjoyed by the oppressed sons and daughters of Africa, and of the rapid progress of the Redeemer's cause among them.

THE YOUNG CHRISTIAN'S ANECDOTE LIBRARY. *Sold by G. Wightman, Paternoster Row, London.*

This little volume sets before us a number of christian martyrs. About ten of them suffered during the first three centuries; but the others, since the commencement of the fourteenth century. The young Christian will feel his heart warmed, and his faith strengthened, while reading these animating accounts of christian heroism.

A VIEW OF THE LAST JUDGMENT. *By JOHN DENNANT, Author of Soul Prosperity. Sold by ditto. Fourth Edition.*

Many plain and useful observations are in this little work; but the author does not, in our view, enter very deeply into his subject.

OBSERVATIONS ON THE PRESERVATION OF HEARING, and on the Choice, Use, and Abuse of Hearing-Trumpets, &c. *Fifth Edition. By JOHN HARRISON CURTIS, Esq., M. R. I., Aurist and Oculist. Sold by Henry Renshaw, 356, Strand.*

In this book, Mr. Curtis gives several useful hints to those who are afflicted with deafness; but, like some other medical works which we have seen, it rather shows how necessary it is to advise with the author in a case of affliction, than enables us to effect a cure without that expense.

OBITUARY.

ELIZA ALLEN.—The following narrative contains a few particulars of the life and character, and premature death, of Eliza Allen, daughter of William and Mary Allen, of Red Hill Lock, in the parish of Ratcliff-upon-Soar, in the county of Nottingham.

Eliza Allen was born the first day of November, 1821. In her infancy she was a cheerful and affectionate child. When she was about eight years of age

she was afflicted with the measles, and for some time her life was despaired of; but it pleased the Lord to restore her to the bosom of her family, but not to a very good state of health. Her constitution afterwards appeared to be very delicate. Her ability for acquiring learning was above the common order. She was put to school very early in life to Mrs. Elliot, of Thrumpton, who always entertains a very high esteem for her as

being attentive to her books and rapidly improving in learning. She was afterwards put to several other schools, where she showed such a quickness of apprehension and extensive improvement in reading, writing, figures, and needlework, as to astonish all who saw her. She was rather of a cheerful disposition, but though cheerful she had no inclination to join the giddy multitude, but chose for her companions (what few she had) those who took some delight in religion. Being very fond of singing, she took great delight in the company of those who had the same taste; but fond of singing as she was, she did not amuse herself in singing light and profitless songs, but rather the hymns of praise and thanksgiving to God. A serious thoughtfulness seemed to pervade her mind, whilst engaged in that solemn and delightful service. She seems to have had early impressions of the vast worth of the soul, which kept her cheerfulness in due bounds of moderation. She was always very fond of reading and meditation, and chose such books as treated upon Religion as being the "One thing needful." "Pike's Persuasives to Early Piety" was her delight; in this she loved to read and meditate. Nor did she neglect her Bible; she could generally, in conversation, point out passages that were referred to in it. When she was turned fourteen years of age she was heavily afflicted with the scarlet fever, and her constitution being weak and delicate, it brought her so low, that she thought she should not recover. Her father standing by her bedside, mourning to see her so afflicted, she said, Father, I fear I shall die. He said, My dear, are you afraid of death? She said, I fear I am not prepared to die. He said, Why? She replied, Because I am such a sinner. He said, Do you know you have a soul? She said, Yes. He told her that Jesus Christ came to save sinners. Do you believe he came to save you? She said, Yes, I do. Then, said he, Canst you put your whole trust in him for salvation? She said, I fear I cannot, as I ought to do. He said, Do you ever pray? She said, Yes, I have been praying all day. He asked her, if she had ever prayed beforetime? She replied, Yes, many times; but I never prayed as I have done to-day. He encouraged her to exercise faith in the Lord Jesus Christ, reminding her, that "Whosoever believeth in him shall not perish, but have everlasting life;" and kneeled down by her bedside, and

prayed that the Lord would spare her life; but if about to take her out of time into eternity, to enable her to apply to the blood of Christ for her justification in the sight of her God, and make her rejoice in the knowledge of the pardon of her sins, and make her meet to be a partaker of the inheritance of the saints in light. She joined heartily in her responses throughout, and at the end, with her Amen. Medical aid being procured for her and the family (there being five children ill of the fever), she began gradually to recover, and her health was, in the course of a few weeks, in some measure restored. But being restored to health again, did not make her forsake her God, for it appears from her writings, that very soon after her illness, being very fond of poetry, she composed the following lines on self-examination.*

And am I one of Jesus' flock?
Am I his heir? I fear I'm not:
Then let me now prepare to die,
Since there's a world beyond the sky.

And am I one of Jesus' flock?
Am I his child? I fear I'm not:
And if I'm not, then I must own,
How much more I deserve his frown.

Then must I be cast down to hell?
What must I do no tongue can tell:
I'll pray and trust that Christ will save;
And now, dear Jesus, mercy have.

Which breathes in it such a sense of her own sinfulness and insufficiency to save herself, and that none but Christ is able to do helpless sinners good, as to show that her mind was deeply engaged in the work of her salvation. She was much attached to the house of God, having always been brought up to attend the General Baptist Chapel, Sawley, where her parents and her eldest sister are members, and for which place she always evinced a great attachment, and a readiness and desire to attend at all times when circumstances would permit. But she could not attend so often as she desired, being a mile and a half distant. It was the greatest indulgence that could be given to her to go to the house of God, and particularly to the opening of some new chapel, Sabbath-school Sermons, Missionary Meetings, &c. These opportunities she preferred before any other amusement whatever; but when she was detained at home on any

* These productions of her youthful pen are here inserted, not on account of their classical beauties, or the correctness of their poetry, but as a pleasing memorial to her mourning friends of the piety they breathe, and the evangelical sentiment they contain.

account, being of a thoughtful disposition of mind, and particularly fond of reading, she would for an hour or two at a time on a Lord's-day, and at other times, withdraw herself from the family into some of the rooms where she could be in private, and uninterrupted. There she would read, meditate, and pray to her heavenly Father in secret. In these retired moments she composed several pieces of poetry. At one time, it appears, when her mind had been much engaged in meditating upon the sufferings of Christ, she composed the following lines:—

My Jesus bled and died,
And suffer'd on the tree;
With spears they pierced his wounded side,
And all for guilty me.

Then could I be so vile,
At once to disobey,
Since on the cross he groan'd and sigh'd,
And all for guilty me!

O no! I would not dare
My Saviour to refuse,
Lest caught I should be in the snare
That leads to endless woes.

To him then would I fly,
And leave this toilsome road,
And seek those heavenly joys on high
In fairer worlds above.

At another time, when her mind appears to have been dwelling upon the vastness of the love of Christ, she wrote the following.

"Come unto me," the Saviour cries,
"All ye who are oppress'd;
Come unto me, all ye despis'd,
And I will give you rest."

Although she had not openly professed Christ, it appears, from one of her pieces, that she had examined her own heart, and had resolved not to be ashamed of Christ. She says,—

Ashamed of what?—my Saviour's name?
Would he not bear reproach and shame?
Then could I be ashamed of him,
Who bore so much for sinful men?

Ashamed of thee? no! let me bear
The trials that I must endure;
And press towards my Canaan's shore,
Where shame and sorrow are no more.

How long this was written before her last affliction cannot now be ascertained, but it is thought not long. In another of her pieces she appears to have been resolving to be herself on the Lord's side, when she says,—

Earthly joys I now disdain,
Life and heaven is now my aim;
I'm resolved to seek the Lord,
Zealously I read his word,
—And so prepare for heaven.

Her last affliction was very severe, and of short duration. Though for several weeks she appeared to have taken a slight cold, attended with a cough, she was seldom so ill as to be laid aside by it, till Wednesday, the 21st of December, 1836, her cough and cold appeared much worse; and on Friday, the 23rd, was obliged to fall under it. She continued to get worse, and on the Sabbath-day medical aid was procured for her. On the Monday she was much better until the evening, when she altered for the worse, and became delirious, and continued to be so, with the exception of some very short intervals, until the time of her death. At one of those intervals when she appeared possessed of her mental powers, a friend asked her if she loved the Lord Jesus Christ. She answered, "Yes." At another time she was asked if Jesus Christ loved her. She replied, "Yes." At one time her weeping mother asked her if she should go to heaven if called away; and she said, "Yes." The portions of time were so small when she had the use of her mental powers, that nothing but very short answers could be obtained from her. At another of those seasons of rationality, she exclaimed, "Salvation! salvation!" and again, "O my blessed Jesus!" thus showing, that when she was in possession of her reason, she was holding communion with her Saviour. Her sufferings were very great indeed: for nearly five days and nights she never closed her eyes in sleep. She gradually grew weaker until Wednesday afternoon, when she expired, aged fifteen years.

Her remains were interred in the General Baptist burying-ground, Sawley, the following Lord's-day, when Mr. Stocks preached a very impressive sermon from Proverbs viii. 17, "I love them that love me, and those that seek me early shall find me," to a very attentive congregation, when a good deal of sympathetic feeling was evinced. May this stroke of Divine Providence be the means of convincing all her brothers and sisters, and her youthful companions, and all those young persons who may read these lines, of the absolute uncertainty of life, and of the vast necessity of securing an interest in the atoning blood of Christ, and of working out their own salvation with fear and trembling while it is day, for the night cometh when no man can work.

A.

JOHN FITCHET, a member of the General Baptist church at Shilton, died on the 27th of January, 1837; aged, it is supposed, 94 years. He was baptized, and joined the church of which he died a member, Sep. 3, 1780. He was for many years a deacon, a steady and warm supporter of the cause of Christ, and his loss will be much felt by those who have been favoured with his services in the church. There were a few things in his character deserving attention. He was an old man, and full of days: He seemed to stand alone, through his great age, as the only remains of a departed generation. The companions of his youth and his first acquaintance were all dead; but he was left, as if to show to the generation following the praises of the Lord.

He was "an old disciple." He was more than fifty-six years between first joining the church and leaving it for that above. During this long period he had ample opportunity of observing the deceitfulness and corruption of his fallen nature. He had been led in some instances to act in a manner that caused him to feel much sorrow and humiliation before God afterwards. In short, he was brought to see the necessity and importance of watchfulness and prayer. But while his lengthened probation tended to sink him in his own esteem, it brought him to think and speak more highly of his divine Lord and Master. Christ he felt to be all his salvation and all his hope. He was very pleasingly attached to the Redeemer's cause. The people of God were esteemed by him, indeed, as the "excellent of the earth." He was always at his post in the house of God. Whatever journeys or duties engaged him, his most strenuous endeavours were to be in time for the means of grace. And it was truly pleasing to see how happy he appeared in them, how attentively he listened, and how heartily he responded to the truths which he heard. He was hospitable and liberal to the people and cause of God to the extent of his ability. His house and his heart were both open to receive them. He became a tract distributor when more than eighty years of age, and continued so till within three weeks of his death. His practice was to go round on a Lord's-day morning, and encourage and exhort the people to attend public worship.

His end was peace. He had no fears, no doubts; his language was, "I know in whom I have believed. I have been

a poor creature and a great sinner, but the Lord has had mercy on me." He recommended his Saviour to those who visited him in his last moments, exhorting them to flee to him as the only refuge from the wrath to come. He spoke to his christian friends, and pressed them not to be lukewarm, but to be zealous for him who had given his life a ransom for them. When asked, whether or not he had selected a passage for the improvement of his death, he paused, and then said, "Prepare to meet thy God, O Israel." Shortly after, he expired without a struggle or a groan. "Mark the perfect man, and behold the upright, for the end of that man is peace." W. C.

Hinckley, March 24, 1837.

MR. G. KINGSFORD.—On the 30th day of January, 1837, died, in the fifty-third year of his age, Mr. G. Kingsford, for many years a valuable member of the General Baptist Church, Clarence Street, Portsea. Mr. Kingsford was a native of Ramsgate, in the county of Kent, but early in life became a resident of Portsmouth, where, in all probability, he received his first serious impressions. His parents, though not affluent, were pious and respectable, and, there is every reason to believe, trained up their children in the ways of industry, sobriety, and truth. On the removal of his family and friends to the town of Portsmouth, his father became a member of the old General Baptist Church, then under the pastoral care of the Rev. W. Mills and his own brother, the Rev. John Kingsford, with the latter of whom he was subsequently associated in the office of assistant minister. At about the age of fourteen he was apprenticed to his maternal uncle, who carried on the business of Brazier, &c., at Cranbrook, in the above mentioned county, where, in the year following, he was baptized on a profession of faith in Christ, and became a member of the General Baptist Church in that place. This Church, it may be observed by the way, as well as that to which his relatives at Portsmouth belonged, was of the Old Connexion, both of which are at present avowedly Socinian. The writer of these lines, however, has no reason at all to suppose that his friend was at any period of his life favourable to such views of divine truth; on the other hand, there is the clearest evidence that he lived and died in the full and

cordial belief of those cardinal doctrines of our holy religion, the proper Deity, and sacrificial death of our Lord Jesus Christ. As soon as the term of his apprenticeship expired, he again removed to Portsmouth, where, shortly afterwards, he settled in business, and continued to reside until the day of his death. On his settling in this place, he very naturally united himself with the Church of Christ assembling in Clarence Street, then recently formed, and under the joint superintendence of his uncle and father. His friends discovering in him, as they thought, talents for usefulness, he was called out by the Church to preach occasionally in the surrounding villages. For this work there is no doubt but our esteemed brother was well qualified; that is, as far as intelligence, piety, and an extensive knowledge of divine truth are concerned.

On account, however, of some little unpleasantness in the Church, arising chiefly, it is believed, from differences in his own family, he left his friends in Clarence Street, and for some years exercised his ministerial gifts as a local preacher amongst the Wesleyan Methodists; and it is very much to his credit that the friends of that persuasion, though he afterwards left them, and reunited with his own Church, always speak of him with the greatest respect as an exemplary, worthy member, and a sensible, impressive preacher.

About three years ago, Mr. Kingsford was visited with one of the greatest calamities that can possibly befall human nature, in the total deprivation of that invaluable blessing—sight; and it was under this afflictive visitation of Providence that his faith, and patience, and humility, were most signally displayed. This was no ordinary calamity: a man, in the meridian of life, with a wife and seven children, most of them dependant on him for support, and yet he, the prop and stay of his family, *totally blind*.

“Light, the prime work of God, to him extinct,
And all her various objects of delight
Annulled.—The sun to him was dark,
And silent as the moon
When she deserts the night,
Hid in her vacant interlunar cave.”

But here is the “faith and patience of the saint:” he never manifested a murmuring disposition—never complained that his afflictions were too severe; generally speaking, he was cheerful and happy, and whenever his sympathizing friends alluded to this affliction, he

would commonly express his gratitude to the Father of mercies that he had continued him in the possession of his sense and reason; such, indeed, were his gentleness, meekness, and christian resignation under his complicated trials, that it was impossible to be long with him without perceiving and acknowledging the power of divine grace as exhibited in his spirit and conversation. Nor did his loss of sight prevent his accustomed labours in his Master’s service: he continued to preach about as frequently as before; indeed, for the last two years, he had regularly supplied (in conjunction with another esteemed brother about his own age) the afternoon congregation at Clarence Street, and hundreds have listened to his faithful warnings, and affectionate admonitions and appeals, to their great edification, and, it is hoped, in some instances at least, to their lasting benefit.

His death was remarkably and awfully sudden; awful not indeed to himself, for he was doubtless prepared for the change; but to his bereft family and surviving friends. For some days previous he had been suffering from influenza, but was considered by himself and others to be rapidly recovering; so much so, that on Monday morning, after taking his breakfast as usual, he made inquiries respecting the weather, remarking, that if the day were favourable, he thought it would be desirable for him to walk out. At this moment his partner, who had been conversing with him, left the apartment, but on returning to it in not more than three or four minutes, found him in the last struggles of expiring nature: he gasped twice or thrice, and was then no more!

On the next Lord’s-day, his remains were interred in the beautiful burying-ground called the Cemetery, belonging to the Protestant Dissenters of this Island; and in the evening of the same day, a funeral discourse was preached by Mr. Burton to a numerous and deeply attentive congregation, many of whom could not be accommodated with pews, from John xi. 11, “Our friend Lazarus sleepeth.” As a man of business, Mr. K. was skilful and industrious; as a Christian, he had learned of Christ to be “meek and lowly in heart;” as a church member, he was *active* but *unassuming*; as a preacher of the Gospel, he was not remarkably animated, but always serious and impressive. Upon the whole, we need not scruple to apply to him the words of the sacred historian,

"He was a faithful man, and one that feared God above many."

E. H. B.

MRS. ANN TOWNROE.—Died at Beeston, Nottinghamshire, on Thursday the 9th of February, Mrs. Ann Townroe, aged sixty-five, relict of Mr. John Townroe, whom she had not survived more than nineteen months. Both had been members of the General Baptist Connexion for the long period of upwards of thirty years; and the departing testimony of Mrs. Townroe gave indubitable proof that the profession she had so long honoured was not a barren or unfruitful one. The terrors of death, from which mere mortality impulsively shrinks, were superceded by an anxious desire to realize her portion of the inheritance of the saints in light. Amidst protracted and severe suffering, and in the immediate prospect of eternity, her confidence in the atonement of the Redeemer was firm and unshaken. On the Sabbath previous to her decease she requested a few friends to join with her in singing the hymn—

What is this which steals upon my frame?
Is it death? is it death?

and accompanied them with a tremulous voice, but with considerable animation. The evening preceding her death, she said to a friend that her sufferings were great, but Christ was most precious, and that his arms of everlasting love were round her. Sensible to the last moment of her existence, and unable to articulate, she died pointing with her finger to those skies of which her departing spirit was about to become a glorious and happy tenant. Her mortal remains were interred in the General Baptist burying-ground, on Monday, Feb. 13, amidst the tears of many, who nevertheless do not sorrow as those who have no hope. On the evening of the Sabbath but one following, her death was improved by Mr. Stokes of Burton-upon-Trent, who delivered a talented, impressive, and appropriate discourse, to a numerous and attentive congregation, from Numbers xxiii. 10, "Let me die the death of the righteous, and let my last end be like his."

W. WOOLTON.

INTELLIGENCE.

LINCOLNSHIRE CONFERENCE.

This Conference assembled at Stamford, on Wednesday, March 22. In the absence of Mr. Pike, of Boston, Mr. Peggs preached in the morning, on the nature, necessity, and means of revival in religion, from Isaiah lii. 1, "Awake, awake, put on strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." In the afternoon the friends assembled to attend to the business of the Conference. Mr. Jarron presided at the meeting. The state of the churches, as far as stated, was considered encouraging.

1. Some money was paid on behalf of the Home Mission debt, which, it is hoped, will be liquidated by the next Conference.

2. Advice was given to the friends at Barrowden, relative to their chapel debt; and also to the friends at Gedney Hill.

3. The Church at Bourn solicited the advice of Conference, "respecting the best method of registering children, previously to the new Act of Registration coming into operation." It was considered advisable to obtain registers of children authenticated by living witness, and, when inserted in a book, to send the same to the Commissioners in London.

4. The letter from Mr. Poynder, res-

pecting petitions to Parliament, for the speedy and entire discontinuance of British patronage of Idolatry, was deferred till next meeting.

5. The next Conference is to be held at Gedney Hill, on Thursday, June 8th. Mr. Bissill to preach; or, in case of failure, Mr. Rogers.

In the evening an interesting Home Missionary Meeting was held. Mr. W. Wherry, of Bourn, took the chair, and the meeting was addressed by Messrs. Ackroyd, Wood, Billings, Maddys, and Peggs. Collection, £2, 2s. 6d., and some jewels. It is hoped some good will result to the infant cause at Stamford, from the various statements made at this impressive and pleasing opportunity.

B.

MIDLAND CONFERENCE.

The General Baptist Midland Conference assembled at Melbourne, March 28, 1837. Mr. Stocks prayed, and Mr. Yates, the minister of the place, presided.

The Reports from the Churches in the district were neither numerous nor definite. About forty persons were reported to have been added to the churches by baptism, since the last Christmas, and that

upwards of eighty others were waiting as candidates for baptism and fellowship; and there is reason to conclude, that many more either have united themselves with the churches in the district, or are waiting for admission.

The Home Mission. The Treasurer, Mr. Soar, of Castle Donington; the Sub-Treasurer, Mr. Hull, jun. of Leicester; the Secretary, Mr. T. Stevenson, of Leicester; and the present Committee of the Home Mission, are respectfully requested to continue in office until the next December Conference.

The friends at Northampton, Coventry, &c., being embarrassed and discouraged, for the want of present pecuniary assistance, the Conference recommend the Committee to meet as speedily as possible, to deliberate on the propriety of recommencing voting grants to the stations.

The meeting esteemed it an inconvenience to have a collection for the Home Mission at the Conference, and therefore agreed, that in future it should be discontinued.

Application was made to this meeting by the friends at Crich, for assisting to support their esteemed minister, Mr. Garrett. The Conference considered this a deserving case, and advised Mr. Garrett to make application, through the medium of Mr. Wallis, to the old General Baptist Fund; and earnestly requested Mr. Wallis to use his friendly influence in the affair.

The cordial thanks of the Conference were tendered to Mr. Pike, for the sermon which he had preached in the morning; and, considering the subject to be one of vast importance, and vitally connected with the interests of the Church of Christ, he was most earnestly desired to publish it, in any form he may judge suitable. In the event of its publication, the Representatives present, and Ministers, officers, and active members of our Churches generally, are requested to use their influence to gain it an extensive circulation among their respective friends.

The members of Conference expressed their cordial approbation of the Bill recently introduced into the House of Commons, for the entire abolition of Church-rates. And while they recorded their gratitude to His Majesty's Ministers for their liberal and enlightened policy, as displayed in the proposed plan, they ardently recommended the Churches connected with this Conference, to send Congregational Petitions to Parliament, in support of the measure, without loss of time.

Mr. Goadby introduced the morning service by reading and prayer, and Mr.

Pike preached, "On the impropriety of Christians forming matrimonial alliances with unbelievers;" from 1 Cor. vii. 39, "She is at liberty to be married to whom she will; only in the Lord."

In the evening Mr. W. Underwood read and prayed, and Mr. Goadby, jun. preached from Philippians i. 9—11, "And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be sincere, and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

The next Conference to be at Hugglescote, on Whit-Tuesday, 1837. Mr. Stevenson, sen. to preach in the morning, "On the duties of members of Churches to their ministers—to each other—and to the sacred cause they have espoused."

Inn, Mr. William Heward's, the Malt Shovel, Hugglescote.

R. S., *Secretary.*

YORKSHIRE CONFERENCE.

The Yorkshire Conference assembled at Shore, March 27th, 1837. Mr. John Taylor opened the meeting by prayer, and Mr. Wm. Nicholson preached from Heb. xiii. 18.

The church at Lineholm being still without a stated minister, wrote for the favour of a supply till the next meeting. They expressed a grateful sense of past ministerial assistance, and the Conference nominated individuals to preach for them in compliance with their request.

A letter was received from Bradford, containing a general report of this missionary station. A supply of money was ordered from the fund of the Home Mission, and, in conformity with the unanimous wish of the church there, it was recommended that they invite Mr. R. Ingham, now a student at Wisbech, to preach for them six months after the Midsummer recess on probation. A ministerial supply was arranged, till the next meeting, for this place.

It was recommended that Messrs. Hollinrake and Butler organize the people at Tarporeley into a separate church, and ordain Mr. D. Gaythorpe, their minister, over them.

It was recommended that our churches write an exact copy of the registry of births and deaths, as the originals may be sent to London as requested by the Commissioners under the New amended Poor Law Act.

Each Church in the district is advised to prepare Petitions to Parliament for the abolition of Church-rates.

The next meeting to be held at Allerton, on Tuesday, May 16, 1837. Mr. H. Hollinrake to preach.

JAS. HODGSON.

BAPTISM AT SACHEVEREL STREET, DERBY.

On Sunday, January 8th, 1837, the ordinance of baptism was administered in this place. An interesting and impressive sermon was preached by Mr. Shore, one of the Students from Loughborough, from "Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest to your souls." Jer. vi. part of 16th verse.

The congregation was large, and was generally pleased with the ability displayed by the preacher, and convinced, by his improvement, of the value of Academical Institutions. Mr. Ayrton, the pastor, delivered an affectionate address to the candidates and the spectators, and administered the sacred rite.

BAPTISM AT ÆNON CHAPEL, LONDON.

On Wednesday evening, March 29th, the ordinance of believers' baptism was administered to eleven persons in this place. Including this addition, eighty persons have been baptized during the last sixteen months. The service was opened by Rev. C. Talbot of Wendover, by reading the Scriptures and prayer; a very useful and excellent discourse was delivered by the Rev. George Cosens of Aylesbury, from John iii. 7, who afterwards gave a detail of the circumstances by which he had been led to see the scripturalness and importance of believers' baptism; the Rev. S. Diprose assisted in giving out the hymns; which, in the presence of a large and interesting congregation, our esteemed pastor descended into the water and baptized them in the name of the Father, and the Son, and the Holy Ghost.

JAMES WALKER.

Piccadilly, April 10, 1837.

ORDINATION AT WIRKSWORTH.

On Friday, March 24, 1837, Mr. W. Underwood was publicly set apart to the pastoral office over the General Baptist church at Wirksworth and Shottle. We

learn that the attendance was good, the services impressive and profitable, and that the customary discourses were delivered by Messrs. H. Hunter of Nottingham, Stevenson of Loughborough, and Pike of Derby.

May the blessing of God rest on pastor and people.

NEW CHAPEL AT BOSTON.

The first stone of the New General Baptist Chapel, High Street, Boston, was laid on Tuesday, April 11th, at four o'clock in the afternoon, in the presence of a large and very respectable concourse, assembled to witness a ceremony at all times interesting, especially to the friends of religion. The services were commenced by singing, after which the Rev. John Bissill, of Sutterton, offered an appropriate prayer. An excellent and eloquent address was delivered by the Rev. J. B. Pike, pastor of the Church, who also, after laying the stone in the usual form, solemnly dedicated the intended building to the service, and for the celebration of the worship of the Almighty, the assembly having first united in singing the following stanza, penned by the immortal Doddridge:—

"These walls we to thine honour raise;
Long may they echo with thy praise;
And thou, descending, fill the place,
With choicest tokens of thy grace."

After singing the doxology, "Praise God from whom all blessings flow," the company separated, part retiring from the ground, and part adjourning into the old chapel, where tea had been provided, to which about 250 sat down to partake of the "exhilarating beverage," which had been gratuitously provided by twenty-seven ladies; the whole proceeds of the tickets (one shilling each) being thus appropriated to the Building Fund. After tea, the Rev. J. B. Pike was called to the chair, and the mental succeeded the corporeal feast. Mr. William Small, surgeon, prayed, and appropriate and interesting addresses were delivered by the Rev. Chairman, Rev. John Bissill, Rev. John Bensley, Wesleyan Minister, Rev. G. Judd, of Coningsby, and Messrs. Abbott, of Tattershall, Small, surgeon, Smyth, and Noble.

The meeting afforded a delightful display of harmonious christian feeling, and will long be remembered by those who were present. The Chairman introduced a parcel of collecting cards, containing on one side a neatly engraved view of the front elevation of the new chapel, and on the other ruled columns

for small donations. Of these a considerable number were voluntarily taken, many of them by members of different religious communities, who thus gave a pleasing evidence of their zeal for the promotion of our common Christianity, and their superiority to the narrow party-feeling which too often prevails. On these cards many figures already appear, representing sums that will be found very useful when poured into the treasury of the new chapel. We hope our friends at Boston will be liberally supported when they make an appeal to the connexion in behalf of their undertaking. For many years they have contributed towards the erection and enlargement of many of our chapels in various parts of the kingdom, and have never before asked any thing for themselves.

FORMATION OF A METROPOLITAN SOCIETY,

For Educating the necessitous Blind, and Embossing the Scriptures.

A public meeting was held in March, in the Rev. J. Robinson's chapel, Soho. The Rev. Robert Drury, on being called to the chair, detailed briefly the objects of the meeting. The plan of the contemplated proceedings was then read, from which it appeared, that, as soon as funds could be obtained, schools were to be opened for the reception of one hundred children of each sex, and also of twenty-five adults. The system of embossing devised by the Rev. Thomas

Rowland, who has been blind from infancy, was to be used for instruction;—and the Scriptures were proposed to be so embossed as speedily as possible. The children are to be clothed, boarded, and lodged, and instructed in divine truth, free from sectarian principles of every kind. The resolutions were all carried by a numerous meeting, unanimously. The following gentlemen took a part in the proceedings:—The Rev. J. M. Daniell, the Rev. John George, the Rev. Wm. Croker, the Rev. J. Slatterie, and the Rev. J. Barrett. Several persons gave their names as subscribers. We have frequently extracted notices of the Scriptures embossed for the use of the blind in Bristol, and with great pleasure we direct to the rising Society in London, our conviction of its importance, and of its power, if properly aided and conducted, to relieve the wants of the most pitiable, because the most helpless and destitute, class of the community.

MRS. THOMPSON'S SUBSCRIPTION.

We are requested to state that the Committee appointed to superintend the subscriptions for Mrs. Thompson, would be obliged if such of the churches as have not yet made a subscription for Mrs. T. and family, would do so without delay, and pay the amount at the ensuing Association; as it is intended at that time to close the account, and to take into consideration the future appropriation of the amount subscribed.

POETRY.

THE CHRISTIAN PILGRIM'S SUPPORT.

"I can do all things through Christ which strengtheneth me."—Phil. iv. 13.

Though sorrows encompass my pilgrim-
age here, [to fear;
Yet with true precious faith I've nothing
Though the world may oppose, why shall
I repine,
For I've nothing to dread if *Jesus is mine.*

Though friends should forsake—prove
unfaithful—untrue, [renew
Yet with my dear Saviour I still can
That friendship of grace, that love so
divine:
O, whom can I want if *Jesus is mine?*

Though cares and anxieties should constantly hedge [pledge,—
The path of my journey, yet I've the sure
The pledge of his strength in my weakness to shine:
I cannot grow weary if *Jesus is mine.*

My life's like a bark on the boisterous
wave, [save;
Which no human strength has power to
But with Christ as the pilot, I safely recline,
I shall haven in safety if *Jesus is mine.*

And when the last stage of my journey
is come, [gloom;
He'll lighten the valley, he'll banish the
Against the last foe my great Saviour
will join,
I cannot but conquer if *Jesus is mine.*
Wingate. C. E. B.

MISSIONARY OBSERVER.



TRANSLATION OF AN OORIYA LETTER

*From Gunga Dhor to the Rev. J. Peggs; received November 20th, 1833.
Translated by Rev. C. Lacey.*

SALUTATION.

FROM the Lord; that is to say, from the Father, from Christ Jesus, and from the Holy Spirit; considering these as one in nature and essence, may grace, and love, and consolation, and blessing, be upon my beloved Peggs Sabib. Also in his country upon all kings, and upon all subjects who are possessed of the supreme good, and who eat of the bread of life: even upon these let blessing remain.

LETTER.

Brother Padree Lacey informed me that you desire a very long letter from me; and therefore, since I heard this, I have thought,—What! I? a man of weak mind, of small understanding, of feeble perception; I, how, and by what virtue, can I address a letter to an individual, and that individual a Padree of such distinguished virtue? And what shall I write about? What! about good works, and so forth? or about evil works, and so forth? or about the excellent Mungul Tumachar? or about Jesus Christ? or not rather about, after I was born, the works I performed, the various customs I pursued, and the various sins I committed? what, shall not these rather be the subject of my communication? I have turned it over in my mind, and have concluded, thinking upon the Lord, to write to you on these subjects.

He has turned my mind from the present world, and has caused me to look towards heaven. He, in whose name, as in a pure river, I have been baptized, and by whom I have obtained a new birth, even the Lord Jesus Christ; of the mercy of that Lord, and of the gift of his Holy Spirit, which is so evident, of these I have had some desire to write. O may I do it remembering his cross! In heaven there are mansions, and it may be described as follows: namely, without limits, far removed from this world, having streets clothed with an assemblage of sweets, having the resemblance of gold, never to be alienated, and possessed of supreme delight; but, to proceed into withal, of great difficulty. In this city the Lord, even the Father, the Son and the Holy Spirit is revealed; and thence have proceeded into this world light, and salvation, and the very truth, and honour, and glory resembling the risen sun. From that Lord all blessing comes, even from him whose eyes are as living fire, whose ears are as pure gold, and whose bowels are mercy. Upon thee, and in the world whoever they be who serve him, even upon those his servants and handmaids, and also upon myself, be his blessing. May the same good rest upon our enemies; for, that we may be the sons of our Father which is in heaven, we must love our enemies; and Paul says, "If thine enemy hunger, feed him; if he thirst, give him drink. Moreover, in many places it is commanded that we should resemble babes and doves; that we

should maintain kind wishes towards all, and forgive the offences of those who trespass against us, that by such disposition we may make known our good works, and patience and forbearance towards all men. To fulfil such Scripture commands is not indeed to man an easy work, but very difficult; yet by the help of God it is easy and pleasant. Man in himself is mere corruption, and so he stinketh, and is continually as unstable as a wave of the sea; and therefore, not from himself, but by the Holy Spirit, is it that he can become holy. O, beloved Padree, and holy brother, having obtained this riches, this unspeakable riches, I endeavour, day after day, by inward, and private, and social prayer, to retain the possession.

Now, then, listen while I relate to you my history after I was born in the world. In the time of childhood and early youth I knew nothing; but in my later youth* my father taught me wisdom. After the rudiments of wisdom, he caused me to read and study various Shastrus, such as the Koela—the Komilá-lochun—the Gopee-bhássá—the Rhássee—the Slokes—the Astákee—the Sundjyápathá—the Obadán—the Muntrung—the Sohostránámá—the Mähæmá—the Apărăjetá—the Indrákhee—the Nursingákábochun—the Nobághráhu—the Tántru—the Hindoo book containing the form and obligations of marriage, and all those books proper and peculiar to Brahmuns. When I was about twenty-four years of age, my father died, and I associated with wise men and sages, and with them I read the Bhágbot—the Rámáyun—the Mähábhárát, and more than twenty other kind of smaller poems. In this way I read more than 200 of the Hindoo Scriptures. To read these books to others became my business, and for some years I obtained my bread by reading them. Some time afterwards, I assumed the character of a devotee, and adopting various musical instruments, as the Tállee—the Mrudungá—the Pakouge—the Kodgeree, and the Boisce; on these, playing to amorous songs, I excited every where the passions of the people, and collected money from them. At this time I ran far into the ways of sin, but partook in secret of the feast of Sutsung† with all castes.

At this time I practised a kind of worship called the worship of the true prophet. In this worship we met together in the night season, and male and female united in singing unclean songs, till all were carried away with evil desires: afterwards cowries‡ were collected. I read and studied various Kobies, and Dhooás, and Nanakees, and also some Mahomedan books. I became acquainted with the history and philosophy of many wise Hindoo sages, and was delighted with their doctrines, but more especially was I pleased with that doctrine which teaches that God dwells incarnate in all things; I regarded God in this light, and instructed others in the same views. I now performed pilgrimages, and offered sacrifices. Believing this doctrine, I believed certain men to be equal with God, and, falling down upon the ground, I worshipped them. Thus, to deceiving guides was I a slave. I received from them the great secret, and performed before them the

* Or, "Toruna-abasta," the period extending from the age of sixteen to the age of thirty.—Translator.

† From "Sut," true; and "sung," fellowship. The communion of the faithful.—Translator.

‡ A small shell, the smallest piece of money among the Hindoos.—Translator.

Astang and Dundabut.* By their commands I travelled about from one Rajah's court to another, where I discovered the unmercifulness of these kings towards their helpless subjects. Leaving my house, I traversed the wild jungles and uncultivated mountains alone, and often dwelt for a long time together in the midst of them, in obedience to the commands of these designing biragees. In these unfrequented jungles I sought for men of pure minds, but found them not. After this, for many days I remained in my own house, and purchasing several bullocks, I cultivated my patrimonial land. I now commenced an acquaintance with a celebrated sage named Sunderadas. With him I studied the character of the Hindoo teachers, and discovered them to be blind, deceitful, malicious, covetous, and thieves. We instituted the ceremony of Home,† and burnt more than 200 seers of ghee in the sacrificial fire. However I soon found that this also was the devil's work, and that it was destructive; I saw that the motive was only to fill the belly; I made no discoveries as to what was right and what was wrong; I saw plainly, that having obtained a birth in this ocean-like world, in sinful practices and in destructive ways my days were fast running out.

At this time I was rendered loathsome to myself by the oppressive burden of various sins, and an overwhelming fear of future wrath. Also I was attacked with a kind of rheumatic complaint, which weakened my body; and in my mind I was far from peace. About this time my elder brother turned me out of the paternal house, and I took a house near at hand, where, getting married, I lived for eight years. During this period I ceased to associate with my old companions, and, unconnected with any religious sect, I travelled about as usual reading and explaining the books of my own religion. I attentively considered many things. At this time it was thus,—as when the moon is absent, and the darkness is complete, a man looks earnestly for the sun's first morning beams; so, beholding the darkness of the world, I longed for the light of truth; and behold, by the little tracts called the *Dosagya*,‡ the *Nistar-rotnakur*,§ and the *Dhwma-gruntha*,|| falling into my hands, the light of truth shone brightly, and I beheld the rays of divine mercy. These books were obtained by Sunderadas and his disciples, and as they were read and explained in their Society, I obtained some understanding as to their meaning, and especially did I get to know about Jesus Christ. By diligently perusing these, my mind laid fast hold upon the truth: besides going to Sunderadas, he explained them more and more, but by paying several visits to Padree Lacey at Cuttack, when we conversed by question and answer, my understanding was corrected and perfected in this knowledge. Also I went with Padree Sabib to Calcutta, and there I saw the Bengalee Christians. From them I received instruction, saw the Lord's Supper, witnessed their christian worship, and observed their ceremony of marriage; seeing these things, I was filled with grief, for what I saw and what I heard were proper, and afforded sweetness. From that day the foolish works of our own imagination, as well as the religious customs of my own country, in comparison with these, I hated, and in my heart I cursed them. I rapidly lost all fear of caste, and felt a desire forthwith to break off and throw

* Different methods of prostration.

† Burning of clarified butter in fire to all the gods.

‡ Ten Commandments. § Jewel Mine of Salvation. || Holy Scripture.

away my brahminical poita. However to do this now Lacey Padree dissuaded me, and rather advised me to break it off and throw it away in my own country, and among my own friends. Then we returned, and I remained some time in my own bouse, where I diligently perused the Scriptures alone. I clearly discovered, that besides Jesus Christ, a Saviour for my sinful soul there was none. From that time, about Christ, I stimulated and excited my mind, and by the aid of the Holy Spirit, I trust I have been a pilgrim towards the celestial Zion. Dead works and the world leaving, and letting loose my mind to the way of life revealed in the word, my own Father's house, the city of rest to reach, on my shoulder the cross bearing, in the present world I am a wayfaring pilgrim. By the Holy Spirit I obtain power to believe, obey, and testify. The Saviour who died for sin is again alive, and sitteth at the right hand of the Father; there he reigns, the destroyer of sin, and his glory is recorded in the New Testament: in the Old Testament his glory is also revealed. But alas! how often do I now leave him, but feel my heart filled with grief, till that Lord I again come, and, confessing my ingratitude and sin, I obtain mercy from him. This wretched world to overcome, my understanding and my heart to sanctify and preserve, in the name of Jesus Christ I pray unto the Father in the secret and hidden place, to this end, that I may obtain the holy, and the pure, and the comforting Spirit of God. And I have found that day by day God has been very good, supplying my necessities. My own Father's house is in heaven: with this hope, and firm persuasion, at various times falling into various trials, at others stumbling in my path, but having fallen, I rise again; thus am I running towards that place. As it respects this world, my own land, the gift of my father, is about four mands. This I let to tenants; but from the excellent hands of Padree Lacey I obtain about seven rupees per month. These resources provide us with every needful good; and having taken that responsibility upon me, I go about a deal preaching the Mungul Sumachar. I have a wife and two children: she, from an examination of her heart, finds that from time to time sin rises up in her thoughts, that it drags her towards the ways of death. Sometimes sin is as the thunder, and roars frightfully; then satan commands obedience. This is all true: but the commandment written in the holy word, whereby power is displayed, this is as a river where fiery darts are quenched. Thinking upon this, and the meditation of Christ, that slayer of the serpent, she from day to day continues to live, and is saved. And he who imparts a fearless mind, him, in praising and honouring, and to him praying day after day, we make supplication. This we do, either in our hearts, or in our minds, or by our words.

In my country there is a piece of nim wood;* and that they would bring just one cannon, and placing it towards him, and blow him up, is what I am continually praying for; for this I am continually reminding the Lord, and now that I am writing, I remind you. Give orders to the emperor of your country to this effect. Also I have another request, which I continually make unto the Lord, and this request I moreover present to the people and the governors in England: it is this,—namely, that the rulers of India would not oppress the poor villagers

* Referring to Juggernaut, who is made of nim wood.

in this country ; and I pray, that the governors in England will send over orders, that in the various judicial offices here, righteous officers may be appointed, officers who will administer justice to the poor oppressed peasantry. Tell the king that the English rulers here are not themselves righteous, nor do they retain righteous officers in the courts of India. In this country the judges are idle, and proud, and govern well they do not. Such things are the subject of my prayers often-times, and such improvements as these I long to see and hear. Perhaps I never shall see them, yet my children may. I have seen some years in this world, and how many more I am to see I know not : this will be according to the will of God.

O, beloved brother, with an excellent bosom now this letter comes to thee ; but whatever it may contain, remember that to thee I am but a child, and not worthy of a comparison. By Jesus Christ, if the Father would permit, and would be gracious, so that sitting under the canopy of his approbation, and so being protected by him, also your pleasure being combined with God's pleasure, I should very much like to see you in England, to remain some little time with you, and with you to go about, and see my brothers and sisters in England. But hush, this is an improper desire ! true. Well, I have heard that for rebel-like men, for ruined sinners, for lost sheep—like men, them to call, and in his own blood them to wash and sanctify, and bring to everlasting life, He came. On these accounts this mind of mine, which would run here and there, which would pursue this scheme and the other, even this mind will I make to pass through the eye of a needle, and so will I keep it : that is to say, after the manner of Jesus Christ. My wife has trust in Jesus Christ, and worships, and has obtained forgiveness of sin, and possesses a forgiving mind, while unto her the Comforter gives comfort. Besides ourselves, there are several other brothers and sisters, who, having obtained grace of the Lord, are come ; but of these how many will bring forth fruit to God, and how many will not, this is only known unto the Lord. O, my beloved, and in far country situated brother, unto thee here is my numscar. My wife also gives her numscar ; and to thy Lady Sahib, moreover, here is our numscar. May everlasting happiness be unto you both.

RUT JATTRA AT BĒRHAMPORĒ, NEAR GANJAM.

Near Ganjam, Berhampore, July 16th, 1836.

My dear brother Goadby,

Having been disappointed going to Pooree this year, on account of distance and the state of the weather, I must be content with the Jatra as exhibited here ; and I now find that in the way of usefulness I could not have done better than stay at home at Berhampore. The Rut Jatra, which is celebrated in all the principal towns of Hindostan, means the journey of Juggernaut, and is an annual feast. It is one of the most celebrated of all the Hindoo festivals. The concourse of people assembled at Pooree has so often been the subject of description, as not to need any notice of mine here. The assembly met in the great bazar of Berhampore, might amount to about ten or twelve thousand. These of

course were collected from the villages in the surrounding country, from the shortest distance to perhaps several coss. The people who are attached to the military here, and many people inhabiting the town itself, are quite of a different caste to the Uriyas, and speak quite a different language. But the assembled multitudes from the villages displayed all the features of the Uriya countenance, and their speech confirmed us in the impression that we were again amidst a people with whom we had long been familiar.

At about four o'clock, all faces appeared to have been turned towards a particular direction, and the streams of people of all castes, ages, sizes, and ranks of life, seemed intent upon performing their Puja (worship,) to Juggernaut, the Lord of the world. As we advanced towards the middle of the town, the heat mixing with the pressure was somewhat annoying. We selected one elevated spot where to commence attacks upon Juggernaut. I have often wondered at the patience of the Hindoos, for whilst they are excited by the very presence of him they call Lord of the world, they know that we are there precisely for the purpose of not only calling in question his divinity, but we are there absolutely to proclaim him no God, and to denounce his worship as false and idolatrous. If in Ireland I had selected the most public places, and particularly feast days, to ridicule in no very measured terms the follies and idolatries of popery, in the same way as we do hindooism, life for one quarter of an hour would not have been safe. I would always however recommend serious argument, and after that affectionate entreaty, rather than invective or ridicule. We were surrounded here by the multitudes, we read first some portion of our published tracts, to which the multitudes listen as to something altogether new. Purusotum, who was present, could not speak, his voice was completely gone, it fell therefore to Doitaree and myself; we spoke at a little distance from each other, and each had his congregation sharing ten thousand people; it was pleasant thus to divide. Our addresses and conversations were only interrupted by people asking books; some wanted Uriya, some Talinga, and some required Persian books, of which last we had none. The subjects introduced here were so various, and the arguments used by each party were so broken and twisted, that to follow would be useless, and perhaps impossible. One argument, rather an old one, yet likely new to the person who addressed me at this time, was this; on seeing the Rut of Juggernaut approaching, I asked, Can the Dabita move the car himself? The person answered, No; and, continued I, You worship him, he is therefore your god. You can walk and run whenever you will, can you not? Yes, was the answer. Then you are more powerful than your god; you can do more than he.

At length arrived the Idol, drawn by perhaps thousands of his worshippers, and the uproar from many thousand voices ascended and filled the air. The noise however is far inferior to the noise at the Pooree Jattras; the number of people is immensely inferior.

The Rut of the Idol was drawn by means of large ropes fastened to the front of the car. The drawers ran much faster than I ever observed them to do at Pooree when drawing Juggernaut to his destination. The reason I apprehend why their speed is greater here is the lightness of the carriages. The images here, and also the cars, are the exact copy of

those at Pooree, the only difference being the immense bulk of the Pooree Idols and Rut, and the costly trappings by which they are adorned. The liberal support which the temple at Pooree still receives from the pilgrim tax, enables the Pundars at that place to bestow upon the Jattras that expense which otherwise they would not do. I do not believe they would venture, any one of them, a hundred rupees this way if unsupported. Although the number of pilgrims might not be lessened, or might for a season be even increased by withdrawing the tax; yet the glory would be lessened, and the famed lord of the world would cease to attract attention, excepting as is the case here with regard to a few surrounding villagers, who may come to spend their holyday and then return. The pilgrim system is the abomination of Hindooism and the destroyer of human life, the bane of society and the fruitful source of every vice; and this, were the Pundars not paid, and were the glory of Juggernaut diminished, like Mystery Babylon, would sink to rise and to be known no more. This however is a general opinion with most men who have experience, with regard to the operation of the Indian machine, that to withdraw the tax is to withdraw support.

At this festival, Juggernaut leaves his usual habitation, and remains about nine days at another temple, where he is said to be on a visit to the other deity; after this he will return to his usual habitation, and then he is supposed to fall into a profound sleep for some months, and the Hindoos observe a fast which it is thought meritorious to observe. The cars are stripped during the period of eight days of all their ornaments until his return, when every attention is paid to the proper decoration of the carriages and images, in order to their reappearance at their accustomed habitation; an anxiety at this time is felt little less than that which is manifested at his first leaving. Numerous people usually assemble at particular times to view the cars on which the Idols had been drawn, and from their marked and devout attention, their minds would seem to be completely absorbed in the contemplation of the most sacred mystery. May the Lord open the eyes of these benighted idolaters to see the folly of their ways, and that they may turn to the true God, and that they may forsake all the wickedness and pollution connected with this most disgusting system. This is I trust our prayer daily, and the prayer daily of millions of pious Christians in our native land.

Several Europeans were seen in the crowd besides the missionaries, drawn by curiosity to see the walk of Juggernaut. One expressed his detestation of the gestures of the persons upon the car, sufficiently disgusting to any modest person, even though not religious. The people are usually very proud at seeing Europeans of rank at these times; the people of Berhampore had nothing to boast on this head, this year at least, for besides myself I only observed some sergeants from the Cantonnments. No attempt at sacrifice was made, and what was a wonder we received no abuse from the crowds assembled, neither did we observe any destruction of books, which is too often the case at Pooree, where, after making every effort to get them from us, they will frequently destroy them before us. Pray for us, that the word may have free course, run and be glorified amongst us.

Yours truly,

W. BROWN.

EXTRACTS FROM A LETTER

Of the late Rev. J. Kinghorn, of Norwich, to one of our Missionaries.

Norwich, Aug. 4, 1823.

Dear Sir,

I read your letter to Mr. Yarrington. I was glad of it, yet I was sorry: glad to read a letter from you, yet I thought you were gloomy, and strongly felt your discouragements. Since it seems letters from England are valued in the land of desolation where you dwell, I thought the two considerations motive enough to write. Now do not be cast down; you are only beginning your work; you have just gained an ability to do something; you cannot expect to sow one day and reap the next. Wait—pray—hope. You were more useful here, I believe, than you were aware; this I had reason to think from the manner you were spoken of when gone. Besides, we often find that the knowledge of what is done is long hidden. You have to deal with ignorant, idolatrous, prejudiced, dissolute heathens; a class of men whose words you dare not translate, and whose deeds you would be ashamed to describe. Were not these the reasons why you went among them? Was not their state the very motive why you left England? Can you expect the devil will turn coward and not defend his long undisturbed possession? No: depend upon it he will debate every inch of ground with you, and when he can do no more, he will roar out his displeasure. Besides, be it remembered, you are only the means in the hand of God: *He* does the work, we are nothing more than instruments. The conversion of a soul is as much his work as the creation of a world; and this is the great reason why you should not be discouraged. "Having received this ministry, as we have received mercy, we faint not." Our great encouragement is in the doctrine of divine influences. I know, my good friend, it is easy to write these things—I know also I should be very unfit for a Missionary: I should take alarm at the idea; but you are gone in that character; you are enlisted, and you must serve, and pray for patience and success in your arduous labour. I have often looked back to the first Missionaries, the Apostles. When we see their labours, benevolence, zeal for God, and the treatment which they received, we are ready to say, How strange is this! strange on the part of God as well as

man! It really seems as if in exact proportion as they loved him and served him faithfully, he suffered them to be ill-treated; as if he was negligent of his servants in proportion to their *fidelity* and *attachment!* Yet we see by these means the Gospel was spread at first, and by this means it may be spread again—spread to the ends of the world. Do not fail, therefore, or be discouraged; "the isles shall wait for the law of the Lord." Pardon me for all this preaching.

EXTRACTS FROM A LETTER FROM
Mrs. BROOKS, TO HER MOTHER.

Midnapoor, Aug. 2, 1836.

My very dear mother,

I am happy to say we have passed another hot trying season, without sustaining any material change in our general health. For a succession of days and nights we could not get any thing like comfortable sleep, in consequence of the heat; yet, we consider it an inestimable blessing and privilege, that our health is so good as it is. The rains have now set in, which have cooled the weather, and rendered it much more pleasant.

We were much rejoiced to hear aunt P—— had experienced the renewing influences of the Holy Spirit, and that she had cast her lot in among the Lord's people. May the Lord keep her in that path that leadeth unto life eternal; and O that her example may induce others to turn from the false delusions of this evil world, and flee to Christ the only Saviour and Redeemer. We should be very glad to hear from her.

We were glad to hear Mr. and Mrs. Lacey stayed a few days at Ticknall, in February, at the missionary anniversary, which afforded you an opportunity of being in their company.

I suppose you will like to know in what part of the world we are now, and what we are doing. My dear Brooks wrote to his father in May, in which I enclosed a few lines; you would know by that letter we were there, and that we intended coming to Midnapoor; our attention had been directed hither before the missionaries arrived from America: one of the party stayed with Mr. Goadby at Balasore.

Society here is very different from what it is in England, there is not that distinction made which there is with you. Missionaries are looked upon very differently here from what they are in

many places. We have dined with both the Judge and Colonel, and have had other invitations, but we have refused.

We left Balasore on the ninth of June, and arrived here on the eleventh. This is considered an important missionary station, it is also a healthy place. We have been gladly received by the Europeans, I suppose there are about forty-eight in all. When we came from Balasore the weather was very hot, so was unsafe to travel in the day. We came by night in our palanquins, and rested in a bungalow during the day. The bearers were very troublesome in the night, which is not unusual. They set us down for one and a half, or two hours together, and went away and left us; all that Mr. Brooks could say or do was of no avail. This they did more than once, till we almost despaired of getting to our journey's end; but we arrived quite safe at last, and I was very much fatigued with having the baby to take care of. When we arrived here we had no house to go to, as the one which we expected to have, was taken and possessed by a gentleman who came to the station a day or two before us. We were acquainted with a person residing here who very kindly invited us to his house, and requested us to continue with him until we could suit ourselves; of course we very gladly accepted his invitation, and we received the most kind treatment while we stayed, which was six weeks.

You see, even here the Lord raises up friends for us in a time of need; the Europeans consider it their duty to assist one another, especially travellers, as there are no inns or places of accommodation. These are trials to which we are subject.

Midnapoor is scarcely 100 miles from Calcutta, but every thing is very dear; we could get most articles cheaper at Cuttack, but as the natives here are of independent disposition they will have their own price for what they sell.

Our prospects as missionaries among the heathen are much the same here as in other parts of India; the superstition, rites, and ceremonies, and the idolatry of the people being opposed to the pure and undefiled religion of Jesus Christ and his cross, and nothing but this will improve their moral condition; there is no church here yet, but Mr. Brooks conducts English worship in a room well calculated for the purpose, for which the officers of the station pay sixteen rupees per month, and there are a good number attend. The Colonel and his Lady set

a very good example, and are desirous of doing good.

I intend to have a native school as soon as we can conveniently; as there are no accommodations at present for one. We shall have a native preacher and his wife from Cuttack, to take charge of the school, and I superintend.

The Lord has crowned us with loving kindness, and many mercies. I must conclude with love to all, and am,

Your affectionate daughter,
SELINA BROOKS.

EXTRACTS FROM LETTERS OF MR. AND MRS. GOADBY.

Balasore, Oct. 7, 1836.

A native Rajah called to see me a few days since. We had a long conversation. I will give you a specimen of it. After a few common place inquiries respecting his family, place of abode, &c., I began—"Are there not many idols in the neighbourhood in which you live?" "O yes!" "How many do you suppose?" "About ten millions." "How many inhabitants?" "Who can count them?" "What is your opinion respecting the Hindoo religion; is it from God, the holy God?" "Certainly." "There is one supreme Spirit, now why do you worship these inferior gods?" "Our shastras tell us to do so." "But ought your shastras to be regarded if they command that which is wrong?" "No, but they came from God, and therefore are true." "You admit that God is holy, and true, and without sin; if this be true, as it certainly is, then an unclean book, or a book that contains lies, cannot come from him; nor can those debtas be his servants if they were unholo or unclean; is this correct?" "Yes." "The Hindoo shastras are unclean, they are generally speaking only fit to be read by bad women, and they will make them worse than they would be if they were ignorant of them; the debtas are all unclean, and were all liars. Look at Brahma, Bishtnoo, Mahadab, and the incarnations of Bishtnoo; from the evidence of your own books judge, and you will find that they were more sinful than men; (I then referred to some passages which are too vile to be translated;) now can books which contain such filth come from a holy God? And can beings so vile as your own books represent the debtas to have been be the servants of a sinless spirit?" "No." "Then you see the

Hindoo religion must have been formed by men, and by bad men too. And why do the brahmins to the present day forbid all other persons the privilege of reading the Bades; is it not because they fear to lose their influence?" He shook his head, and remained silent. "The Christian Religion," I continued, "is holy; it commands us to worship the only true God, who is a Spirit, in spirit and in truth; it forbids all sin, and inculcates holiness. It makes known one holy incarnation. Jesus Christ the Son of God clothed himself in flesh and came to die for sinners, he shed his blood as an atoning sacrifice for them, he rose again the third day, and after showing himself forty days ascended to heaven in the presence of his disciples, having commanded them to go into all the world and preach the Gospel, &c., &c. Now if you will believe in him, take him for your teacher and obey his commands, you will hate sin, and love God and holiness, and when you die enjoy everlasting life." He said this was very good instruction, and after looking about him for a short time went away.

Your affectionate brother,

JOHN.

My dear Brother and Sister,

We are going on pretty much in the old way, encouraged and discouraged, but the latter most frequently. We are in want of more funds to work with. What do you think of the subject of my last letter, viz., *an Orphan House*? Has any thing been done? Do work for us, and we will for you. The cause is one in which we are employed—the building up of Christ's kingdom on earth. I often wish I could go from door to door among you, pleading the cause of the orphans of Orissa, but this is denied me. Cannot others be employed who will do it for me?

May it be our happy lot to meet as one happy family in that world of spirits, with many who have been gathered in from this people owing to our exertions. If a man wishes to obtain wealth, he works industriously; so in spiritual things, if we are to be useful we *must put forth our energies*.

My love to each child, with many kisses. Now, my dear brother and sister, I must say, farewell. My affectionate love to your father, and mother, and sisters. Believe me to be,

Yours very affectionately,

JULIA DAVIS GOADBY.

APPEAL ON THE ESTABLISHMENT OF AN ORPHAN SCHOOL IN ORISSA.

Wisbech, March 18, 1837.

My dear Sir,

I have had from Mrs. John Goadby a communication very similar to the letter from her inserted in the last Missionary Observer, addressed, I imagine, to yourself. She urges, very earnestly, our forming a Society for the support of an Orphan Asylum in Orissa for girls, as the most likely means of benefiting the poor, degraded, oppressed females there. £2, or £2 10s., is the sum required for one child, I suppose, per annum. The friends at Wisbech intend collecting for the expense of two children, which we hope to be able to do without interfering at all with the subscriptions for the general purposes of the Mission. If the contents of these letters were brought before the Churches in a forcible manner in the Repository, and the subject pressed on their attention as a most important and practicable method of doing extensive and lasting good, we hope our example would be followed by the Churches generally. If a few active friends would exert themselves, most Churches might furnish the sum requisite for one child, and larger Churches could probably maintain two, three, or four, with but little effort or sacrifice. Thus a considerable number of wretched girls would be snatched from present and eternal misery, and, under the blessing of God, trained up for usefulness as *christian* mothers, and members of society. Mrs. G. remarks, "the time is come when every Christian who neglects to occupy till his Lord comes, does it at his peril;" and I believe we have felt here, that it is a call, which it is a *duty*, as well as a privilege, to obey. A door of usefulness appears to be thus opened before us by Providence, and the same all-ruling power will, let us hope, incline the females of our connexion cheerfully and gratefully to avail themselves of this opportunity of benefiting their sex, and serving their Saviour. Will you, my dear Sir, employ your pen in this good cause? I know you will gladly do so, if you think it a useful service, without my employing mine to persuade you. It is proposed here to raise the money by annual subscriptions of one shilling and upwards, to be paid in May, that it may be regularly forwarded to the Treasurer at the Midsummer meeting. Two friends have

undertaken to collect, each for one child. Thus you see it may be done without any person being burdened. I cannot help fearing £2 10s. will prove too small a sum, but this experience will best prove. I am intending to write to Mrs. G. in reply to her letter, but wish first to see some appeal made on this behalf to the friends in general. It is very gratifying to learn that their health is so improved as to allow them to indulge the idea of remaining in India, which, from a letter I received from your brother, written in June, appeared very doubtful. You are, I doubt not, in possession of much more information respecting the numbers of destitute, forsaken girls in India, and other things connected with the subject than I could send you, even with the assistance of the sensible and interesting letter which lies by me. I shall therefore leave it with you. I hope I am writing in time to enable you to write for the April number.

My dear father has now preached once on the Sabbath, for several weeks successively, without experiencing any injurious effects. Writing to you has been deferred till now that we might ascertain with some certainty what we are likely to do. I beg to present my respects to Mrs. G., and remain, with sincere esteem,

Yours very respectfully,
SARAH JARROM.

We have perused this communication with much pleasure;—we are very thankful that our friends at Wisbech have made a beginning in this good work;—we highly approve of their plan, and earnestly recommend our active friends, especially in the large Churches, to follow this excellent example. A useful and efficient orphan school might then be appended to most of our Missionary stations.

We have chosen to insert Miss Jarrom's epistle rather than any appeal of our own, being sensible that it is more adapted to call up the requisite effort, and to secure the attainment of the desired end. For this liberty, an apology is due to the amiable writer, which the approbation of our readers will enable us very cheerfully to present.

ED.

MISSIONARY MEETING.

Birmingham Missionary Anniversary took place on Tuesday evening, March the 21st.

Preparatory sermons were delivered in Lombard Street chapel, on the preceding Sabbath, by Mr. Lacey.

At the public meeting the chair was taken by W. Beaumont, Esq., and the resolutions were moved or seconded by Messrs. Swan, Winks, Pike, Col. Moxon, Lacey, and Cheatle. The place was crowded, and the service was highly gratifying and interesting. Three of the speakers had been in India: Colonel Moxon had resided there many years; and in the course of his speech adverted to his early acquaintance with the Orissa Mission, bore an honourable testimony to the zeal and usefulness of our first missionary friends, and in a very impressive manner confirmed, from personal knowledge, the statements of our brethren respecting the appalling wretchedness of the people, and the almost insuperable obstacles to the spread of the Gospel. The collections at this Anniversary were good, and, with the subscriptions for the year, amounted to about £56.

MR. POYNDER'S SPEECH.*

(Continued from p. 160.)

THE Directors' dispatch, (after noticing that Mr. Harington recorded a minute against the levy of the pilgrim tax, and urged its entire abolition; and that Mr. Richardson, the Commissioner of Cuttack, strongly advised its abolition in 1814,) remarks, that Government is bound to provide a police sufficient to enforce order, and ensure safety at all religious festivals, as essential to toleration, which is no act of favour or friendship to the worship, and only simple justice to the worshippers—but beyond civil protection, nothing enjoins us to proceed—we ought not to take part in the celebration, nor assist in the preparations, nor afford it such support as shall accredit it with the people, or prevent its expiring from neglect or accident. However modified, the essential character of the heathen rites are unchanged; they are opposed to the precepts and spirit of Christianity, and even of natural religion, which, however, is no reason for prohibiting them by law, and therefore they must receive from the civil power that protection which is afforded to other acts, the doing, or not doing, of which

*Through the kindness of a correspondent we shall be able to give this important document entire to our readers.—ED.

it treats as indifferent. So far (the Directors say) they entirely agree with Lord William Bentinck (which, indeed, is as far as they could). But a Government (they add) which believes those rites to be deeply erroneous, and civilly productive of much evil, is not obliged, nor at liberty, to show them any positive sanction or encouragement. A pilgrim tax, to defray the charge of the police to protect the pilgrims, should merely meet the expenses incurred, the excess or deficiency of one year being carried to the next; this would simplify the impost, and obviate much objection; but the tax nowhere exists in this simple and uncompounded form; for instance, the revenue being much beyond what is required for the police force, the surplus is applied to the shrines, idols, and temples, and in supporting the priests and others, attached. At Juggernaut, not only a large portion of the entire revenue, but a sum much larger than the whole amount of the pilgrim tax, is so applied. This is far beyond any want for a local police, and instead of our being mere conservators of the peace, we are become the chief agents in upholding an idol establishment. Here is an end of all mere neutrality. But, worse,—this mixes up the Government with the interior concerns of the idol establishment. Providing the funds which support the establishment creates a right and motive to superintend the expenditure, paying the priests, &c., induces and authorizes us to check their appointment, and inspect their conduct (which is to regulate idolatry). We are parties to the accounts and management, including the supervision and disposal of the revenues, whether from fines, offerings, endowed lands, or any other source. Such arrangements are not only wrong in principle, but tend to injurious consequences, as exhibiting the British power in close connexion with unhappy and debasing superstitions, which inspire the people with a belief, either that we admit the divine origin of those superstitions, or, at least, ascribe to them some peculiar and venerable authority. How can we make a profit of practices whose existence we deplore, and of tenets which we wholly disapprove? It is argued, that to tax any practice is to check and hinder it; but the answer is, the rule does not hold in superstitious practices, which are only whetted and promoted by such obstructions. As a general question, the raising a surplus revenue by a pilgrim tax must, in many ways, lead to

the promotion and encouragement of the superstition out of which the tax is derived. First, it gives the Government an interest in the progress and extension of idolatry. Secondly, it furnishes to the Government, and those employed in the levy, a perpetual inducement to increase the income of the temple, and, therefore, to attract as many pilgrims as possible; nor is it sufficient to say that both Governments may sincerely consider the amount of revenue to be obtained, secondary to the importance of conciliating the natives by a well-arranged system for supporting their superstitious, because the natural desire of increasing the Company's finances, has, in fact, always mixed itself with the other feeling; it could not be otherwise with officers zealous to promote their employers' interests. In proof of this, three flagrant instances are given from the Board of Revenue's recommendations to the Bengal Government, showing that the pecuniary object was supreme in their estimation, all of which were approved and carried into effect. On the whole, say the Directors, the principles of toleration do not require them to promote the growth and popularity of superstitions deplored by every rational and religious mind; and therefore, they hold that any system which directly connects the pecuniary interests of the state with the extension of such superstitions, is objectionable, and ought to terminate. The pilgrim-hunters, employed to travel throughout India, to entice the pilgrims to the temples, receive a fee from every pilgrim they persuade. They, therefore, have a direct interest in enticing as many as possible, and they discharge their vocation with astonishing industry, dexterity, and success.

I will here, with the leave of the Court, introduce the remarks of the Serampore missionaries on these gomasthas, or *pilgrim-hunters*:—"We have (say they) a body of idol missionaries, far exceeding in number all the Christian missionaries, perhaps, throughout the world, going forth from year to year to propagate delusion, and proclaim, for the sake of gain (what, perhaps, not one of them believes) the transcendent efficacy of beholding a log of wood,—and all these, through a perversion of British humanity, regularity, and good faith, paid, from year to year, by the officers of a Christian and a British Government. . . . When the victims of delusion come to the temple, and see his car adorned with

the finest English woollens, and the officers of Government in attendance, they give credit to all the rest. Those who live to return home, propagate this among their neighbours, and thus the tax on the idol adds strength to the delusion, and annually increases those scenes of death at which human nature shudders."

The Directors continue—"The British authority appears to ensure to the pilgrim-hunters the payment of their fees. That payment is most probably exacted as a condition of the pilgrim's entrance within the temple precincts, which entrance is guarded by the Government police. The system of pilgrim-hunting is closely connected with Indian pilgrimages, and might subsist, if no tax were levied by authority, because the policy of the priests and ministers of the temples will induce them to stimulate their emissaries by a share of the profits, so long as they attract votaries to enrich the establishments; but the British Government need not therefore be parties, and promote and extend the system. The pilgrim-hunters are excited and quickened by the known good faith of Government in levying and paying their fees. Thus the credit and authority of Government are perverted to the support of a manifest and revolting abuse. In proof that the Government makes itself a party to the ceremonies of Juggernaut, the most gorgeous decorations of the cars consist in broad-cloths directly supplied from our own warehouses; and on December 19, 1807, the Juggernaut collector writes, that these cloths were supplied by the Commissioner and Collector, the officers of the temple declaring themselves incapable of procuring them—(a speaking fact in favour of British christians leaving them to themselves, which, however, they did not do; so that rather than these false gods should want their honour, a christian Government is to save them from dishonour!) But the Collector (say the Directors) proceeds, and actually recommends that the whole quantity, being 480 yards, of which one piece must be superfine cloth, should be supplied from our warehouses—(which raises a question, who was to be the better, afterwards, for this superfine cloth, since it is certain that neither the chief Idol Juggernaut, nor his brother or sister, could have distinguished between common and superfine fabrics). The Directors consider this recommendation to have been complied with, for Mr. Stir-

ling, in 1822—fifteen years after, says, that "the splendour of the covering of striped and spangled broad cloth, furnished by our export warehouses, compensated for the meanness of other decorations," while I carry down by my correspondence, to the last year, this gorgeous supply from British resources. "It is true (add the Directors) that this broad-cloth is neither an offering nor a present of the Government, but paid for from the surplus revenue; still, as furnished immediately by the Government—as forming an important feature in the idol ceremony—and as attracting all eyes by its gaudiness—it is, doubtless, regarded by the great majority of the devotees as a free-will oblation to the idol. It naturally forms matter of offence to the opponents of the pilgrim tax, that we should thus consent to dress up the idol equipage with our own hands. For these reasons, all these practices should be abrogated; and on the whole, we think (say the Directors), *that the pilgrim tax should be extinguished altogether*, leaving it to the priests to admit votaries on their own terms, but securing the presence of a competent force of police to maintain order at the great assemblies. The accounts do not show if any, or what, addition to the expense of the ordinary police force is then rendered necessary; but it is not presumed to be considerable; indeed, the answers already given to the Governor-General induce doubt as to the necessity of any additional police force." Mr. Blount (after dwelling on the necessity of protecting pilgrims from robbers, &c.) says—"The regular police establishment at Juggernaut, Gya, and Allahabad, are, I believe, quite adequate for the purpose." And, further, Mr Brown observes as to Allahabad, "An extra police establishment for preserving peace, has, I believe, never been found necessary here. And Mr. Calder declares that, though it had been suggested to Lord William Bentinck, that inconveniences were likely to follow the withdrawal of the Government interference from the management of the temples, this fear was best disproved by the cases of Kholee (near Calcutta) and of Tripetty, and other places in the west, where the people, who resort from all parts of India, make their own arrangements with the priests, without any protection from the civil or military power. He is therefore clearly of opinion, that (with a single exception at Hurdwar, where opposing sects have been embroiled) "Government need not be put to

any expense in the protection of Hindoo Pilgrims." And again, Mr. Trotter says, "If the tax at Gya were abolished, the attendance of one or two peons at the temple, to prevent the disorder natural in all crowds, would probably be all that would be necessary." He also cites Benares (the holy city), whose temples are not superintended by Government, and where there are no Government taxes, and the people give little or no trouble to the Magistrate; while at Bydenoth no tax is paid, and yet 100,000 pilgrims visit that temple annually, and I believe (says he) there is no trouble with them. Of these, about 25,000 pass annually through this district (Beerboom,) and their progress is marked with perfect order and quietness. These testimonies (say the Directors) are decisive against the necessity of a police expressly for the festivals; and they add, that this conclusion is the more satisfactory, as it disembarasses the subject of the only serious practical difficulty in the way of a complete extinction of the tax. In reply to some persons' apprehensions lest the natives should dread the withdrawal of the Government protection, as involving further measures of a similar character, the Directors (judging from the entire evidence before them) think it at least as likely that they will regard it as a boon, and as a new proof of special toleration. The Directors then adduce the important evidence of Mr. Stirling. "It has always (he says) appeared to me, that if we abolish the tax at Juggernaut, throw down the barriers encircling the town, and withdraw from the system of patronage, interference, and regulation unavoidably resulting, the certain consequence would be a gradual decline of the sanctity of the temple, and the cessation of its peculiar fame and attraction as a place of religious resort. An efficient police must, of course, be maintained for preserving the peace, and preventing the commission of crimes in Juggernaut and its vicinity. No extra police or other officers would need to be entertained if the tax were abolished. We should only, in that event, abandon the special care and protection of the interests of the temple. We should cease to provide guards for it, to appoint its head priests, and to supply the broadcloth which decorates the cars. The Rajah of Khoorda, who is the superintendent, would be left to settle questions

respecting the internal economy, and proper usages of the institution, and the collector would no longer be mixed up with the regulation of its affairs and the conduct of its ceremonies. Doubtless, under the new system, matters would not be so well managed as at present—numerous abuses and gross irregularities would prevail, and the whole concern would gradually sink into neglect and disrepute; but for this result, the British Government would not be responsible, and, assuredly, it is not one which we should have any occasion to regret." The Directors add, that they "do not intend to prescribe a rule which the Government abroad is instantly, and without respect of circumstances, to carry into accomplishment"—but neither have I, nor others, required them so to act; what we have required is—that three whole years and upwards should not pass without redress, while that Government itself thought five months too long to have its own orders slighted by the officers of the three presidencies.

(To be continued.)

NEW PARLIAMENTARY PAPERS ON INDIA.

A correspondent informs us, that at his suggestion T. F. Buxton, Esq., M. P., has promised to move for Papers on the present state of *Slavery* and *Infanticide* in India. The last Par. Papers on East India Slavery were obtained by Mr. Buxton's Motion on April 13, 1826; and being produced, were ordered to be printed, March 12, 1828. They contain nearly 1000 folio pages. Hence it appears that about *ten years* have transpired since the state of Slavery in India was laid before the public. The first Par. Papers on Hindoo Infanticide were ordered to be printed in June 1824, and the last in July 1828. Much information, therefore, upon this singular and cruel practice may be anticipated by the publication of the recent measures of the Indian Government. We trust that our Mission to India will eventually greatly subserve the good work of the civilization and evangelization of its teeming millions. Happy day, when all the cruelties and idolatry of Hindoostan shall be "buried 'midst the wreck of things that were."

THE PROGRESS OF THE GOSPEL, AS
DESCRIBED BY GUNGA DHOR.

IN Chowdry's thronging street, as Gunga stood,
Proclaiming to a crowd the word of God,
An angry Brahmun, big with rage and pride,
Lifting his voice, before th' assembly cried:—

“Think not, O cursed of the gods in heaven!
Hated of men! to vile perdition given!
Think not that one of all this Hindoo race,
Heeding thy words, will this new faith embrace.

“Should such a wretch be found through all our plains,
So lost to reason—to religion's claims;
Then on him rest my curse, with all its power:
Soon may he die, and dogs his flesh devour!”

To whom the preacher calmly thus replied,—
“If curses aught avail, I should have died;
For since on Jesus Christ I have believed,
For twice three years, these curses I've received.

And yet, behold, I live! an instance strong,
That curses not to man but God belong;
*Khresta káro beswás mo bhie**—his care
Shall safe protect you from the Brahmun's ire.

The light and glory of the Saviour's word
Will spread till all mankind shall know the Lord;
Till not a temple rears its cursed head,
To strike with terror, or appal with dread.

Hear, proud blasphemer of the Lord of all!
Hear, how on earth his kingdom shall prevail,
Nor let thine heart his saving grace refuse,
He strikes the foes which not his grace subdues.

Conceive a continent both long and wide,
With teeming millions fill'd from side to side;
On all the hills, in every vale they dwell,
In crowded cities, and in lonely dell.

Yet among all these swarming tribes, there reigns
Darkness more gross than dwell on Misser's † plains;
The old, the young, the seer, the savage mind,
All lost in darkness, grope their way to find.

Anon from foreign land, o'er briny seas,
A vessel came, borne on th' auspicious breeze,
From it a light was brought, a blessing rare!
The natives throng the coast the boon to share.

To that bright torch, one man his lamp applied,
And with the blessing to his dwelling hied;
Others from him the shining good obtain'd,
Others from them, till all a light had gain'd.

Thus in each town, in every village lone,
In every house the sparkling blessing shone;
And now through all the land it cheerful burns,
The night to day, the gloom to pleasure turns.

* In Jesus Christ believe, my friends.

† The Hindoos' term for Egypt.

Shrouded in thicker night, in deeper gloom,
Behold what myriads of the Hindoos roam,
From north to south it spreads from coast to coast,
In its thick mazes every soul is lost.

One worships as a God a log of wood,
Another takes a stone and calls it God;
Some worship sun, and moon, and stars, and more
As God, the principle of life adore.

The leafy Shastrus and the mystic Bade,
The sacred Gooroo and the priestly guide;
Each in their turn they ask, but ask in vain,
Still more perplex'd their doubtful thoughts remain.

Nor here alone the impervious midnight reigns,
It spreads its baneful gloom o'er other lands
Near and remote, the barb'rous and polite;
All, all, are lost in shades of thickest night.

Twice told nine hundred years ago, there came
In Judah's kingly tribe, of ancient fame,
A prophet long foretold in sacred lore,
Who to mankind the torch of wisdom bore.

Bright as the lamp of day his doctrines shine,
And works of mercy prove his words divine;
Before his rising beams the darkness fled,
And through Judea th' increasing glory spread.

Disciples from their Lord the truth obtain,
And numbers more from them his doctrine learn;
By his appointment, some a chosen band,
Convey the sacred light from land to land.

Among the rest, to Britain's sea-girt shore,
These messengers of Christ the Gospel bore;
The natives gathering round attention give,
Forsake their idols and the truth receive.

The king, the queen, the learned and the rude,
To see the light rejoice and serve the Lord;
And grateful now for blessings God has given,
She sends to you, ye tribes, the light of heaven.

Some years ago the Padree Sahib arrived,
The stormy seas in a frail bark he braved;
To Ootoul's district straight he bends his way,
Offers to us the light of heavenly day.

From him a knowledge of the truth I gain,
From me the important good shall you obtain,
Others from you the light divine receive,
And they again to more that light shall give.

From man to man progressing shall it go,
Till all our tribes its cheering influence know;
Till with the sacred rays of truth divine,
Each town and every village brightly shine.

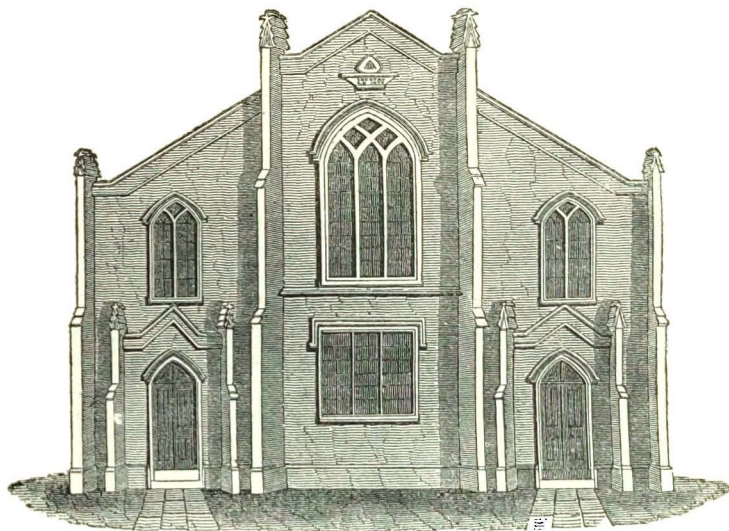
As waters o'er the hollow deep prevail,
So truth divine th' extended earth shall fill;
Then come to Christ, and all his grace receive,
O come to him, and his salvation prove."

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 42.]

JUNE, 1837.

[NEW SERIES.]



BOSTON NEW CHAPEL.

AGREEABLY with the intimation given in our last number, we present our readers with a neatly-engraved view of the front elevation of the chapel now in course of erection at Boston. The situation is immediately behind the present place of worship; the exterior dimensions of the building are sixty-three by forty-four feet; but as vestries and school-rooms will be taken off, the interior of the chapel will be forty-eight by forty-one feet. It will accommodate 500 adults, and upwards of 200 children, and can, at a comparatively small expense, be enlarged so as to hold 800 adults.

The architect is Mr. Fenton, of Chelmsford, Essex, to whom
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dissenters of various denominations are indebted for designs for chapels, at once elegant and economical.

The building has been contracted for;—the estimated cost of the whole, including the contract, extra work in the foundation, gas fittings, &c., is £1250, a moderate sum for a building of the above dimensions. Towards this, £470 have been raised, principally in the town and neighbourhood, and to aid their design the church appeals to the christian public, and especially to the churches of the New Connexion, feeling assured that the step they have taken is highly desirable, and trusting that their chief aim has been to promote the glory of God.

The want of a more commodious place of worship at Boston has long been felt; and the measure has been urged upon the friends there by some of the wisest and most esteemed ministers and friends in different parts of the Connexion. Difficulties presented themselves, but these appeared to be in a great degree surmounted, and in the year 1833 a subscription was commenced, headed by a munificent legacy of £100 from the late Mr. Westland. The subsequent illness and lamented death of Mr. Underwood, checked the further progress of the undertaking, which, however, was never abandoned; and soon after the settlement of their present pastor the question of a new chapel was again brought before the church, and after mature deliberation it was again resolved to make the attempt, which has so far succeeded that it is expected the chapel will be opened in August next.

The church at Boston is in a very interesting degree connected with the formation and early history of the New Connexion. It was to Mr. Thompson, the pastor of this church, that the intrepid Dan Taylor bent his weary steps, when desirous of knowing the truth as held by “the sect every where spoken against;”—it was at Boston that the deliberations were principally carried on which ended in the separation from the *Old* Connexion, and the formation of the *New*. It was at Boston that our Foreign Missionary Society was formed; and in the church there that William Bampton, that indefatigable labourer in the mission field, obtained spiritual life, and by them was called to exercise his talents in the ministry. Indeed, much of the history, and many of the principal events of the body are connected most intimately with this ancient church. The various churches in the Connexion have, by the church at Boston, for many years been liberally assisted in the erection of their places of worship, school-rooms, &c.; they now, *for the first time*, appeal to their brethren for assistance, and hope their call will be promptly and kindly attended to.

The representatives at the ensuing Association at Leicester, will be happy to receive the contributions of friends to this object.

MEMOIR OF THE REV. JAMES THOMPSON, OF
MARKET-HARBOROUGH, LEICESTERSHIRE.

There was the parting sigh :
With that the spirit fled,
And wing'd its flight on high,
And left the body dead.
No prayers, no tears its flight could stay ;
'Twas Jesus call'd the soul away.

JAMES, the only child of Samuel and Sarah Thompson, was born Feb. 23, 1800, in the city of Bristol. His parents were pious and respectable, and, from the moment of his birth, dedicated him to the Lord. When he was about three years of age, his parents removed with him to London. During the first seven years of his life he was the subject of very great affliction. It was at the early age of four years that he became deaf, after a severe illness : his parents obtained the advice of eminent medical men, but he received no permanent relief. No circumstance affected the mind of James during his life more than this : indeed there was scarcely a remedy mentioned to him, which he thought might benefit him, that he did not try ; but, alas ! all was in vain. In the year 1812, he was placed in an establishment for the purpose of aiding in his own maintenance. Here, with other lads, at their leisure hours, he would engage in mutual conversation, &c., and for some considerable time would, with two or three of his companions, retire to one of the rooms during the hour allotted for meals, and once a day engage alternately in prayer for the blessing of God on their souls : he had just joined the Wesleyan Methodist Society, being then only twelve years old. It was about a year previous to this that his mind was deeply affected by reading "Sherlock on Death."

James was now very circumspect in his walk and conversation ; but he did not enter into the full enjoyment of religion until the age of seventeen, when, being afflicted with the typhus fever, he viewed it as a warning from God, and saw that he was not prepared to die. He wept and prayed, wrestled hard, and, like Jacob, ultimately prevailed ; and having cast his soul on the merits of his Saviour's death and sacrifice, he was brought into "the glorious liberty of the children of God," and felt a peace unspeakable. From this time, there is every reason to believe, he continued faithful unto the end. He now became one of a Society of young men, members of the Wesleyan body, who met once a week, under the guidance of an intelligent gentleman, for improvement in reading the Scriptures, delivering Lectures, &c. ; a practice which he found to be very useful to him. Early in the year 1819, he left London for Norwich, and soon after in this

city he became a Methodist local preacher; his uncle, Mr. William Thompson, being at that time the General Baptist minister there. It appears when James was about ten years old, he accompanied his mother to a Baptist chapel in London: several persons were to be baptized that evening. Mr. Bailey preached from "Why call ye me Lord, Lord, and do not the things that I say?" Though but a child, he saw that it was the duty of believers to be baptized, and that immersion was essential to constitute real baptism; but until 1820, he did not obey the divine command. Resolving then to follow his dear Saviour "through the water to the fold," he offered himself as a candidate for the ordinance to the Church over which his beloved uncle was pastor, and was accepted and baptized. It appears that soon after this period, believing himself called to the work of the ministry, he resolved to devote his life to the service of his Divine Master; and in the commencement of the year 1821, he went to the Wisbech Academy: here he continued his studies with little intermission until Dec. 1823. During this period, he was frequently led to reflect upon his inability for the great work of proclaiming the Gospel to his fellow men, and, owing to his constitutional infirmity, came to the decision of making known his mind to his worthy tutor.

Referring to his affliction in a letter about twelve months after he went to Wisbech, he says, "I have to lament that my complaint in my head is much worse, and unfits me for the work which lies before me: first, it injures my memory; what I read I cannot retain; and it is with the greatest difficulty I can make any thing my own. Again, it often confuses my mind when I have to read, pray, or preach, especially before the students and tutor; it affects my speech, so that I am not able to express myself with propriety; and it also deprives me of that peace which is essentially necessary to enable me to prosecute my studies with advantage." This affliction continued at times to affect him during the remainder of his life, but the last eight years he had fewer attacks than formerly; indeed his general health very much improved. While at W., writing to a young friend, May 15, 1823, he says, "I hope you are pressing forwards in the path that leads to everlasting life. I find it hard work to strive against the adversaries of my soul. I sometimes exclaim, I shall one day fall by the hand of my enemy. But I hope that, through grace, I shall continue to the end."

Towards the expiration of his studies, it seems the attention of the Committee was directed to Manchester as a station for him, at least for a limited time. Referring to it, Aug. 1, 1823, he says, "I am conscious of my insufficiency and of my unfitness for such a station. I shall labour under many disadvantages: the cause is but in an infant state; and to raise an interest where there are men of first-rate talent is no easy thing

for a stripping from an Academy; yet I desire to be guided by the counsel of Him who is too wise to err. I trust I shall be directed to that part of the vineyard where I shall be made most useful. I can truly say, from the bottom of my heart, 'Lord, not my will but thine be done.' O may I seek after that wisdom which is profitable to direct, that wherever I may be, I may be as a burning and shining light." Aug. 30, 1823, writing upon the love of Christ, "O what delight have I felt on some occasions when I have been engaged in setting forth to my fellow-creatures the love of God to a guilty world; and often have I grieved because such love affects them so little. The love of God manifested to guilty sinners is a theme upon which we may dwell to all eternity. It is an abyss in which all our thoughts are drowned. If God has manifested such love to us, what returns ought we to make? Does he ask too much when he says, 'My son, give me thine heart?' All our affections ought to centre in him. If God has manifested such love to us, we should evidence the same disposition towards our dear fellow-creatures, who are perishing for lack of knowledge: not only to our friends, but also to our enemies." Oct. 23, 1823, "I have not had any intimation respecting my future destiny. I believe it is still uncertain whether I go to M., or where my lot may be cast; but I am in the Lord's hands, and I wish to be guided by him in all my ways. He has hitherto guided and blessed me; yet have I not evinced the gratitude his favours require: instead of devoting all my ransomed powers to his glory, and advancing in a meetness for heaven, I often feel indifferent. O my leanness, my leanness! I believe if I engaged more in self-examination and private prayer, I should not have to lament the coldness of my heart. O may I covet earnestly the best gifts, and strive to live more above terrestrial things, for

'Nothing is worth a thought beneath,
But how I may escape the death
That never—never dies.'

However I pursue my studies with delight, and begin to wish I had another year to stay at W. I am studying Greek, Latin, Logic, and have made a little progress in Hebrew." Now it seems the die was cast, and it was decided that he should go to M. Dec. 17, 1823, in reference to it he says, "I look forward to the employment which awaits me with fear and trembling: sometimes I think I shall be compelled to abandon it, and again I hope I shall be made useful. I trust that Being who I believe has called me to the work will grant me all that grace I need to support me: all my desire is to spend and be spent in the service of my heavenly Father,

'To glorify my God below,
And find my way to heaven.'

O how awful is the responsibility which devolves upon me! Ought not I, above every man, to act and speak on all occasions as one that must give an account to God?"

At the end of the year he left W., and began to prepare for M., and in Feb. 1824, he commenced his labours in that large town under discouraging circumstances, having, on the first Sabbath, only twenty-three hearers. His spirits were so depressed that he wept. Writing from Manchester, he observes, "I find my work here very difficult and discouraging; but whither shall I go to be free from trials? I may change the place, but keep the pain. Though I have much to endure and much to discourage me, yet I believe all will be for the best. O for more faith and patience!"

At Manchester he continued to labour for six months, after which time he removed to Yarmouth. Here the cause was also low, and the means inadequate to support him, so that at the expiration of a few months he left, and went to Norwich, where he continued with his uncle for some time. Early in the year 1825, the Church at Gosherton, Lincolnshire, became destitute of a minister, and the friends were directed to apply for the labours of Mr. T. for a limited time. He complied with their request, and commenced his labours there in June. The Church and congregation were small, nor was there that unity of feeling which ought to prevail in a christian society; but these circumstances did not damp his spirit. He was determined to know nothing among them save Jesus Christ and him crucified. In a very short time he had the pleasure to see them all of one heart and mind; the congregations began to improve; and on the whole prospects were such as to lead to a hope of seeing better days. In a letter, dated July 15, 1825, he writes, "I must tell you I enjoy much more peace and satisfaction in my mind than I have enjoyed for some time back, and I pray earnestly that my labours amongst this people may be blessed to their good. I endeavour to do my best, and leave the event to Him who is able to give or withhold his blessing. I trust I shall feel more and more resigned to his will, though dark and mysterious has been the way through which I have been led."

The Church, after a little time, gave him an invitation to continue amongst them as their minister: this was, after prayerful deliberation, accepted. The salary, though small, was aided by the proceeds of a day-school, which he took of their former minister. In December of the same year, he married Mary, third daughter of Mr. Thos. North, of Spalding, who now deeply deplores the early removal of a husband equalled by few, perhaps excelled by none. He was the father of seven children, five of whom survive him. The cause of Christ lay near his heart. At times he deeply lamented the coldness and apathy of some from whom he expected better things; and

although his labours were not altogether in vain in the Lord, still he deplored the little success which he was permitted to witness, and often, after the labours of the Sabbath, did he weep on this account. Seldom or never was he seen to shed tears from any other cause. He felt a very peculiar interest in the young, and strove to manifest his affection for them, so that he might be the means of leading them to a knowledge of the Saviour; and there is every reason to believe he will have his reward. There are those now connected with the Church at G. who remember him as their spiritual father, and who will ever mention his name with grateful respect. Previous to his leaving G., things began to wear a brighter hue; congregations were better, and there were those coming forward who were likely to prove a blessing to the cause. He laboured, and another has entered into his labours. As regards his character, as a man and as a Christian there were few, if any, who would speak evil of him: professors or profane could not but respect and esteem him; indeed they publicly testified this, and their regret on his leaving G.; even those connected with the Established Church, frankly acknowledged him to be a worthy man. A friend who knew him well, says, "For twenty-four years I was sincerely attached to him, and believed him to be a Christian. His benevolence was great, his sincerity unchangeable, his advice generally appropriate; in a word he was a faithful friend, esteemed by all, but most by those who knew him best."

During the year 1835, his mind was impressed with the idea that a removal from G. might result in his increased usefulness, could he meet with another sphere of labour. He communicated his views in a letter to a brother minister, whom he highly respected. Market Harborough at once presented itself to the mind of his friend, and the Church at that place opened a correspondence with Mr. T., which led to his paying them a visit in the month of October in the above year. His labours and demeanour amongst the people gave great satisfaction, and early in the following year he spent four Lord's-days with them on probation. Afterwards he accepted the unanimous invitation of the Church to the ministerial office, and his labours at Gosberton were soon brought to a termination. On Sunday, March 20, he preached his farewell sermons to the congregation over which he had presided for more than ten years. In the afternoon he addressed the Church on the duties they would have to perform towards his successor, from Deut. i. 38, "Encourage him." In the evening his text was, "And now, brethren, I commend you to God," &c., Acts xx. 32. The chapel on both these occasions was much crowded, and many respectable individuals, of all parties, evinced their respect for him, and their deep concern for his future welfare. A few more

days were spent in the neighbourhood, and then he left his dear friends to behold them no more until the resurrection morn. The following Sabbath he spent at Bourn, and assisted brother Peggs in administering the ordinance of baptism: this season was peculiarly interesting. The following day he pursued his way to Stamford, and on the succeeding evening he preached his last sermon in the General Baptist chapel there, from Acts xxi. 16, "An old disciple." From hence his family, &c., were conveyed to Harborough, where they arrived on Wednesday evening. Many friends met to welcome their arrival, and all appeared happy in the anticipation of their future union. On Friday afternoon, he met the Sabbath-school teachers and other friends at a tea party in the vestry. On Saturday, in company with Mrs. T., he visited a few friends, and then returned home to prepare for the labours of the Sabbath. He looked over his sermons, but complained of great inability to think, or in any way to compose his thoughts so as to feel comfortable in the prospect of his introductory labours. This, however, was chiefly attributed to the excitement occasioned by leaving old, and meeting new friends. At eleven o'clock he retired to bed, but not to rest. In about an hour he complained of being very unwell, and soon after was seized with a violent shaking fit, which continued for an hour: this was succeeded by great fever, and difficulty of breathing. On the Lord's-day morning he arose for breakfast, but was under the necessity of shortly returning to bed. At noon he was again seized with violent shaking, attended with raging fever. On Monday medical advice was procured, and vigorous means adopted to effect restoration, but all in vain. He continued to grow worse. On Tuesday he wished to be left alone, and complained that his head was violently bad. On Wednesday morning he rallied a little, and got down stairs to breakfast, but in reality he was no better. After sitting a few hours, during which time he was engaged chiefly in reading, he was assisted back again to his bed. He said, "I believe this affliction has given my constitution a shock which I shall never recover: my body and soul feel as though they must part." In the afternoon he appeared to get much worse, and his friends began to apprehend his death. On Thursday the fever raged with increased violence: he also complained of a load at his heart, which was almost more than he could bear. Observing his dear wife weeping by his bed side, he encouraged her to look above, saying, "You have a resource there;" and asked, "Have you forgot the language of the poet,

'Behind a frowning providence
He hides a smiling face.'

The morning of the day he spent much in prayer, and often spoke

of the scenes of eternity which were about to be disclosed to him. Soon afterwards, earnestly looking at Mrs. T., he said, "My dear, I shall die:" he then began to pray with great earnestness, and wept frequently. On being asked if he felt resigned to the will of heaven, he said, "Yes, quite." In the afternoon he began to be delirious, and at midnight the delirium was at its height. He afterwards rapidly sunk, and until Saturday evening manifested but now and then symptoms of being sensible. Towards evening on Saturday he appeared to be rapidly approaching dissolution: his dear wife and christian friends watched his emotions, and listened to his broken accents with great anxiety. He was now evidently possessed of reason, and on Mrs. T.'s asking him if he were happy, exerting his declining powers to reply, he said, "O yes, quite happy!" and on her repeating part of the twenty-third Psalm, in reference to walking through the valley of the shadow of death, he exclaimed, "It's a shadow! a shadow!" He attempted to say much, and looked upon his mourning partner and dear children with great intensity, and frequently gave vent to tears. About midnight he had to combat with his last enemy, and after struggling and groaning for some time, his happy spirit took its flight into the immediate presence of his God and Saviour. But O what a solemn moment was that! What a cloud of associations rush into the mind while reflecting on that all-impressive scene! The minister of Jesus Christ prostrate in death! His beloved wife a widow, and his dear children fatherless! The Church bereaved of his long prayed for labours! The circumstances of his removal powerfully remind us of the poet's words,—

"God moves in a mysterious way,
His wonders to perform."

His death produced a deep and general sensation in the town and neighbourhood: every heart appeared to beat with sympathetic emotion towards those who more sensibly felt the painful stroke. The solemn news soon spread through the country: those who had known him expressed their sorrow in affectionate terms; and several ministers improved from their pulpits the solemn providence. In a letter from a dear friend of his* upon the subject, he writes, "Dear fellow! I have enjoyed with him more than a two and twenty years' friendship—a friendship of the highest order. My very boyish recollections, together with many of the most interesting passages of my life, are identified with him. I knew *him well*, and have no more doubt of his happiness than I have of that of Peter, or James, or John. Perfectly free from every thing like ostentation

* Rev. Mr. Bunn, Independent minister at Yardly Hastings.

or show, he was indeed a genuine character ; but, however, his excellencies are not lost, but consummated."

His funeral took place on the following Thursday, when brethren Wigg, Goadby, and Stevenson, of Leicester, and several neighbouring ministers of other denominations, attended to evince their respect and sympathy, and took part in the services. Mr. Goadby preached an impressive sermon in the evening from "Clouds and darkness are round about him."

THOUGHTS UPON CONSCIENCE.

(Continued from page 172.)

NOT only is there this personality about Conscience, but also a remarkably authoritative tone in all she says. True; she speaks *to us* merely, but not as one who has no right. Unlike the other passions, which *sawn* and solicit till the individual is seduced by them, from the first she assumes the tone of authority—of right. She gives her command, and we obey or disobey; but we may be sure if we refuse her guidance we shall have nothing else of her but torment. She will not be trifled *with*; she may be insulted, but she will not be played with; at least *she* takes no part in the gambol. Language, here again, furnishes us with rich illustrations. When Conscience is described as in the act of admonishing—of recalling our steps from some course of evil—she is often called "a still, small voice"—she speaks to the mind amidst a silence which indicates that the other passions are her confessed inferiors. When bringing to remembrance matter of guilt—something wrong—thoughts, desires, or actions of evil, she is represented as "an accuser"—an accuser that "thunders." When executing her office in a mind, which, through excess of guilt, has become the habitation of despair, she is styled—"remorse." Literally "one that eats *in*." A vulture that "bites"—a worm that "gnaws." In all these representations she sustains the character of a governor; one that has power to inflict: who is liable to the voluntary rebellion of the subject, but still retains the power, the rightful power, to punish. She at once makes us feel that what she says is right, is law—that it is our duty to submit to it; we never feel her acting as a mere persuader, an inviter, a fascinator. She has nothing to do with the charms or repulsions of any thing she urges us to, but only with our duty. Even in our opinions, as we have before said, she has nothing to do in considering or framing, only in pronouncing. She has two seals; one "right"—the other "wrong;" and every thought of our heart she stamps, at the moment of its birth, with one or other of these, and none of the other faculties can gainsay or erase the impression. She may not dismiss the opinions from our minds; other faculties may retain them there; but none can wipe off the stigma which she fixes on them: if she says we do wrong in retaining them, we cannot do it with the consent of the whole mind—we cannot do it and *feel that we do right*. So long as they remain within the precincts of her jurisdiction, they lie under the brand, and none can take it off.

Conscience, we have said, has authority;—we may add, that conscience has the qualities which fit her for it. It would be presuming

upon a bold remark to say, that conscience is *immutable*; but still we think that such an assertion, (duly understood,) is fully tenable. In her own character as the judge of right and wrong, and the faculty which renders the whole mind sensible of these moral properties, so far as they pertain to its own conditions and actions, we believe she really is so. Under given circumstances she pronounces the same verdict upon given cases; she tells us the same wrong, of the same thing, at five years old, as she does at fifty; she is sure to speak the same of it, and in the same tone, at every time. When the character or force of a temptation alters, she does not alter with it; the force which opposes her may come from a different quarter, but she does not change her position to meet it; she always keeps to one point of the compass, and never veers. So is it, in the number and variety of constitutions over which she presides; she never changes her colour to suit the complexion of her subject. There she is—in the prince, the noble, and the riotous—in the poor, the laborious, and the oppressed;—in the soldier, the man of rapine and of blood—and in the goatherd, or the school boy, amidst their simplicity and comparative innocence, the same, still invariably the same; abiding on the same foundation, and preserving her integrity unaltered: always saying the same thing, under the same circumstances. Were conscience the effect of ratiocination simply, as ratiocination is dependant upon knowledge for the instruments of her operation, the vigour of conscience might bear a regular proportion to the multiplication of lights; but if any general difference exist between the learned and illiterate classes of the community, we are disposed to think that it is in favour of the latter: that instead of being deprived by the absence of intellectual cultivation, of the presence and aid of this powerful faculty, it seems rather to have prospered apart from the “learning of the schools.” It is to be lamented that the advantages of superior mental accomplishments and liberal education, often serve, rather to protect the individual by sophistry and artifice from the sensations of an active conscience, than to prepare her way to perfect dominion in the mind. If conscience were at all dependant upon this source, and drew nutrition (if such a term will be allowed here) regularly from it, this could never be. Still nobody, we presume, will deny that it may often be observed. This, however, will not induce us to admit that conscience in such an individual is herself at all changed: conscience, we believe, has not changed; so far as her dictates are heard they are found to be the same: the effect of learning and pernicious principles has been, not to alter conscience, but to endow the mind with a greater facility for making excuses, and escaping, or defending itself from her lashes. Conscience is still the same as in the unlettered serf; conscience is immutable.

It does not require any great penetration to observe that this latter property of conscience is one not possessed by the other faculties, and one which widely distinguishes it from them. Some of the sentiments belonging to our nature do not come, so to speak, into visible operation—do not make us sensible of their presence, till certain crises of life have been attained, and then by the lapse of years modify themselves so, that the feelings which we experience from their action, are considerably different from those which have been in the habit of attending such a sentiment years before. Thus the voluptuary, who is just stepping after the pursuit of pleasure, is stimulated by feelings very different from those

of the veteran debauchee—thus the passion for wealth changes from the desire to get and to spend, to the desire simply to keep—thus the decision and rigour of the virtuous statesman, can hardly be recognised as the same benevolence which produced the foolish generosity of his boyish days. Here there is change. There is a corresponding change in most of the other faculties and sentiments. But Conscience in this, as in the last particular, which we described as characteristic of it, differs from “the common run.” There is a peculiarity about her, that may be called *identity*. If a man has once felt the action of conscience, he will always know her movements in future. *She always comes with the same kind of feeling.* So much so, that frequently one of the first thoughts, when she is in the act of subduing the mind, is the recollection of some time or times previous when she has addressed us in vain. There is so striking a sameness—such a self-evident identity, in the faculty, and in the feeling which may be said to belong to it, that we at once recognise it. If our thoughts were vented, they would often be expressed in some such way as this—“Ah! this is conscience that is reasoning with me—How well I remember her struggles on a former occasion—I feel just the same now as I did then. I then disobeyed her, and now she urges her commands again upon me, and instantly points me backwards to the instance of disobedience, as if to make sure that I should not forget her—that I should not treat her as a stranger. Ah! I know this is conscience—I acted unjustly, wrongly in not obeying her—I am guilty, my conscience tells me so.” It often happens in the history of individuals, that after leaving people alone for years, she suddenly revisits them, and such is the force of her identity upon their minds, that they seem almost at once transmitted to the time, place, and circumstances in which she last appeared. Thus, on birth-days, and anniversaries of interesting events, this is often exemplified. She often recalls not only one, but many occasions of encounter with the mind, unconnected with the circumstances pending, except that the recollection gives force to the conviction, that it is conscience which you have so often struggled against, that is now *once more* plying you.

The history of all mankind, both in its breadth and in its length—in its extent and continuance, may be said to be full of the records of conscience. If we commence with the first individual of the species, we shall find conscience, without argument, without persuasion, at once convincing him of the inferiority of man to God—of the right of the Divine Being to human worship—of the morally bad character of sin. We shall there find her carrying not only the lamp but the sceptre; not merely as an instructress, but as a magistrate. She was, in the first instance, the tutress of Adam; and in the event of his fall, she *drove* him from paradise. Coming downwards in course of time, we find her busy—never absent. She stung the breast of Cain with the bitterness of remorse; she inspired Joseph with the breath of innocence—she paved, in the bosoms of its subjects, a pathway for the reception of the law—she abode with the good of every age, and invaded the habitations of the bad, and, in the present day, after leaving on the page of history innumerable mementos of her power, she is found amongst ourselves, stationed for the same purposes, and armed with the same powers as ever. Her origin, so to speak, is as noble as that of man, and her descent is uninterrupted to the present moment. Keeping in remembrance the

position of conscience in the mind, her origin may be said to be nobler than that of any of the other faculties. It belongs to the character of conscience to be a governess. She was placed in this relation to the other faculties at the creation, so that they may be said, from the beginning, to stand in the position of subjects, while she occupied that of rightful lawgiver. She was born to rule. The manifestations of this natural office which she now makes, are no more than her birthright; she has unwaveringly maintained her claim to the character in all ages, even from the earliest to the present.

The instances we have brought forward to show the antiquity of conscience, as manifested by recorded facts, may not satisfy the reader: we should not expect them to do: they are hardly one of a thousand in the numbers which might be adduced. Wherever we go, among the habitations of the human race, we shall find the symbols of conscience conspicuous upon the face of society. Though her *reign* may not be universal, her *presence* is so: there is not a human being, possessed of moral responsibility, who has not, at least, known her as a visiter, if he be not intimate with her as a perpetual monitor. She struggles and asserts herself in the breast of the individual; in the case of most men, she is evinced in the actions of the life; on the theatre of history she occupies her place as a concealed, but most potent mover of events; she has enthroned herself upon the fabric of society, making its Institutions the representatives of herself, declaring its orders, originating its laws, erecting its tribunals, and appointing its judges.

* Here let us pause. What men, considered as society, unite in, must be an object of some passion or affection common to them all. Thus men unite in the acquisition of gain, and thus society is so moulded as to accommodate the accomplishment of this object; so moulded moreover, that its susceptibilities are excited by any particular circumstance that impedes its attainment, or endangers the possession of it when attained. So we find that a "panic" is an object of interest to all: thus we find that the death of such a person as the late Mr. Rothschild affects not only the strictly commercial, but the social world generally. Men, too, unite in obtaining the benefits of political liberty and order: all are interested in it: add their mite of exertion and influence both to procure and to preserve it. An event which endangers the stability of public rights always raises a great excitement; calls multitudes into action and into notoriety who do not contemplate their own fame in their exertions; but every man is concerned in the question; every one feels his interest interwoven with the event; every one has his stake in the point at issue.

Now we ask, how does it happen, that when an infringement of the laws take place, an excitement also prevails? An excitement *does* prevail: the failure of a large company, or the loss of an important bill in parliament, does not more certainly affect the public than does

* The writer courts debate, and even opposition, upon the following paragraph. He fears either that he has stated his views clumsily, or that those views are not so clear as they should be.

However, to attempt partly to explain. He considers the establishment of law, simply between man and man, as the evidence of a natural sense of right and wrong. As to the *provisions* of many laws, of course he does not attempt to defend them, as many of them he believes to proceed from the suggestions of other sentiments than conscience.

some capital breach of the law. What is law? Is it not almost the transcript of conscience? Are not the doctrines on which it proceeds, viz., mutual justice between man and man, the trial of the accused, the compensation or atonement of crime, the almost pure dictates of conscience? Law, then, having its safeguard laid in the foundations of our nature, claiming conscience as its patron and legitimate defender, ensures the awe, at least, if not the obedience, of its subjects. On this supposition alone can we account for the almost religious reverence not unfrequently displayed by guilty persons towards their judges, and also for the satisfaction which they almost always acknowledge, after condemnation, with the sentence passed upon them. Thus then is it, that society rises as one man in the shape of Law, and lifts its terrible arm with a unanimity and force which could never be seen in any transaction where the impelling sentiment was not universal,—and that impelling sentiment is conscience.

Be it farther observed, that society will tolerate nothing that is grossly opposed to the dictates of conscience, as a public transaction. If a parcel of wicked men get together, and wish to convene a meeting to answer some wicked design, what do they do? Do they send placards round exposing their hurtful and odious intentions? Do they, when at the place of assembly, address the congregation with appeals directly insulting their consciences?—No. They first, in proposing their scheme to the public, cloak it with epithets of rectitude and virtue, and when advocating it before the multitude endeavour to conciliate their consciences by glossing over the objectionable features of their designs. Suppose that two men, unacquainted with each other, fall into conversation, the probability is, that their discourse will be less offensive in its bearing towards conscience than their practice is. Men in society always wish to appear better, at least as good as ever they are; a common phrase will convey our meaning, they “put the best side outwards.” We believe this effect is produced by the agency of conscience; the conscience of one man reacting upon that of another. The conscience of the man who speaks first makes him feel that the conscience of his companion will condemn him if he says any thing wrong; this elevates the morality of the first sentence; that elevated morality is not without its effect upon the conscience of the second; this, by a principle already laid down,* stimulates him to improve the morality of his own sayings, and so a standard of ostensible virtue is established between them, superior to that which regulates the course of their private lives. So we may plainly see that this faculty being possessed by all, and by all felt to be a superior one, comes into action, and receives more deference when men unite in society, than when each man is walking waywardly alone. Thus we are led to the conclusion that were conscience not possessed by all, this effect would not be produced; and therefore that conscience is universal.

Conscience *always has been* universal. Man has never rested satisfied with an unsatisfied conscience; never felt guilty when he had a clear one; has never been without conscience. The leading principles of various religions, which are false in tradition and detail, are mainly the same, and all of them clearly to be traced to the power or sugges-

* The power of conscience to act by opposite examples.

tion of conscience. Without knowledge of the Scriptures, without hearing of the Word, there is an inward monition possessed by every man; a light which, though feeble, is quenchless, and only requires the assistance of another light, in order to lead men to God. The consolations enjoyed by religious philosophers before the christian era; the evident exoneration felt by the ancient Jews after the presentation of the sacrifices commanded to make expiation for their sins; the steady devotion of myriads of the heathen world to their fabled deputies and representatives of the Deity, all are witness to it. The cruel lacerations which the mob of the pagan world used, when under mysterious dispensations of Providence, to inflict upon themselves, were but the emblems of lashes inflicted by this internal scorpion. It is a valuable observation, that when nations by excess of riot and degeneracy have brought ruin upon themselves, they have been at no loss to look at it in a proper point of view, viz., as directly retributive. They have been aided in their suspicions by a director who has quickly guided them to the point of truth, and has left them fixed in contemplation upon their own wickedness. Speaking of man as a rational and accountable creature, we may say, that conscience has been felt by every man in the world.

The way in which the great principle which we are discussing retains its place in the human mind, is well worth attention. The faculties by which we are impelled and guided through life are not like a light which continues burning in splendour till the hour appointed for its extinction, when all becomes suddenly dark; but rather like the window of a habitation, exposed to the conflict of the elements, which becomes gradually dismantled of its casement and mountings, and receiving filth upon its remaining panes, checks rather than transmits the light, and accumulates obscurity and shade within, till the house at length falls. Thus do our powers sink into a state of dilapidation. One after another fails; so that when the threescore years and ten of the pilgrimage are performed, and pain, lassitude, and sorrow step in to close the scene, he, whose intellect once resembled a luminary, is taken away by death almost in the dark. It often happens that conscience is signalized by forming a strong exception to this general decay. Just as a lamp burning in the interior of our fallen dwelling would have the effulgence of its blaze completed by the exclusion of external light; so conscience, when the perceptive faculties fail, when the animal propensities fail, when many lighter sentiments fail, rises in her native vigour, seats herself upon the throne, and, according to the character of the individual, speaks in loud and distinct tones to his heart of his innocence or guilt. In what may be called the mid-day of life, men are accustomed to thwart conscience. They do this not by mere resistance, mere passive resistance, but by calling in the aid of some other faculty, which, being put into vigorous action, diverts the mind from the contemplations which conscience has brought before it. These faculties are thus made antagonists of the faculty of conscience, and the individuals, for the time, are relieved of the oppression of her authority. Still, however, is conscience, whatever may be the appearances, tenacious of her empire; even when the whole mind appears under the influence of principles opposed to her. At the breaking up of the probationary state, when the hostile powers by which she has been deprived of her government be-

come exhausted by their own activity, she makes compensation for the injuries she has received, by a perfect conquest of her enemies, and assumes her crown, and wears it, in the very moments of dissolution.

We come to the most important part of the subject. *Conscience never suggested it to any man to reject Religion.* Whatever infidels may say—whatever we may hear of the exemplary lives of Hume, Gibbon, or a host of others—we maintain that conscience never suggested it to any man to reject Religion.

Conscience, we have already remarked, is a sentiment; and therefore the best testimony that can be had to the proposition last laid down is out of the reach of argument; it lies in the internal response which is given to it by the heart, and which men may conceal or declare as they please. However, we believe we have some testimony within the reach of argument, and to that we invite attention.

QUICUMQUE EST?

CORRESPONDENCE.

ON THE DUTY OF DISSENTERS AS TO THE MODE OF SOLEMNIZING MARRIAGES.

The following article, from the Baptist Magazine, is inserted at the request of the Midland Conference; and it is earnestly requested that our ministers and friends will direct their attention to it previous to the ensuing Association, when the question will require serious consideration.
—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 sub-

mission 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 cere-

mony 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 usurpation, 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 celebration, I find no ground in Scripture, either of precept or example. Likeliest it is, (which our Seldon 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 mar-

* Paley's Moral Philosophy, chap. viii., on Marriage.

* Considerations touching the likeliest means to remove hirelings out of the Church.

riage 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 or-

dinances 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 obedience 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 censure 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 recompense 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

* On Communion, Works, vol. x. p. 184.

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 reproved 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 1. 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 xv. 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 Dent. 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 former 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 showed 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—8.

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 themselves 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 tes-

timony, 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 30th, 1837.

REVIEW.

SPRING. *By* ROBERT MUDIE. *Author of the Heavens, the Earth, the Air, &c. &c. Sold by Thomas Ward and Co., Paternoster Row.*

The extensive knowledge, philosophic discrimination, and, as we trust, sincere piety of Mr. M. appear to great advantage in this volume. He is well qualified to write on the varied appearances of Nature. We are particularly pleased to observe his reverence for revealed truth, and his earnest desire to kindle pious emotion in the bosom of his readers. While describing the general characteristics of Spring, the varying action of the sun, and the two-fold motion of the earth, he is strictly accurate; and though it is probable that this part of the work, may tempt some who are entirely ignorant of the first principles of astronomy, to lay it aside, as above their comprehension, yet we hope it will not have this effect. If they read this chapter twice, the obscurity may disappear; or if it do not, the subsequent chapters will yield much entertainment and instruction. Mr. M. tells us of many interesting facts of natural history. Some works are written for amusement, and others to give a dry detail of facts; but the one before us is adapted to interest the heart, convey sound, useful information, and teach the inquiring mind to associate thought with all the appearances of creation.

BRITANNIA; *or, the moral claims of Seamen stated and enforced. An Essay, in three parts. By the* REV. JOHN HARRIS, *Author of Mammon, &c. Sold by Ward and Co., Paternoster Row.*

The claims of the Author of this essay to the reputation of a superior writer are fairly established. Twice has he obtained the prize among numerous competitors. It has also given us pleasure to perceive from statements made by the public press, that he is not less distinguished

by the generosity of his spirit than by the splendour of his genius. Part I. treats on the present condition of our seamen: Part II. shows the reasons why the public in general, and all Christians in particular, should promote the moral and religious improvement of our seamen: and part III. points out the means by which their condition might be improved. Of course the essay is a masterly performance. The subject is of a highly interesting character; and the writer has not failed to exhibit it in a way fitted to arouse the feelings, and stimulate the conscience of the British public. Many startling facts are mentioned to show the shameful degree to which the neglect of our seamen has been carried, and the cruel impositions to which they are now subjected. A total stranger to the system of wrong practised upon them, would not credit the description of it; but the picture drawn by Mr. H. has not one excessive shade or dark feature. From a desire to awaken sympathy on behalf of our brave, generous, and open-hearted sailors, as well as from a sincere regard to the superior merit of this essay, we recommend it to the attention of all our readers.

GENERAL DIRECTIONS FOR A COMFORTABLE WALKING WITH GOD. *By* ROBERT BOLTON. B. D. 1626. *Sold by the Religious Tract Society.*

This is a searching and practical treatise. It places the standard of piety very high; and contains many most valuable directions for promoting a conformity to it. As Bolton's works are so well known, further description is needless.

ELIZA; *or, the early piety and happy death of Eliza Mary Levitt, with the substance of an address delivered in improvement of the event. By* JOHN JEFFERSON, *of Stoke Newington. Sold by Ward and Co.*

This is a suitable book for children. The actions of Eliza were substantial evidences of a pious and obedient disposition. We do not approve of long accounts of what children say on religion; because they may be taught like parrots to repeat every thing without any just apprehension or experience of the truth. The address of Mr. J. is simple and impressive. It was doubtless a benevolent motive which prompted him to this little publication.

THE ASSUMPTIONS OF THE CLERGY, as the only authorized ministers of Christ, calmly refuted, in a letter to a Friend. By PHILAGATHON. Sold by Jackson and Walford, St. Paul's Church Yard.

While some of the high clergy arrogate to themselves the peculiar authority arising from a divine appointment to office, they dare not obey the voice of conscience, as to certain modes of useful exertion, until they have obtained permission of some fellow mortal; while dissenting ministers, whom they represent as officiating by human authority only, stand ready with holy freedom to engage in any course of benevolent activity, without waiting for the sanction of man. What a contrast! They who pretend to have exclusively the authority of God's appointment, dare not do God's work

without man's licence; while they who are stigmatized as unauthorized intruders into the sacred office, feel ashamed to think of asking leave to obey God. A striking illustration of these remarks was given in the opposite courses of conduct pursued by the dissenters and the clergy of the Establishment, after the Revd. Baptist Noel's appeal to the Bishop of London, with regard to the necessity of out-door preaching in order to stop the progress of sin in the metropolis. Dissenting Ministers seeing the path of duty, began to walk in it; but there is reason to believe that several of the clergy, though equally moved by the call of sympathy for perishing souls, thought it necessary first to ask leave of their mitred chief; and as his sanction was withheld they remained silent. Say, reader, which were the ministers of God? In the discourse before us the pretensions of the high clergy are exposed with considerable ability, and with much christian courtesy.

LITERARY NOTICE.

In the press, "Summer," by ROBERT MUDIE, Author of *the Heavens, Earth, Air, Sea, the Spring, &c.*

Also, Self Communion, by the REV. DR. MORRISON.

INTELLIGENCE.

MIDLAND CONFERENCE.

The Midland Conference assembled at Hugglescote, May 16, 1837. Mr. Orton, the minister of the place, implored the divine blessing upon the services of the day, and presided.

The reports from the Churches were generally pleasing. It was ascertained that fifty-seven persons had been baptized on a profession of faith in Christ, and added to the Churches in this district since the last Conference, and that one hundred and fifty-four candidates were waiting for the same exalted privileges.

The state of the Home Mission was again laid before the meeting, when it was resolved, That, understanding the Home Mission is still £50 in debt, we cannot urge the voting of grants to the stations at present, but urge the Churches to make their collections for this object as soon as possible, and send the

moneys to one of the Treasurers, and when there is a sufficient sum in hand, to justify such a proceeding, the Secretary to call the Committee together, as advised by the Melbourne Conference.

The New Marriage act was brought under the consideration of the meeting, as resolved at the last December Conference. Mr. J. Goadby read portions of an article or essay on the subject inserted in a recent number of the Baptist Magazine, the essential parts of which he engaged to publish in the General Baptist Repository for June.

He concluded by moving the following resolution, which, though not formally adopted, it was agreed should be published in connexion with the proceedings of the Conference, and that the whole matter should be referred to the ensuing Association.

Resolution.—"That this Conference, recognising marriage as a civil contract, and the form of celebrating it as in no

sense a religious ordinance, or requiring any religious service to give it validity, recommend our ministers and Churches not to Register their places of worship for the purpose of performing the marriage ceremony, but to encourage their connexions and friends, who may enter the matrimonial alliance, to solemnize such alliance at the office of the Superintendent Registrar of the District, according to the provisions of the recent Act of Parliament."

The Conference voted its cordial thanks to the Christians of different denominations at Coventry for their spontaneous and unsolicited liberality in raising upwards of £100 toward liquidating the debt on the General Baptist chapel in that city.

Mr. J. Goadby was requested to insert in the forthcoming number of the Repository, the vitally important and interesting portions of Mr. Peggs's Circular on the mitigation of the Criminal Code, that our Churches may be induced to take the subject into their serious consideration.

There not being sufficient time to do justice to the questions standing over for discussion from the last Whitsuntide Conference, the discussion was unavoidably postponed till the next meeting.

Mr. Derry, who gave out the hymns in the morning, prayed at the close of the meeting for business.

Mr. Stocks introduced the morning service with reading and prayer, and Mr. Stevenson, senr., delivered a discourse on the reciprocal duties of minister and people, and the duties which members of Churches owe to each other, and to the sacred cause which they have espoused. His text was Luke iii. 10, "And the people asked him, saying, What shall we do, then?" Mr. Pickering offered the concluding prayer.

Mr. Derry opened the meeting in the evening, and Mr. Pickering preached from 2 Cor. xii. 9, "My grace is sufficient for thee."

The next Conference to be at Nottingham, Broad Street, on the last Tuesday in September, 1837. Mr. Wigg to preach in the morning, "on the evils of worldly conformity in professors of religion." R. S., Sec.

BAPTISM AT SMEETON.

On Lord's-day, May 7, 1837, a sermon was preached by Mr. Scarborough, of Scarborough, from Acts viii. 12, to an

attentive congregation, after which the ordinance of believers' baptism was administered to three candidates, before a large assemblage of persons, (in a small rivulet near to the village,) who behaved with great propriety the whole of the time. In the afternoon the ordinance of the Lord's supper was commemorated, when the newly baptized persons received the right hand of fellowship, and were added to the church. It is with great pleasure we add, that here the Lord is owning the word of his grace preached from sabbath to sabbath, and we hope, "the little one will soon become a thousand."

PROPOSED REVIVAL MEETINGS.

BARTON.

The friends of the Redeemer connected with the Church of Christ at Barton, &c., with the hope of promoting pure and undefiled religion, have agreed to hold a Revival Meeting in connexion with their annual missionary services.

After preparatory sermons by the Rev. C. Lacey, a Missionary Meeting will be held at Barton, on Monday evening, June 12th.

On Tuesday, Revival and Missionary services will be conducted at Barlestone. The Rev. J. G. Pike to preach in the morning.

Probably different ministers who may be present will engage in prayer, and deliver suitable addresses in the afternoon, and in the evening a Missionary Meeting will be held in the same place.

LOUGHBOROUGH.

We understand that similar services are intended to be held at Loughborough, on Monday, June 26; but we are not fully acquainted with the arrangements.

THE ANNUAL ASSOCIATION.

The next General Baptist Annual Association will be held in the General Baptist Chapel, Dover Street, Leicester, on Tuesday, Wednesday, Thursday, and Friday, June 27, 28, 29, 30.

The preachers appointed are—Rev. J. Wallis of London, who will officiate on Wednesday morning, at eleven o'clock; and the Rev. J. Stevenson, A. M., who is expected to preach on Thursday evening, at seven. The Annual Meeting of the General Baptist Foreign Mission

will be held on Wednesday afternoon, to begin at half-past two o'clock.

An *Ordinary* will be provided at the Wellington Castle, London Road, on Wednesday.

The Secretary of the Association suggests to the churches, the propriety of mentioning in their states the number of chapels or preaching places which they occupy, as their publication would give to the Connexion a much better idea of the extent and efforts of the churches than they can at present receive from the printed minutes.

As several persons applied *after the last Association* for copies of the Minutes when all were disposed of, the Secretary requests the churches to forward their orders to the Association.

BAPTIST UNION MEETING.

We have received a published account of the proceedings of this union, from which we extract the following important documents:—

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 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 4, 1837. The Rev. J. H. HINTON, M. A. in the Chair.

“Showeth,

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 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 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 sympathize 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.”

WENDOVER CHAPEL DEBT.

The following sums received for liquidating this debt, are thankfully acknowledged.

	£.	s.	d.
Cbesham - - -	0	10	0
Aston Clinton - -	1	6	4½
Reading Building Fund	3	0	0
Derby, A friend by books	2	1	0

The above have been received since October last. The loss we sustain by the recent removal of a number of our members, some by death, and others to distant places, renders it imperative on us to solicit the liberality of friends to

the Redeemer's cause. We are doing what we can at home, and hope, as our circumstances are very necessitous, to receive further assistance from distant friends.

March 25, 1837.

C. TALBOT.

ALFRETON AND RIPLEY CHURCH.

The friends belonging to the General Baptist Church at Alfreton and Ripley, beg leave, through the medium of the Repository, to state for the information of the connexion at large, that they have succeeded, after much difficulty, in purchasing a piece of land whereon is a dwelling house, situate in Alfreton, in the most eligible part of the town, surrounded by a considerable population exceedingly dark and benighted; on this plot of land they intend to erect a chapel. The cause has hitherto been very much retarded in its progress for want of a suitable place of worship; the friends having been obliged to carry on the means in a private house, many have been prevented from attending who have felt desirous so to do. There have been many formidable obstructions to the progress of the cause, and many adversaries, but the Lord seems to be opening a door and an effectual one for the publication of his glorious gospel. The purchase of the land and tenements amount to £210. Towards this sum, the friends and the inhabitants in and around the place, have contributed generously; and a personal application has been made to a few of our churches for assistance. For the kind aid which they have afforded them, the friends beg to tender their grateful acknowledgements. £100 of the purchase money has been paid, and the remainder must be paid at Midsummer. But as the members are but few in number, and their means but small in consequence of the church being as yet in its infancy, they will feel themselves under the necessity of making a personal application to those of their sister churches who have not yet been visited, to solicit their friendly aid in furtherance of this desirable and important object; and they humbly hope, that as the case is so exceedingly pressing and important, the assistance of their brethren will not be sought in vain.

Alfreton, March 22, 1837.

J. B.

MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY.

AN APPEAL ON THE ESTABLISHMENT OF ORPHAN ASYLUMS IN ORISSA.

(Inserted at the request of the Committee.)

MANY, alas! are the miseries of the heathen! miseries arising from the natural workings of depravity and sin, uncontrolled and unmitigated by the influence of Christianity: miseries arising out of the natural and direct operation of idolatry; but what must be the effect of both these causes combined? when depravity becomes more depraved, sin more sinful; when murder and adultery and abominable uncleanness cease actually to be crimes, and assume the character of virtues; when they are viewed as the chief ornaments of the gods and the principal honours of the priesthood! In the train of such a combination, alas, what scenes are exhibited! what spectacles of woe! what objects of finished misery! Sin, especially when uncontrolled by christian influence, leaves little enough of natural excellency in the human heart, but this little is destroyed by idolatry, for the more perfect an idolater a person may be, by that rule, he is more especially dead to the last traces of natural affection. Idolatry in Orissa, as though bent upon finishing the work of sin, of completing the ravages of corruption, of chasing from the human bosom the last faint vestiges of the Creator's work, directs that when the widow dies a sacrifice on the pile of the dead husband, her next natural relative, if she has one, her own son, shall apply, with his own hand, the flaming torch which is to burn her alive. When the flames burn briskly, he is to shout for joy, and consider that the act adds high honour to him, pleases the gods, and gives salvation to his parents. It would seem the dictate of nature to venerate an aged parent, but lest a vestige of this should remain, idolatry in India directs the children to convey them to the river, fill their throats and mouths full of mud and water,—to place them at low tide in the river, and let the flood tide carry them away, not even staying to see whether it does or not, but to return to the house, and disposing of what was their parents, say, "Well, thanks be to the god, they are gone to heaven!" And in how many more ways might the same black influence of idolatry be detected! Nothing is more prolific of misery and sorrow to the poor Hindoos, than the pilgrimages which their system prescribes: in India, how many in some instances conscience-stricken pilgrims wander for thousands of miles, in search of good they can never find; the earth his only bed, the canopy of heaven his roof, and the merciless pittance of Hindoo charity his only dependance: the cholera attacks his weary frame, he lays himself down under a tree, or by the side of some pool of water, and there he dies; far from his home, without a friend, and destitute of a single comfort. He is scarcely dead before the ravens pluck out his eyes, the dogs and jackals strip his bones, and he is never heard of more: the widow becomes desolate, and the children orphans; of the destitution of which conditions we can form but little

conception in a land filled with charitable and benevolent institutions, in a land where scenes of suffering are sought out and relieved. It is calculated that one third of the pilgrims from Bengal and the distant provinces, which visit the temple of Juggernaut, never more see their homes!

But it is the design of the writer of this appeal, to bring more especially one class of sufferers to the notice of the friends of Orissa, namely, the destitute orphan children. Throughout the province there are many such children to be found in circumstances of abject misery, with no eye to pity them, and no hand to relieve. This is more especially the case with female children.

The destitution of these little ones may chiefly be traced to two sources. The ingress of pilgrims annually to the province of Orissa amounts to not less, certainly, than eight hundred thousand; the major part of these are females, many of whom carry their children with them on this frightful pilgrimage. It is computed that not less than one third of the pilgrims from Bengal and the provinces beyond, die before they reach their homes; and the province of Orissa, generally is the place where their bodies fall. In some parts, the bones of these weary wanderers literally whiten the plains. Cart loads of human skulls and bones could easily be gathered about the plains of Pooree, the immediate neighbourhood of the large temple. It occurs, therefore, that among those who fall, many are mothers, who, seized with the cholera, soon die and leave their dependent child or children friendless and completely destitute. Should the child be a boy, perchance some one will pick it up, and add it to his family as a slave or menial; if a girl, it perishes near its dead mother. The case of Mr. Sutton's little girl confirms this statement. Her mother was returning from Pooree, and had got as far as Balasore, where she died of the cholera, leaving the little girl friendless, far from home. After the mother's death, the natives took the woman's clothes and her personal ornaments, but left the child to its fate. Brother Sutton inquired, "What is the child to do?" "Oh Sir," they replied, "you may have that." He took it, and it is saved. Numbers of children are left like this little girl. Her case is a specimen of theirs. And will no one pity them? Shall we have mission stations throughout this province of death, and not gather up these helpless, these destitute children? Surely not! humanity forbids it!

Another source of destitution to small children, is the ordinary ravages of cholera among the Oriyas themselves. This disease is an ever-continuing scourge among the people: many of the habits, and some local circumstances of the country, are the superinducing causes of this dreadful complaint; but what brings the consequences upon the children is, that when a husband and a father is taken away, in most of the classes of the people, the widow and the children are left without means of subsistence. She has no one to commiserate her condition, no institution of benevolence to which she can apply for help, no parish poor-house to which she can retire,—utter destitution is her and her children's lot. What does she do? Meagre and weak from want, she trails her children after her from place to place, in vain endeavouring to beg them some rice to eat: I say in vain, for where a Hindoo feels no fear, he exercises no benevolence. At length, worn out with want and disease, and her children on the eve of perishing, she offers to sell them,

or rather exchange them, for food, that with the proceeds she may subsist a little longer herself, and her remaining children. The supply she obtains in this way is generally scanty. Mrs. Goadby has now in her possession a little girl, which was sold to the person from whom she obtained her,—for how much?—for a seer and half, or four pounds of rice, value in English money just five farthings!

These two are the prolific sources of misery to many of the children in Orissa, but the destruction of life and property on the coast also produces much destitution to young children. If the lives of the parents are destroyed, or their property ruined, the children suffer the loss most severely. In 1834, hundreds of helpless widows and children were seen by the writer, with neither homes, nor friends, nor food, dependent only on the pity of the government for a meal of rice per day, which was prepared for them at a great expense. The most sickening scenes of individual suffering could easily be noticed, which came under my own cognizance that year, but the recital is not necessary; sufficient has been said, it is believed, to show the propriety of Orphan Asylums at our mission stations, into which these poor children, which are ready to perish, may be gathered, fed, clothed, and educated under the conduct of the Missionaries.

It remains only to notice the means proposed for the salvation of some of these little sufferers. It is proposed to have an orphan asylum at each mission station in Orissa; that children completely destitute shall be taken into these schools according as the funds will permit; that these children be fed, clothed, and instructed under the care of a christian native and his wife, superintended by the Missionary of the station. Hereby they will not only be saved from destruction, but brought to the knowledge of Christianity, and it is hoped and believed will, in many instances, be brought to experience the saving grace of God; but be this as it may, what an important influence will such a class of persons produce upon society around them; and how, by these means, will they be prepared to consider and feel the importance of religion! Premises would be required at each station. For forty such children a place would cost forty rupees, or £4, and each child would be fed, clothed, and instructed for £2 per year. If all the stations could not at first have asylums, there could be two as a start; one at Cuttack, and the other at Balasore. Several friends in Lincolnshire have determined to take children, others have determined to collect for one, and in some cases a family or a Church have taken one; and it is hoped that many of our friends, and particularly our female friends, will interest themselves in the salvation of these little destitute children, remembering who it is that has made them to differ. At what a trifling expense a large amount of good, temporal and spiritual, may be done! Surely this appeal to the well-wishers of the inhabitants of Orissa will not be in vain.

Persons taking children should apply early either to the writer, at Wimeswould, or to the Rev. J. G. Pike, Derby; as it will be necessary to know how many children can be taken.

May 6th, 1837.

C. LACEY.

Resolution of the Committee.

That a subscription be opened for this object;—that the above

appeal be recommended to the consideration of the active friends of the heathen;—and that the Treasurer and Secretary be empowered to receive subscriptions for this as a distinct fund.

AN APPEAL TO THE FRIENDS OF THE ORISSA MISSION,

On the purchase of land for the employment of Native Converts.

(Inserted at the request of the General Baptist Foreign Mission Committee.)

THE possession of caste in Orissa, being the law by which a person is held in society, whether of a domestic, social, or civil character, and being moreover the tenure on which he holds possession of all personal property; it follows, that the loss of caste, consequent on a profession of Christianity, is immediately visited by a dissolution of his social and domestic relationships, and the forfeiture of all legal claims to any part of his personal possessions: his wife and children disown him, and shut his own door upon him, while his caste-mates, relatives, neighbours, and the whole of society cast out his very name as evil, withdrawing all kind of help from him. His property is taken from him, his occupation entirely ceases, and he is reduced by a profession of Christ to circumstances of complete destitution.

The history of many of our native converts might be referred to in illustration and confirmation of the above statements. When Hurreeparee forsook his idols and took on him a profession of Christianity, he occupied a house, premises, and little farm under the Raja of Athgur, to whom his elder brother was steward. At the time of his baptism he had just finished reaping his harvest, but on the report of his baptism, his elder brother seized his corn and turned him out of house and farm. Two of his European friends visited the Athgur Raja and interceded with him for Hurree, but all they could gain for him was permission as matter of *favour* to carry away his rice; they were told that he could not remain in his farm, his house, or even in his village. In a few days after this, Hurree, with the assistance of his christian friends, on hired bullocks conveyed away his corn, and was scouted out of his native village by brethren and townsmen as an unclean out-cast. As the regulations of the Honourable Company recognise the law of caste in all its bearings, circumstances are not more favourable for christian converts (except in the case of hereditary property,) under the British government, than they are under the native jemidars. Under these circumstances the missionaries have had to afford pecuniary as well as spiritual assistance to their native christian friends; it has been impossible to avoid doing this, they could not see the native converts suffering the loss of all things, evidently from a sincere attachment to Christ, and not afford them assistance! For some they have obtained service with well-disposed Europeans, others have been employed about the schools, and some have been assisted by direct contributions, for whom no employment could be obtained. For many reasons this state of things cannot be continued; some means, it is felt, must be devised, by which persons losing caste by baptism may employ themselves for their own support. There is but one mode, in the

present state of Hindoo society, by which they can do this, and that is the occupation and cultivation of land. The late charter granted to the East India Company, allows the purchase and occupation of land in India by Europeans, and it is proposed, effectually to meet the exigency of this case, that a fund be raised for the purchase of land in Orissa, that this fund be raised by the private subscriptions of friends to the Orissa mission; that the land thus purchased be secured to the General Baptist Missionary Society; that portions of it be let at a timely rental to native christian converts as they may require it, and that the rent of this land thus let, shall go to form a fund for the purchase of more land, as the enlargement of the mission and the amount of the fund may be. There are it will be seen many advantages connected with this mode of assisting our destitute native christian friends; while it will afford them effectual relief, it will obviate one of the most appalling obstacles to the very first thought of Christianity in the native mind, a prospect of hopeless destitution, will promote habits of labour, management, and industry in the native converts, and give a respectable and local establishment to the mission; not to mention that it will, in process of years, accumulate a property belonging to the mission, to be disposed of hereafter in any way the society might think useful. It will be seen when this object is accomplished, that natives, when they lose caste by embracing Christianity, are not utterly destitute of friends or means of existence.

The average price of land in the cultivated parts of Orissa is £9 per acre, and assuming twenty acres as a commencement, that quantity would cost £180, the yearly rent of this, after allowing for government tax, would amount to £9. This sum accumulating for ten years, would purchase ten acres more land, at the same rate of rent these thirty acres in ten more years would produce the sum of £135, equal to the purchase of fifteen acres more land, and so on in perpetuity. It is desirable, if possible, to raise a sum equal to the purchase of forty acres of land; this will require at the above stated price the sum of £360. Several friends have already stated their intention to purchase an acre of land each for the above stated object, and it is believed that this appeal will not be made in vain to the friends of this interesting and important mission. As the land will be purchased from a fund, (unless otherwise desired by subscribers of £9 each,) all sums of money for this object will be gladly received by Rev. J. G. Pike, Secretary to the Foreign Mission, or by the writer at Wimeswold; and as the latter is returning, he will be glad immediately to put this useful plan into operation.

Bourn, Lincolnshire, May 5th, 1837.

C. LACEY.

P. S. An acre, or an acre and half of land, would support one family.

ON THE ARRANGEMENT OF MISSIONARY MEETINGS.

IT is an apostolic command,—“Let all things be done decently and in order.” And for once the Poet spoke well, who said, “Order is heaven’s first law!” I have been much gratified with the numerous meetings that have been held in this district; I think the greatest

number of consecutive meetings, on behalf of our Mission, ever held in this part of the country. I am not acquainted with the exact order of them, but I understand meetings have been held, and in general one or more sermons preached, either by brother Pike, or Lacey, at the following places:—

Louth	Whittlesea	- Spalding
Alford	March	Gosberton
Atterby	Gedney-hill	Sutterton
Kirton-in-Lindsey	Wisbech	Boston
Lincoln	Stowbridge	Coningsby
Isleham	Tydd St. Giles	Stamford
Peterborough	Fleet	Bourn
Chatteris		

Thus, twenty-two meetings have been held in this district, within the last four or five weeks. It has occurred to me that a statement of this kind might stimulate the zeal of some parts of the connexion which do not very regularly aid the Mission, and show the propriety, facility, and advantage of an extended arrangement of Missionary services. I have attended three or four of these meetings, and was much interested with them. In accordance with the design of this brief communication, it may be remarked that on the last Sabbath in April, sermons were preached on behalf of Foreign Missions, in fifty-three Methodist Chapels, in London and its vicinity; and between thirty and forty Baptist Chapels, in the same interesting seat of British power and influence. "O si sic omnia," in the history of British Churches. May they "with one mind and one mouth" glorify the Lord, by coming up "to the help of the Lord, the help of the Lord against the mighty."

AN EARLY FRIEND OF THE MISSION IN ORISSA.

Lincolnshire, May 8th, 1837.

MISSION SERVICES

Connected with the departure of Rev. C. Lacey and Family, and Miss Kirkman of Barlestone, for Orissa.

AT a meeting of the Committee of the General Baptist Foreign Missionary Society, it was agreed that the departure of these friends should take place in July, or the beginning of August next. It was also determined, that public farewell services be held in Leicester, in the Archdeacon Lane Chapel, at a period as near the time of their departure as possible.

The following is the order of the services, which was then appointed.

Morning, at half-past Ten.

General prayer.—Rev. A. Smith of Quorn.

A short discourse, being a brief history of the Orissa mission.—Rev. J. G. Pike of Derby.

Question proposed to Rev. C. Lacey, and valedictory address.—Rev. T. Stevenson of Loughborough.

Commendatory prayer.—Rev. J. Goadby of Ashby.

Concluding prayer, with benediction.—Rev. J. Peggs of Bourn.

Evening, at Six.

General prayer.—Rev. J. Derry of Barton.

Address, to comprise a view of the condition of females in heathen lands, an appeal to christian females in Britain, and a few advices to Miss Kirkman on her engagements.—Rev. J. G. Pike of Derby.

Designating prayer.—Rev. W. Pickering of Nottingham, or the Rev. H. Hunter.

The *time* of the services, or any alteration in the arrangements, will be announced at the ensuing Association.

It was also agreed, to send a printing-press for the Orissa mission with brother Lacey, to be set up at Cuttack, where brother Sutton and brother Lacey are expected to reside.

MUNIFICENT LEGACY TO THE MISSION.

A LEGACY of £400, bequeathed by the late Mr. T. Radford of Nottingham, for the General Baptist Missionary Society, has been received by the Treasurer.

SCHOOLMASTER WANTED FOR THE CUTTACK ENGLISH SCHOOL.

To the Editor of the Missionary Observer.

Sir,

I am desired by the Committee of the Foreign Mission to communicate, through the medium of the Repository, that the situation of Schoolmaster of the Cuttack English Charity School being vacant, is open for the application of any person qualified and disposed to apply for it.

Any person applying, must be well qualified to conduct a day and boarding school, and highly devoted to missionary objects. He should have a wife possessing the same qualifications.

The school consists of boarders and day scholars. The latter are generally free, being recommended to the school by the gentlemen who support it. The former are boarded and educated at the expense of their parents or friends.

The salary of the master is derived from the voluntary subscriptions of European and other residents in Orissa, and an allowance made for boarders. The profit derived by the boarding-school, after the allowances to the master, are devoted to the funds of the mission, and the school affords a good opportunity to any pious and disinterested person to assist very materially by his labours the funds of the Foreign Mission, as well as otherwise to become extensively useful to the cause of the mission.

Persons wishing to undertake this school should apply immediately, either personally, or by letter, post paid, to the writer, as he is anxious that a person for the Cuttack School should accompany him to India in the latter part of July.

Wimeswould, May 18th, 1837.

C. LACEY.

APPEAL FROM MR. SUTTON.

THE following letter from Mr. Sutton, having been laid before the committee of the Foreign Mission, the committee request that it be printed in the Repository, and most earnestly recommend its weighty suggestions to the consideration of all the active friends of the mission, to the churches, and to the connexion generally, and would be happy to see the subject brought forward for discussion at the next Association.

*Ship Louvre, at Sea, Dec. 30,
S. lat. 28½. E. lon. 82.*

My dear Brother,

While being wafted towards the scene of my past, and, I trust, my future labours, my thoughts are often employed respecting the way in which we should most efficiently prosecute our missionary labours. But I am checked in all my plans and hopes by the recollection of our very limited means, and consequent inability to bring any thing like a commensurate force to bear upon the obstacles with which we have to contend. But the question will then as often present itself, Is our denomination in England doing its duty in this matter? Are the two or three missionaries sent out, all that ought to be sent by a denomination numbering about 12,000 members? Is this all that gratitude to Christ and compassion to dying men demands? The answer is, No, No, No! God forbid, that we should ever think this is the measure of our privilege! What then can be done to induce our friends to do more? Among many plans which present themselves, the following very simple one, which, although untried by us, is acted upon with great success in the United States, I feel disposed to submit to the connexion through you.

At a late general convention of the Baptists, held in Virginia, which I attended, it was unanimously resolved, to raise during the coming year for the Baptist Foreign Mission, one hundred thousand dollars, and for the Home Mission fifty thousand dollars. Acting on this principle, why should not our connexion at its next anniversary, resolve, that they deem it their duty, and that, with God's blessing, they will try to raise for the interests of the Foreign Mission during the following year, at least £2650, that is at the rate of one penny per week, for each member throughout the connexion.

This would be a larger sum than ever we yet have raised in one year, but who will say that the average of a penny a

week for each member is too large an estimate? Supposing this vote should pass, I would then propose a second resolution to this effect, viz.—

We recommend to the different Conferences, to resolve at their respective meetings for business, that they will, D. V., raise their proportion of the proposed sum.

Then, again, let the Conferences recommend to each of the churches to pass a similar vote, to raise the amount which falls to their share, according to the number of members returned to the Association.

The advantages of some such plan are obvious; I will just hint at a few of them.

1. It will enlist the whole body in the work, and serve as a general bond of union and sympathy.

2. Our friends will have a definite object in view throughout all the subdivisions of the connexion. Who is not aware of the advantage of knowing what is the precise work we have to do, and when we have done it? I conceive that the general cause of benevolence suffers from indefinite appeals, and of course from the want of some such definite plan, by which its friends may know when they have met public expectation.

3. It will produce larger results than we have hitherto realized, though after all the proportion for each is exceedingly small, compared with what we owe to Christ for his gospel, and to our fellow men, if we are to love our neighbour as ourselves.

4. It will be a great saving of labour to the secretary and collectors, as well as of travelling expenses and postage.

5. Our friends will be able to tell when, and how far, their means will allow of their assisting other objects, without infringing on the established plans of benevolence.

I might anticipate objections, but why should I? I am ready to flatter myself that no solid ones can be urged against such a plan.

Some may say, perhaps, our Associations and Conferences are not empowered

to make laws of this kind. I answer that a great end for which our Associations and Conferences assemble, is to consult on the best means of advancing the Redeemer's kingdom, and to recommend the result of their deliberations to the connexion. This is what we want them to do in this case. To recommend by their united suffrage some such plan to the churches, and to pledge themselves only for themselves. Surely they are competent to this!

Others may say, you are making an equal levy on our members and churches, whereas, their circumstances vary very considerably. To this I answer: it is true I have done so, but the level is placed at the ratio; indeed I blush that I should feel obliged to rate our christian benevolence at so low a rate as a penny per week, for the purpose of sending salvation to 600 millions of perishing heathens. I am reconciled to do so by the consideration that this rate would bring us a larger amount than we have ever yet received.

But this is not all. It must not be forgotten that LESS than one half of our missionary income is supplied by members of our own churches. The largest portion comes from members of other churches or of no churches. This would reduce the rate to less than one halfpenny for each member. A still farther reduction to this estimate may be made, when it is taken into the account, that some of our wealthy members pay four or eight times this amount, leaving so much the less sum to be shared among the poorer

members. Surely then we cannot make a lower estimate!

The most weighty objection which presents itself to the plan is that the estimate is too low. I feel this to be so, and am ashamed that we are not warranted by our past experience to place it higher. Let us however begin with this hope, and I hope that the work will be so easily done, and with so much comfort and satisfaction to all parties, that the next year we may well double our sum with the hearty concurrence of all concerned.

Lastly; though the estimate be placed so low as to meet the circumstances of the poorest, this should not prevent the rich and able from doing all that benevolence dictates. If the poor bestow their pence, let those in middling circumstances give their shillings, and the rich their sovereigns.

In conclusion, I would fain persuade myself that the mission is supported from principle; that it has now become part and parcel of our Christianity, so soon as we receive the gospel ourselves to do all we can to spread its blessings to others. Our connexion I hope and believe will never cease to pray for and support as its child and its glory the mission to Orissa. The question now is, "How shall we most effectually promote its interests?" Let the example of our American brethren help us to an answer. Or if the above plan may be set aside by those who can show us a more excellent way, I shall cheerfully concur, and heartily wish them "God speed."

ANNIVERSARIES OF MISSIONARY AND RELIGIOUS INSTITUTIONS.

WESLEYAN MISSIONARY SOCIETY.

The Wesleyan Missionary Society hold its Annual Meeting in Exeter Hall, on Monday, May 1. Sir A. Agnew in the Chair.

Dr. Bunting said he had received a letter of apology from a friend in the Isle of Wight, expressing regret that he could not accept an invitation of the Committee, and enclosing, for the purposes of the Society, £100. (Cheers.) He had also a letter from a friend in London, who felt himself under special obligations to Divine Providence for recovery from affliction, and other mercies, and enclosed £10. (Cheers.) Another letter from the Isle of Wight presented

to the Society a donation of 100 guineas, from friends connected with the Established Church. (Great cheering.) A lady in a distant county presented £200 for a new mission in Australia. (Cheers.) Also, a friend of his, and of the Society, in a distant part of the kingdom—to whose munificence they had been largely indebted before, but whose name was not to be mentioned till death—had presented a splendid donation, subject to a small annuity, in order to enable him, in his local situation, to set an example of local contribution becoming his station in life. The rate of interest was only four per cent., and he was sincerely sorry to say the party was far advanced in life, who had thus placed at the disposal of the Society £2,000.

The Report presented, in succession, a view of the Society's operations in Ireland, Sweden, Germany, France, Spain, the Mediterranean, Continental India, Ceylon, the South Sea Islands, South Africa, Western Africa, the West Indies, British America, &c., &c., &c. Particular reference was made to the Rev. Jonathan Crowther, who accepted an invitation to undertake the superintendence of the missions in South India,—to the establishment of a new mission among the aborigines of Australia,—and to the further prosecution of the work among the Indians of Upper Canada. The subject of negro education was also particularly adverted to, and it was stated that the Rev. Edward Fraser, who had himself been a slave, had arrived in this country to visit those circuits and chapels where there was a willingness to make a special collection for negro school-houses. The summary was given as follows:—the stations occupied by the Wesleyan Methodist Missionary Society in different parts of the world are about 180; each station being in general the head of a circuit of towns and villages around, embracing a numerous population brought under missionary instruction. The missionaries, accredited ministers of the Methodist Connexion, are about 300, more than eighty of whom are employed in the West Indies. They are assisted by catechists, local preachers, assistants, superintendents of schools, schoolmasters and mistresses, artisans, &c.; of whom about 200 are employed at a moderate salary, and 2,600 afford their services gratuitously. The members of society under the care of the missionaries, exclusive of those in Ireland, are about 62,000; (being an increase of 7157); the members of the mission congregations, not in society, may be fairly estimated at a larger number. To these may be added, the number under school-instruction, about 43,000; making a total of more than 150,000 individuals, who are directly receiving spiritual advantage by means of the Society's missions. In Ceylon, in Africa, in the Friendly Islands, and in New Zealand, the Society has printing establishments. Valuable translations of the Scriptures, and of various other works, have been effected by the missionaries; by whom, in more than twenty different languages, the Gospel is preached. It appeared from the cash account, that the total income of the past year had been £75,526 11s. 1d.; namely—Contributions, £64,247 17s. 10d.; legacies, £3,735; special do-

nations, £1,663 3s. 9d.; donations on annuity for life, £880; government grants, £5000. The regular ordinary income was taken at £67,993 7s. 4d.; a net increase of £7,836 4s. 5d. The expenditure of last year exceeded the ordinary income by £2,477 1s. 9d., having amounted to £70,460 9s. 1d.

The meeting was then addressed by George Finch, Esq., M. P., the Dean of Ardagh, Rev. James Dixon, Henry Pownall, Esq., Henry Walker, Esq., Rev. Jonathan Crowther, Rev. John Thorpe, Rev. James Sherman, Rev. Robert Newton, Thomas Farmer, Esq., Rev. Edward Fraser, from Antigua, Rev. James Buckley, and Rev. George Scott.

BAPTIST MISSIONARY SOCIETY.

The Baptist Missionary Society held its Annual Meeting on Thursday, May 4, in Finsbury chapel. G. Rawson, Esq., presided. The Secretary, Rev. J. Dyer, read the Report. Commencing with the East Indies, it stated that in Bengal no addition had been made to the number of missionaries. The Native chapels were crowded with silent and attentive hearers, and additions had been made to each of the Churches in Calcutta and its vicinity. The progress of christian education in and around Calcutta was most encouraging. More than 2000 young Hindoos, in that city alone, were now receiving this important boon from the hands of different missionaries. Mr. Yates had been encouraged, not only by an increase in the number of the Church under his pastoral care, but by the very general acceptance which had attended his labours in the work of biblical translation. It was already known that the Committee of the British and Foreign Bible Society had declined to render any pecuniary aid to Mr. Yates's version, as prepared in conformity with his own convictions as to the rendering of certain words describing one of the positive institutions of the Saviour. But the Baptist brethren in America, having considered themselves called upon by recent movements on that side of the Atlantic, to form a new Bible Society, on the simple principle of encouraging the most faithful versions of the inspired volume that could be procured, they hastened to present, as their first offering to the sacred cause, a generous donation of 2500 dollars (upwards of £500 sterling) in aid of the Calcutta version. A second donation, of equal amount, had been very recently voted. The last

communication from Mr. Thomas contained pleasing intelligence of the progressive enlargement of the Church at Haurah. The stations at Luckyantipur and Kari contained about 400 persons, of whom the great majority revered the Sabbath. To the Church at Monghyr, under the care of Mr. Leslie, six persons had been added. Mr. Lawrence, at Digah, had been encouraged by repeated instances of conversion among the British troops. The Ceylon mission continued to enjoy pleasing tokens of the Divine blessing. The Report then adverted to the West Indies, but our limits will not allow us to follow it through its details. The progress of the missions had been most satisfactory. In regard to funds, it stated, that by "a prompt and generous effort, the debt owing by the Society at the last Anniversary, amounting to more than £3000, had been speedily discharged; and the ordinary income for the ten months, ending the 31st of March, somewhat exceeded the receipts of the whole previous year. It had amounted to £11,140; but there was still a balance of £663 owing by the Society, besides bills accepted, not yet due, to the extent of £2500; so that the strenuous exertions of its friends were still urgently required on its behalf.

The meeting was addressed by the Chairman, Rev. J. Dyer, Rev. John Birt, Rev. W. M. Bunting, Rev. Samuel Nicholson, Rev. Eustace Carey, Rev. Mr. Knill, W. B. Gurney, Esq., Rev. J. Williams, J. Danford, Esq., and Rev. S. Brown.

LONDON MISSIONARY SOCIETY.

The Forty-third Anniversary of the *London Missionary Society* was held in Exeter Hall, on Thursday, May 11. T. Wilson, Esq., in the chair.

The Rev. W. Ellis read abstracts of the Report. It stated that the Society's missions in the South Seas had been highly favoured by tokens of the Divine presence and blessing. China continued the subject of faith, hope, and supplication. The accounts from India were fraught with mingled and deeply affecting interest, and yielded a measure of encouragement and hope beyond any that had preceded them. The Anglo-American church at St. Petersburg participated in the favour of the Most High. In Siberia, the native converts were faithful and active. The mission in Corfu enjoyed gracious support. Throughout

the Ionian Islands the newly organized system of education was producing the happiest results. In South Africa, the cause of humanity and justice was reviving. In Madagascar, though the immediate scene was cheerless, yet rays of light and hope appeared in the distance. In the West Indies, notwithstanding discouragements arising from the continuance of many of the evils of slavery, under a nominal emancipation, the pleasure of the Lord appeared to prosper in the hands of his servants. The following is the number of missionary stations and out-stations belonging to the Society, in different parts of the world, missionaries labouring at the same, &c., &c.:—

	Stations and Out-stations.	Missionaries.	Assistants.	Native, &c.
South Seas	50	21	70	
Ultra Ganges	5	7	5	
East Indies	310	36	375	
Russia	3	4	1	
Mediterranean	1	1	—	
South Africa and African Islands	31	29	21	
West Indies	28	16	10	
	428	114	482	

The directors had sent forth, during the past year, to various parts of the world, missionaries with their families, amounting, exclusive of their children, to sixteen individuals. The number of churches was eighty-four, communicants 6,615, and scholars 34,222; being an increase, on the year 1836, of ten churches, 1,376 communicants, 4,621 scholars.

FUNDS.—These had exhibited a gratifying increase during the year. The first contribution, after the last annual meeting of the Society, was a liberal donation from George Davenport, Esq., of Lime-street, of £1,000 stock. Another donation of £1,000 was received from the late Win. Nettleton, Esq., of Wells, Norfolk; and these had been followed by munificent contributions from other friends to the missionary cause. The amount of legacies received in the course of the year had been £8,777 12s. 4d. The contributions for the ordinary and special objects of the Society amounted to £55,595 4s. 1d.; making a total of £64,372 16s. 5d.; being an increase beyond the income of last year of £11,507 13s. 6d. The expenditure of the year had been £63,160 9s., being an increase beyond the expenditure of the previous year to the amount of £2,533 0s. 7d.

The large meeting was addressed by—James Montgomery, Esq.; Rev. C. Mcad,

of Travancore; Captain Fitzroy, R. N.; Rev. E. Crisp, missionary from India; Charles Lushington, Esq., M. P.; Rev. E. Kirk, from America; Rev. J. Hunt; E. Baines, Esq., M. P.; Rev. J. J. Freeman, late of Madagascar; Rev. Dr. Philip; Jan Tzatzoe; Rev. W. H. Medhurst, from China; and the Rev. J. Williams.

COLONIAL MISSIONARY SOCIETY.

The Colonial Missionary Society, which was formed last year, held its First Annual Meeting at Barbican Chapel, on Friday, May 13. R. J. Mills, Esq., in the chair; who stated the nature and objects of the Society to be to bless those who were British emigrants to our numerous colonies. In 1834, 200,000 had gone direct to Quebec alone; and the population of Canada had risen in twenty years from 90,000 to 400,000. The Report stated that Missionaries had already been sent to *Canada* and *Australia*; and announced an income of £1,102 12s. 6d.

The Revds. H. F. Burder, T. Binney, J. Burnet, Dr. Fletcher, J. A. James, Dr. Reed, E. Kirk, from Albany, &c., were engaged in pleading for this infant Institution.

BRITISH AND FOREIGN BIBLE SOCIETY.

The British and Foreign Bible Society held its Thirty-third Anniversary Meeting in the great room at Exeter Hall, on Wednesday, May 3rd. The Right Honourable Lord Bexley in the chair.

The Report was read by the Secretary, the introductory part of which referred to the changes that had occurred during the past year in the Society, the bereavements it had suffered, and the hopes and fears that had alternately affected the minds of the Committee; amidst all which, however, they had been greatly encouraged by the measure of success that had attended the institution. In Paris, the agent of the Society had issued, during the past year, 88,147 copies of the Scriptures, and since he commenced his labours there, four years ago, 286,878 copies. The *colporteurs* had circulated 43,510 copies. Dr. Pinkerton had visited Frankfort, Piedmont, part of Italy, Baden, Strasburg, Geneva, and many places in the South of France, and reported an increasing circulation of the Scriptures and demand for them. A Flemish translation is much required.

The work was proceeding at St. Petersburg. The agents at Stockholm had been authorized to print 15,000 copies of the New Testament. In Sweden, 1908 Bibles and 9557 Testaments had been issued during the past year, and about 70,000 copies from the commencement. The total distribution in Denmark was 783,229 copies, not including 98,754 disseminated among the military. At Barcelona 16,000 copies were sold during the year: 14,700 Testaments in modern Greek had been sent to Athens. A letter had been received from the Society's agent at China, announcing an intention to embark on a voyage up the straits of Malacca, and from thence to Borneo, and those parts not occupied by the Dutch, to see what can be done. Mr. Stephens, who went to China with Mr. Medhurst, was to accompany him, and they intended to take some Chinese teachers with them. Mr. Gutzlaff had promised to meet them on their return at Singapore, and they were then to go round the south-east coast to Japan. This voyage would take about twelve months. About 8,000 copies of the Scriptures had been sold at the China station, and treble the quantity might have been sold. There was a great disposition to change prevailing amongst the Chinese. That was a novelty not to be predicated of the Chinese nation for ages past, and may be taken as the first dawning ray of light on China, in answer to the earnest prayer of the churches of Christendom. From Sidney and New South Wales very encouraging accounts had been received. The American Bible Society had issued last year 221,694 copies, making a total of 1,989,430. Ten thousand copies had been sent to the British possessions in North America. In the West Indies the grant of the Society had been productive of the happiest effects. In the county of Cornwall, Jamaica, being one-third of the island, £650 were collected in one year in aid of the cause. The Report, after adverting to numerous details, of a most tedious length, alluded to the death of some of its early friends during the past year. Among them was that of Mr. Joseph Tarn, who, though as Assistant-Secretary, did not appear before the public, yet had sustained a great share of the burdens of the Society. He had been succeeded by Mr. Hitchin, who, from his knowledge of the business of the Institution, was enabled immediately to enter upon the duties of that office. The Report then referred to the death of Mrs. Vansittart, and of two

episcopal Vice-presidents, the Bishops of Salisbury and Norwich; and also to the decease of the Rev. Charles Simeon, in terms of condolence.

The total net receipts of the Society for the past year amounted to £108,700, or about £21,000 more than last year. The amount for the negro fund from the period of opening it in 1834 was £16,249, 5s. 9d. The expenditure during the past year £103,171, 5s. 2d. The issue 541,843 copies. The total issue from the commencement 10,293,645 copies. The Society is under engagements to the amount of £40,000 and upwards. The free contributions amounted to £30,633, 19s. 8d.

The vast assembly was addressed by the noble Chairman, Rev. A. Brandam, Marquis of Cholmondeley, Bishop of Ripon, Lord Glenelg, Earl of Harrowby, Rev. Dr. Cox, Rev. Henry Raikes, Rev. Jonathan Crowther, Viscount Morpeth, Rev. Mr. Fraser, Rev. Dr. Philip, J. Thornton, Esq., Rev. J. Williams, Rev. G. Brandam, Lord Teignmouth, Bishop of Chichester, and Earl of Chichester.

NAVAL AND MILITARY BIBLE SOCIETY.

The Naval and Military Bible Society held its Fifty-seventh Anniversary at the Freemasons' Tavern on Tuesday, May 9. The Marquis of Cholmondeley in the Chair. The Report stated that the supply of his Majesty's land forces during the past year had been 4,179 Bibles. 1,534 Bibles had been distributed gratuitously to the army. Free grants of Bibles had also been made to the regimental schools, guard rooms, and hospital rooms. The number of Bibles circulated through his Majesty's navy, merchant vessels, and fishing boats, for the last year, was 6,395; 1,652 of which were circulated in twenty-one ships of war.

The total distribution of Bibles by the Society for the last year was 10,874; the income £3,009, 15s. 9d.; and the expenditure £3,038, 5s. 6d.

RELIGIOUS TRACT SOCIETY.

The Religious Tract Society held its Annual Meeting on Friday, May 5, in Exeter Hall. Samuel Hoare, Esq., in the chair.

Mr. Jones, the Secretary, read an abstract of the Report; it stated, that Japan for the first time claimed attention. The Rev. Charles Gutzlaff had prepared the first christian book for the Japanese. In China the common people were but little disposed to attend to the command of the Emperor, forbidding them to read

European books. The American missionaries were busily engaged in printing and distributing tracts in Burmah. From India the accounts were very encouraging. Large grants had been made to Australia. In Polynesia, Africa, and the West Indies, and in the British colonies of North America, much benefit had resulted from the publications of the Society, as also throughout Europe. In reference to domestic proceedings, it stated that the Society had lost two of its oldest and most valued friends, on the demise of Mr. Joseph Tarn, and J. R. Brooksbank, Esq. The latter was one of the founders of the institution. The Rev. R. W. Sibthorp had retired from the office of secretary, and was to be succeeded by the Rev. R. Monro, chaplain to Bridewell Hospital. From Ireland nearly 100 applications had been received from clergymen and other ministers, who had been supplied with large grants of tracts and books. Eighty circulating libraries had been granted for soldiers, &c., and 665 libraries had been voted for schools. The new publications issued in the year amounted to 196. The publications circulated during that period, amounted to 16,077,265, being an increase upon the preceding year of 163,117. The total benevolent income for the year ending March, 1836, was £5,113 5s. 3d.; for the present year it was £6,826 1s. 11d., being an increase of £1,712 16s. The gratuitous issues during the year, amounted to £8,570 11s. 10d., being £1,744 9s. 11d. beyond the total amount of the donations and contributions. The legacies received amounted to £2,747 19s. 6d.; the sum received for sales during the past year was £57,173 16s. 1d. The total income was £67,775 7s. 6d., being an increase of £4,740 13s. 10d.

The following gentlemen addressed the meeting--Henry Pownall, Esq.; Rev. Messrs. S. Nicholson; R. Monro, A.M.; J. Williams, from the South Seas; J. Sherman; George Scott, Wesleyan Missionary from Stockholm; J. Leifchild; W. Campbell, Missionary from Bangalore; E. Kirk, from Albany; the Dean of Ardagh; Dr. Urwick; E. Fraser, from Antigua; and the Rev. Mr. Garwood.

IRISH EVANGELICAL SOCIETY.

The Irish Evangelical Society held its Twenty-second Annual Meeting at Finsbury Chapel, on Tuesday evening, May 9. Thomas Walker, Esq., in the chair.

The Rev. A. Tidman read portions of the Report, which stated that the So-

ciety was employing nearly fifty agents in the different provinces of Ireland, and afforded from their correspondence some mournful specimens of the general ignorance and superstitions of the people, and also many gratifying proofs of the triumphs of the Gospel.

The receipts of the Society for the year amounted to £3,102, 7s. 4½d., and its expenditure to £3,003, 5s. 8d., leaving a balance in the hands of the Treasurer of £99, 1s. 8½d.

The following gentlemen urged the claims of the Society:—Rev. George Clayton, Rev. J. Leifchild, Rev. Dr. Urwick, Rev. E. H. Nolan, Rev. W. H. Cooper, Rev. R. Knill, Rev. J. Burnet, and Rev. J. Blackburn.

BAPTIST IRISH SOCIETY.

The Baptist Irish Society held its Twenty-third Anniversary in Finsbury Chapel, on Tuesday, May 2. J. Freeman, Esq., in the chair.

The Rev. S. Green read an abstract of the Report, which furnished a deeply interesting statement of the Society's present operations. The agents had, in many cases, met with serious opposition, but they had been enabled successfully to continue their labours. The schools, upon the whole, were flourishing. In some instances an astonishing number of chapters in the Old and New Testaments had been committed to memory. The Report deeply lamented the want of pecuniary means to enable the Society to embrace various openings which had been presented, but of which their funds had not permitted them to avail themselves. The British and Foreign Bible Society had granted a liberal supply of Bibles for distribution by the agents, and the Tract Society had placed tracts to the value of £30 at the disposal of the Committee.

From the Treasurer's accounts, it appears that, at the last anniversary, there was a balance in his hands of £315, 4s.; the receipts (inclusive of that balance) this year had amounted to £1,978, 12s. 10d., and the disbursements to £2,438, 5s. 8d., leaving a debt due to the Treasurer of £459, 12s. 10d.; towards which, however, had been received, previous to the commencement of the present meeting, £194, 1s. 5d.

The following gentlemen addressed the assembly:—the Chairman, Rev. J. Birt, Rev. J. Green, Rev. C. Stovel, Rev. J. Campbell, Rev. J. Hinton, Rev. W. Brock, Rev. E. Carey, Rev. S. Nicholson, Rev. C. H. Roe, and Rev. S. Davis.

BAPTIST HOME MISSIONARY SOCIETY.

The Baptist Home Missionary Society held its Fortieth Annual Meeting on Monday, May 1, in Finsbury Chapel. Mr. Hindley, M. P. in the chair.

The Rev. J. Edwards read the report, which detailed the Society's operations in various parts of the kingdom. It stated that there was, upon the whole, much cause for devout gratitude to God, who had continued to pour out his Spirit, and own the efforts of the missionaries, to the effecting of so much good during a season so unparalleled in the history of our country for every thing calculated to depress their spirits, repress their energies, and impede and embarrass their movements. There were now in connexion with the Society, either directly under its control, or indirectly, as under the control of the auxiliary societies, upwards of 100 missionaries, besides village preachers, Scripture readers, tract distributors, and Sunday-school teachers, amounting to about 1000 devoted labourers, and perhaps not less than ten thousand poor children in the schools.

The receipts of the Society during the past year were 1,874*l.*, and there was now a balance due to the Treasurer of 1*l.* 15*s.*

Resolutions were moved or seconded by Rev. Mr. Trestrail, of Newport; Rev. J. Davis; Rev. Dr. Cox; Rev. J. Birt; Rev. W. Brock; Rev. J. Millard; Rev. J. Hoby; and Rev. C. H. Roe.

CHRISTIAN INSTRUCTION SOCIETY.

The Twelfth Annual Meeting of this Society, was held in Finsbury Chapel, on Tuesday evening, May 2. Sir Culling Eardly Smith presided.

The Rev. J. Blackburn read the report, which stated, that, in the appointment of gratuitous visitors to this work, serious piety was considered an indispensable prerequisite; indeed, the energy of Christian motives seemed to be necessary to sustain for any lengthened period the fatiguing and self-denying duties they had engaged to fulfil. There were, at the present time, 1,909 of these gratuitous visitors connected with the eighty-five associations of this Society, which were scattered throughout the Metropolis. Besides the constant circulation of religious tracts, the agents of these associations had 125 stations in the most neglected and deplorable parts of their respective districts, at which prayer-meetings were held at least once a week. The visitants

had other opportunities of usefulness which they did not fail to improve. In the course of their perambulations they had met with many affecting cases of ignorance, sickness, and destitution. The extent to which they had attempted to alleviate those would be apparent, when it was known, that during the past year they have put into circulation 736 copies of the Holy Scriptures, had induced 2,616 children to attend Sabbath or some other christian schools, and that they have relieved 1,900 cases of sickness and distress. Thus, during the past eight years, the gratuitous agents of this Society had reported the circulation of 4,500 copies of the Holy Scriptures, the relief of 11,714 cases of sickness and distress, and the introduction of 19,188 children into various schools of religious instruction. But the Committee were persuaded, that from the delicacy of the visitors, and other causes, those numbers fell very far below the actual amount of incidental usefulness effected by their domiciliary visitations. Thirteen approved individuals had been engaged as stipendiary agents. Two courses of lectures had been delivered on the evidences of Christianity. The services in the preaching tents had been well attended. In conclusion, the Report stated that the Committee continued to receive from all parts of the empire information of the establishment and usefulness of Christian Instruction Societies.

The total receipts of the Society, during the past year, amounted to £1,212, 10s. 5d.; the expenditure, including the discharge of a balance due to the Treasurer at the last Anniversary of £92, 5s. 4d., to £1,207, 9s. 3d.; leaving a balance now in the hands of the Treasurer of £5, 1s. 2d.

Resolutions were moved or seconded by the Rev. Dr. Fletcher, Rev. R. Ainslie, Rev. Dr. Bennett, Rev. J. Archer, Mr. Pitman, Rev. S. Nicholson, Rev. J. Sherman, Rev. J. Williams, and Rev. J. Blackburn.

LONDON CITY MISSION.

The *London City Mission* held its Second Annual Meeting on Monday, May 15, at Exeter Hall. Sir A. Agnew in the chair. The report stated that sixty-three agents were employed by the Society; that 209,769 visits had been paid to the poor about London; that 30,576 of these were to the sick and dying; that fifty wretched females had been reclaimed from profligacy; that 5,028 local meetings of

the poor had been held; that 258,870 tracts had been distributed; that 805 copies of the Scriptures had been lent for reading; and that great good had been done. Several ministers and gentlemen addressed the meeting.

BRITISH AND FOREIGN SAILORS' SOCIETY.

The Annual Meeting of the *British and Foreign Sailors' Society* was held on Wednesday, May 3rd, at the City of London Tavern. The Right honourable Lord Mountsantford in the chair.

The Rev. T. Timpson read the Report, which in the first place related some of the statistics of the port of London, the centre of the operations of the Society. About 4,000 ships are employed in the conveyance of exports and imports. Not less than 15,000 cargoes are annually received in London, and on an average 2,000 ships are lying in the Thames and in the docks, with about 10,000 small craft. There are 20,000 sailors, besides others out of employ, constantly in this port. There are also 2,300 small boats, and about 8,000 watermen, besides 4,000 labourers engaged in loading and unloading, and 1,200 revenue officers. The chief means used by the Society, for the moral improvement of this maritime population, is the preaching of the Gospel. The labours of the Thames Missionary having proved so beneficial, a second had been engaged, namely, Mr. J. Welch. During the past year 206 sermons have been preached to sailors in the chapel at Shadwell, 48 addresses given, and 163 prayer meetings held. About 22,300 persons, besides children, had attended their services, nearly 10,000 of the auditors being sailors. The sailors' library, by which religious instruction is furnished to seamen in the utmost region of the globe, now contains little short of 4,000 volumes, 20,000 pamphlets, and 100,000 temperance and religious tracts. During the past year 57 ships going to foreign parts had been furnished with loan libraries. Barking, with its 130 fishing smacks, was an object of solicitude to the Committee, and they had established 50 libraries in that neighbourhood for the benefit of the fishermen and sailors frequenting it. Upwards of 6,000 volumes had been lent to persons on board various ships, and particularly to coasting vessels. A class for the gratuitous instruction of seamen in the science of navigation was still kept open by Captain Pryn. In the day-schools at Wapping there are 165 boys and 96

girls. 136 boys and 114 girls had left the schools during the past year. Since the commencement about 1,000 children had received instruction in them. The Sunday-school connected with the Sailors' Chapel was attended by 140 children. The Mother and Infant Friends' Society had supplied the wives of fifteen seamen with bags of clothes for themselves and babes. The Dorcas Society had clothed the children and orphans of many seamen. By the Thames agency twelve preachers were constantly and systematically engaged in preaching the Gospel; besides the regular services in the Sailors' Chapels, from fourteen to eighteen Bethel meetings are held on board vessels in the river weekly. During the past year Captain Pryn had visited 4,679 ships, and distributed 70,000 tracts. The Report then went on to state the number of vessels on board of which prayer meetings had been held, and gave a very encouraging account of the success which the agents of the Society had met with, both in this country and abroad. The total receipts of the Society during the past year, were:—Donations, subscriptions, &c., £1840, 16s. 4d.; chapel fund, £7; the proceeds of a legacy, about £410; making a total of £2320, 16s. 4d. The balance due to the Treasurer was £1, 13s.

The Meeting was addressed by Lord Mountsandford, Rev. Dr. Bennett, Rev. J. Young, A. M., Rev. Mr. Farrar, Rev. J. Clayton, Rev. A. Kevil, Rev. R. Knill, Rev. Dr. Cox, Rev. J. Campbell, Lieut. Fabian, R. N., Rev. J. Williams, Rev. H. Wilson, Admiral Sir J. Hillyer, and Admiral Young.

SUNDAY-SCHOOL UNION.

The Sunday-School Union met at Exeter Hall on Thursday, May 4. W. B. Gurney, Esq., in the chair.

Mr. W. H. Watson read the Report, which stated that assistance had been rendered by the Society to Sabbath-schools in Copenhagen, Syria, Palestine, South Africa, Australia, West Indies, &c., &c. Mr. Wilson had visited fifty-seven towns, held 132 services, addressed 27,000 Sunday-school children, and 25,000 teachers, parents, &c. The agent had been kindly received, and had obtained collections and donations to the mission fund of the Parent Union, to the amount of £128, 0s. 4d. 164 schools have applied, and been supplied with libraries. In these schools, containing 27,633 scholars, the large number of 14,440 are able to read the Scrip-

tures. Donations to the library fund have been received from the proprietors of the Teachers' Magazine to the amount of £50; from the Hull Union, £10; and that at Devizes, £5. The returns from the four London Auxiliary Unions are, 556 schools, 8370 teachers, and 82,740 scholars. The missionary of the West London Auxiliary Union had visited, during the past year, 182 day-schools, and 145 Sunday-schools, and had aided in the formation of four new schools. He had canvassed 10,630 families for Sunday scholars. The sales at the Depository, during the year, amounted to £9074, 11s. 1d., being an increase on the former year of £1177, 2s. 4d. Grants out of the building fund had been made to five schools, amounting to £192. Home grants, in books, &c., £65, 11s. 9d. Colonial grants, amounting to £54, 17s. 3d. Donations had been received to the general fund, amounting to £67, 2s.; also to the building fund, £23, 18s. 7d. The debts incurred by the Union amounted to £5116, 7s. 10d.; and the amounts due to the Society, from country Unions and schools, is £3819, 8s. 1d. The subscriptions and donations, during the year, amounted to £124.

Resolutions were moved or seconded by the Rev. J. Sherman, Rev. J. Young, Rev. J. Blackburn, Rev. Dr. Beaumont, Rev. J. Ely, Rev. S. Green, Rev. Dr. Urwick, Rev. J. Williams, and the Rev. J. Birt.

HOME MISSIONARY SOCIETY.

The Home Missionary Society (Independent) held its Eighteenth Annual Meeting at Exeter Hall, on Tuesday, May 16. Sir C. E. Smith, Bart., in the chair.

The Rev. Mr. Henry, of Tooting, read the Report, which stated that the number of agents, including pastors of Churches who had received grants from the Society, was eighty; the population among whom they laboured, 150,000; and the number of regular hearers about 30,000. The children in the Sunday-schools, 6000. Fifteen new stations had been adopted during the past year.

The expenditure was £6,523, 7s. 5d., and the income £7,578, 2s. 5d. Though there appears a balance in favour of the Society, the present funds must be augmented, or some hundred villages deserted by the Society. The meeting was addressed by several distinguished persons, among whom were Revds. G. Clayton, E. H. Nolan, and W. A. Hankey, Esq.

THE
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[NEW SERIES.]

ON A SCRIPTURAL ORDER OF THINGS IN REFER-
ENCE TO CHRIST'S CHURCH.

MR. EDITOR, with your permission, I wish to call the attention of our brethren to a few topics connected with what appears to me the scriptural order of things in reference to Christ's Church. I believe it is admitted by all parties, of protestants at least, that the Church of Christ is far from being in a perfect state at the present period, and that a much greater degree of scriptural purity must be realized before we can attain to the age of millennial glory. A knowledge of the disease is ever deemed one half the cure. It follows, then, that we should be prayerfully solicitous to discover the imperfections which at present exist, in order that we may vigorously attempt their removal.

I am afraid, however, that many persons are too prone to take matters on trust, and to be satisfied with the established usages and customs which prevail. Now this is what we all profess to lament, in reference to our Pædo-Baptist brethren; for after all that has been said and written on that controversy, do we not see thousands of intelligent Christians obeying a human tradition, and placing it in the room of one of Christ's ordinances, when it has really nothing to rest upon but the custom of their denomination so to do? I fear a portion of the same leaven is to be found in our Baptist Churches. Have we none amongst ourselves who love, with almost idolatrous attachment, this idol of custom?

Now I hold it as a fundamental principle, that Christ's Church, in all things, should be settled upon that order which is placed before us either in the *positive commands*, or in the *manifest precedents* of the New Testament Scriptures. And that the sooner all customs, however plausible in their character, or apparently useful in their tendency, which are not obviously scriptural, are abolished, and the better.

Did I not believe that our Churches came nearer to the right order of things than any other, I should be acting inconsistently in being numbered with them. Allow me to remark, that I rejoice greatly in that free and general salvation which is preached amongst us; and I sacredly believe that the leading doctrines which, as a denomination, we hold, are based upon the rock of immutable truth. And also I am free to confess, that I believe our order and discipline to be in scriptural advance of all the other Churches by which we are surrounded. But still it does not follow that we are perfect; and we are not to compare ourselves with others, but with the word of God. I think if we do this faithfully, we shall find that in all things we are not yet in scriptural order. I beg leave at present to refer to two things which it might be well for us to test at the ordeal of the Holy Scriptures. First, I refer to that of the Primitive Churches having a *plurality* of *Elders* or *Pastors*; and secondly, to the *frequency* of the *administration* of the *Lord's Supper*.

It appears to me that as Christ sent out his disciples at first, two and two, so each of the Primitive Churches possessed at least two elders or pastors. Hence the Apostle, when writing to the Church at Philippi, addresses the "*bishops* and *deacons*," Phil. i. 1. Also when writing to Titus, he says, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain *elders* in every Church," Titus i. 5. It is also said, that the Apostles "ordained elders in every Church," with prayers and fasting, Acts xiv. 23. And of Paul and Barnabas also it is recorded, that "when they were come to Jerusalem, they were received of the Church, and the apostles and *elders*." James also exhorts, "Is there any sick among you? let him call for the elders of the Church," James v. 14. Now these passages, in my humble opinion, fairly and legitimately understood, must lead us to the conclusion, that each of the Primitive Churches had a plurality of elders or pastors; and I am not aware of one Church, that can be adduced from the New Testament, addressed as having only one pastor; and I think it is not difficult to see the beauty, propriety, and importance of this arrangement.

How many persons are doubtless called, and gifted to preach, who want almost every qualification requisite to rule the Church of God. Indeed, how can it be expected, that a young man can have attained to that wisdom and experience necessary for discharging so important and arduous a work? Ought not rather age and youth to co-operate together in such duties as devolve upon the elders of the Church? Then they might take counsel together, and the deficiencies of one might be supplied by the abundance of the other. The Church then might have what it rarely possesses—the zeal and energy of

youth, and the wisdom, prudence, and experience of age in the administration of its rule and authority. Besides, in this way every Church might be a Home Missionary Society; and while one elder was preaching, and strengthening the stakes of Zion at home, the other might be evangelizing, and extending her cords abroad. In this way, too, the Churches would be blessed with greater variety of talent, and the spiritual exigencies of the people better supplied. I dare say, however, that many will inquire, How are they to be supported? I believe in many cases it is found difficult to maintain one. In reply I would remark, that while the Scriptures set before us so plainly precedents of a plurality of elders, they do not say one word as to the amount of salary to be given to them, or the way in which it is to be raised. Without doubt, many of the elders supported themselves, as Paul the apostle did, when he laboured with his hands that he might not be burdensome, but make the Gospel without charge. And if those who are rewarded for their labours are worthy of honour, how much more those who imitate the example of the generous Paul. I presume that Churches must act in reference to this according to their circumstances. If they can support both elders entirely, let them do so: if one can support himself, let him do so; or let both receive with affection and gratitude what the Church in its liberality and abundance can impart. I fear we are more *anxious* about the precise amount of our salaries, than being *precisely* established upon a scriptural order of things. It is obvious that there is no rule as to the specific salaries of pastors; but the *exigencies* of those who labour, and the *ability* the Church possesses are to determine this matter. Might not this be obviated, in many cases, by the union of two or three Churches, having the joint labours of a plurality of pastors? And as to the support of them, I think that the Methodists have greatly the advantage over us in this, that they give their ministers support according to their family demands; for it must be clear, that a single man cannot, at least ought not, to require the amount of support which one does who has a wife and number of children depending upon him.

This plurality of elders would not only greatly benefit our Churches, but I am persuaded would also benefit themselves. They would be able to assist and comfort each other. Each would possess a companion, a friend—one equal in office, and a fellow-labourer in the great work of the Lord. It might be possible also in this case to have one fixed, and one movable elder or pastor, so that each Church might possess the combined advantages of a fixed, and of an itinerant ministry: I can only say, that I should greatly rejoice to portion out my salary, in having one or more labourers as the Church might deem best for the furtherance of the Gospel amongst us. Of

one thing I am firmly persuaded, that a *plurality* of *elders* is according to the *scriptural order* of things.

Now the other topic to which I wish to refer, is *the frequency of administering the Lord's Supper*. In the number of the Repository for October, 1834, an article appeared which I wrote on this subject. To that I beg to refer, and also to throw out a few interrogations for the consideration of our friends on this subject. Is there any case of annual, half-yearly, or monthly communion referred to in the New Testament? Is not annual, or if you please, septennial communion, equally scriptural with monthly? And in both cases does not the scriptural authority amount just to *none* at all? Did not the first Church at Jerusalem "continue steadfastly in the apostles' doctrine and fellowship, and breaking of bread;" and can we suppose that they had fellowship only once a month? Is not the Lord's Supper the true bond of fellowship, and can we be scripturally assembled as a Church of Christ and neglect this ordinance? Did not Paul wait at Troas until the first day of the week, "when the disciples came together to break bread;" Acts xx. 7; and if so, is not this a direct scriptural precedent for weekly communion? Have we more authority for keeping the first day of the week than for weekly communion? Is it not the Lord's-day because of his resurrection on that day? Do we not then commemorate weekly a risen Saviour? Can we have a resurrection without a death? or are we more refreshed and edified at the tomb than at the cross of Christ? Will a more frequent contemplation of Christ's body and blood render his sacred passion less interesting? If so, shall we not tire in gazing upon him, and singing his praises for ever? Why should we be more indifferent to this holy ordinance than those of prayer, praise, and hearing the Gospel? and if we are comforted and edified the *more* frequently we attend to these, why should it not also apply to a more frequent observance of the Lord's Supper? Is not the Lord's Supper the most interesting and significant of all New Testament institutions? why then not have the benefit of it as often as possible? Does not the celebrated Campbell, of Aberdeen, one of our most candid writers of ecclesiastical history, and do not all other writers on the same subject testify, that the Primitive Christians always commemorated the dying love of Jesus in observing this ordinance weekly? While we are so laudably anxious about the ordinance of baptism, is it at all consistent that we should be indifferent to scriptural order in reference to a *plurality* of *elders*, and the *weekly* administration of the *Lord's Supper*? Is it desirable to appeal to Ecclesiastical History? if so, I shall be most happy to forward you selections, establishing these points, from every generally accredited work extant.

Paddington.

J. BURNS.

THE VALUE OF CHRISTIANITY IN CIRCUMSTANCES OF BEREAVEMENT.

CHRISTIANITY shines brightest at that spot, where every earthly object appears darkest. When standing near the grave of a beloved relative or friend, the bereavement we have experienced seems to cast a gloom over the whole face of nature, to convert our fellow-creatures into spectres moving around us, and to deprive the world itself of its power to interest the heart any longer. Imagination at that solemn period follows the departed into the unseen world. If there be good reason to believe in the happiness of the soul of the deceased, how rich the consolation enjoyed! While the healing hand of time is certain to allay in some degree the pain produced by separation, the comfort arising from believing in the present glorification of a departed relative will be constantly on the increase; and as the hour of re-union approaches, how often will pleasing anticipations cheer and animate the spirit! The benighted pagan who believes in the doctrine of transmigration may startle while he thinks of the soul of his wife entering a crocodile, a toad, or a beast of prey; and the Mahometan can derive no pure comfort from the description given by the polluted Koran of the condition of departed females; but the Christian, enlightened by the beams of heavenly truth, and burning with holy love, has every reason to rejoice in hope of reforming tender unions which have been dissolved by death. Friendships commenced on earth shall be immortalized in heaven. The Scriptures give us abundant reason to believe that there will be a mutual recognition of the saints in glory, and that those who have fought together in the field of spiritual conflict, will sing together the song of eternal victory. It is certain that nothing will be wanting in heaven, that can contribute to our happiness; and since, as far as we are able to judge, our felicity would be much enhanced by recognising those whom we knew and loved on earth, it appears probable that this recognition will be enjoyed. Why is heaven described as a place in which we shall sit down with Abraham, Isaac, and Jacob, if it will be impossible to distinguish those exalted characters from others? The apostle anticipated the pleasure of presenting his converts perfect in Christ Jesus; but how could that pleasure be realized on the supposition of his not knowing who they were? On this supposition neither parents nor ministers can appear before the throne, saying, "Here am I and the children which thou hast given me."

These reflections have been made by way of introducing the following thoughts which we have been requested to insert, and which were occasioned by the death of an aged and tried servant of Christ. "I had received her blessing; I had heard her last words, and felt the last throb of her pulse. She who had loved me was no more. What were my feelings! What were my thoughts! What was my consolation, but the certain knowledge that death had only attained a temporal victory, and that the grave would be dug for a tenant which it would have no ultimate power to retain—and now that her poor weak body is delivered to its native dust, and the damp earth has descended upon her coffin, and its inmate is mouldering away, what must cheer those who loved her while she was yet with them? What but the hope of meeting her

again on the bright frontiers of eternity, and beholding that body which we mourned and wept over, not bent and enfeebled by continued sickness, or as when we last beheld it writhing under the final struggles of expiring nature, but seeing it a glorious a refulgent body, rejoicing then in proportion as it sorrowed while on earth; the salt tear of pain no longer standing on the eyelid, or the death-damp hanging on the forehead: but the eye beaming with the eternal happiness of heaven, and the head encircled with a crown full of bright jewels; the faltering voice with which she sang the praises of the Redeemer while on earth, changed to the harmonious tones of the heavenly choir, and mingling with the sweetest strains of melody in the hosannas of the new Jerusalem, where those that die in the Lord dwell for ever."

Happy prospect! and how delightful the anticipation of beholding the incarnate Saviour, of seeing that manifestation of divine glory, which, shining through the Mediator, will remind us of redeeming, dying love, and be exactly adapted to the powers of our glorified spirits. The Saviour's prayer must be answered. "Father, I will that they whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

ON THE BENEFITS AND DUTY OF EXERCISE.

Exercise is useful to the body. By neglecting it digestion is impaired, the circulation of the blood is impeded, the internal organs become weak, and incapable of performing their proper functions, and hence result feebleness, delicacy, and disease. By employing it, on the contrary, the digestive organs are strengthened, the appetite is increased, the circulation of the blood becomes free, and its quality improved, and the whole system more vigorous and healthy. And in proportion to the employment or neglect of exercise, is the advantage or disadvantage to the individual.

Exercise, thus useful to the body, is not less profitable to the mind. There is a great similarity between the body and the mind in this respect. Its effects are analagous in both. The various powers of the mind, without exercise, will become debilitated and paralyzed. It will be equal to nothing that requires mental strength and intellectual vigour. It will soon be as a garden overgrown with weeds. But the exercise of those powers, upon suitable objects, will tend to cultivate, refine, and strengthen it. And the importance of exercise in this respect is often strikingly seen in the elevation to which many have attained by its use, who, to all appearance, scarcely possessed an ordinary measure of understanding. Now as it is attended with such advantage, how obviously is it the duty of every Christian to employ it, in order that he may thereby be the better fitted for prosecuting the duties of the station in which providence may have placed him, and attain to that dignity in the scale of intelligence which the cultivation of a mind of such vast capacities as that with which man is endowed will ensure.

But we may with advantage remember the benefits of exercise in reference to our condition as the servants of Christ, and the use we make of any talents with which we may be blest. We shall mention two only. The first is, *The Gift of Prayer*, by which, of course, is

meant the ability to engage in, or conduct the devotional exercises of the family or social circle, or of meetings especially convened for the purpose of prayer. The attainment of this gift is highly desirable. How important, for instance, that a Christian should be able to conduct family prayer, when otherwise it must be omitted. How important that in his visits to the chamber of sickness he should be able to present the case of the afflicted before the throne of mercy, and seek grace to help in the time of need; and that in the meetings of the Church its members should be able to address their Heavenly Father on each other's behalf. How useful, too, is the possession of this gift; what rich blessings have children, servants, and occasional visitors often received from the offering of prayer at the family altar; what consolation and support have often been afforded to persons on beds of languishing by the prayers of christian visitors; and what advantage also has the Church often received in consequence of its members possessing the ability to plead with its Head in its various exigencies of need. It must be a matter of lamentation that, comparatively speaking, so few are able profitably to lead the devotions of others. Now it may be affirmed, that this is in a great degree owing not to any natural defect, but to the want of exercise. Many, because they fail in their first attempts, or are not so successful as they expected, (and what more likely?) at once conclude that they shall never succeed, and so relinquish the attempt. This, however, is extremely inconsistent; and similar conduct, in relation to other things, would be deemed a mark of folly even by the individuals who, in reference to this act, do likewise. What, for example, would be said of a person who, upon taking his pen in order to write for the first time, and finding that he could scarcely make a straight stroke, should throw it down, declaring that he should never succeed, and therefore would try no more? We should not wonder at his failure, though we should condemn his resolution, when, by a few more lessons, he might have overcome all his difficulty. So, did these persons but persevere in their attempt to pray, success would soon crown their endeavours, and they would have in their possession a talent, the employment of which might be of essential advantage in the extension of the Redeemer's kingdom. But this exercise must be persevered in if we would really improve the gift, and it is scarcely possible that many attempts should be made without great advantage being derived therefrom. But again, the talent of speaking may be cultivated and improved by exercise. The usefulness of members who are able to address the word of exhortation to a few of their fellow-creatures collected together is experienced not only by country Churches, surrounded by scattered villages, which lie a considerable distance from any place of worship; it is also experienced by Churches in London, though perhaps in a much smaller degree. Nor is the want of a greater number of such members felt only by the country Churches; it is felt also here, though it must be admitted that, owing to the great number of ministers in London, and the great mass of instrumentality, which is brought to bear on the spiritual condition of the inhabitants by various Societies, our need is not so great as that of Churches in the country generally, for in many parts a minister has not only to conduct four or five services at his own place weekly, but to supply several village stations where the Gospel is not preached more

than once a week, or perhaps once in two or three weeks. Now it is readily acknowledged that all have not the ability thus to employ themselves, but is it not also true that there are many who could exert themselves in this way, and with great acceptance too, who do not? Many excuse themselves on the ground of timidity, but let them be encouraged to make the attempt, and they will find it wear off by degrees, or at least soon become materially lessened. Others plead that they should not be able to express themselves clearly and fluently. In conversation, however, and in conducting the affairs of life, this is seldom felt; and it is commonly found, that the more a person engages in conversation, the better he is able to speak with readiness. Let such, therefore, be encouraged to make the attempt; and he who to-day can speak for five minutes in a serious and profitable way, will, by exercise, soon be able to speak for fifteen or twenty; for it is true as regards speaking, as well as most other things, that proficiency depends upon practice. Instances of the beneficial effects of exercise in this respect are not wanting, and I have now in my memory the case of a friend, who, a short time since, could not speak a sentence to a few Sabbath-school children, who can now usefully employ himself in occasionally publishing the glad tidings of salvation to his perishing fellow-creatures.

It is to be feared that many Christians have neglected their duty in reference to this important subject: they have been sitting in idleness, and have refrained from engaging either in public prayer, or public speaking, contenting themselves with the excuse that they possessed not the necessary talent. We might ask such, On what grounds do you come to such a conclusion? Have you come to it after having made a fair trial of your gifts, and after having several times attempted public prayer and speaking without *any* success? or have you thus concluded without any trial. If this be the case something is wrong. There cannot be that ardent love to God, and desire for his glory, which ought to burn in the breast of every redeemed sinner: there cannot be that love to immortal souls which would lead to the use of any and all means likely to effect their rescue from eternal death. And moreover, you may be concealing a talent which renders you as culpable as though you misemployed it. It is obviously our duty, with prayer for divine help, first to try what we can do in this way, before we conclude that we can do nothing.

April, 1837.

DISTRIBUTOR. * *

CORRESPONDENCE.

THOUGHTS ON EDUCATION.

*To the Editors of the General Baptist
Repository.*

"THE pernicious effects of too much indulgence to children are in general obvious to all but the over-fond parent. The neglect of a little salutary discipline, during the period of youth, proves indeed very frequently the bane of happiness throughout every after-stage of life. It is, however, an evil which proceeds not

from corrupt dispositions, but is rather what might be called an amiable weakness. Yet it ought to be carefully guarded against, even for the sake of the objects so dearly beloved."

Gentlemen,

When a man is on the verge of his "grand-climacteric," he fancies that he is entitled to be heard, at least, with respectful attention. Your correspondent of last month, signed "a young parent," says, and he speaks my feelings as well

as his own, "I have long viewed with grief and astonishment, the apathy which some professors of religion appear to manifest as to the religious culture of their children." He then goes on to relate the method his pious mother made use of to chastise him for his faults, which in certain cases might be sufficient, but in others would be found totally inefficient. The tempers of children, even in infancy, vary as much as their features; but, in all of them some kind of correction will be found indispensably necessary. Your correspondent hints that a many correct their children "in violent anger, or revenge;" but, I trust, this is a libel as it respects professors of religion. I am sorry to say that, generally speaking, there is no such thing as discipline of any sort practised amongst children of the present day: even the word "subordination" is not so much as understood in numberless families. In my younger days, there was, on the mantel-piece of every nursery, a few twigs of birch tied up, and which was, not unfrequently, used for flagellation; but, alas! this I behold no more. I have not seen a rod for these last twenty years. We have had so many refinements of late, that the very mention of a rod will be considered as a complete vulgarity. The delicate ears of the matrons of the present day will tingle at the sound, as several of them have, in my hearing, rejoiced that it has, as a relic of barbarism, fallen into desuetude. Now, as human nature is the same in all ages, I would contend, with the author of three thousand proverbs, that our children want "training;" alluding, perhaps, to the vine, or the tender twigs of fruit trees: they want bending ere they lose their elasticity.

I would fervently implore that amiable part of the creation, who stand in the awfully responsible situation of mothers, as they value their own peace, and the present and future welfare of their offspring, just to glance over the proverbs of the wisest man who ever lived; where they will find such passages as the following:—"He who spareth his rod, hateth his son; but he who loveth him, chasteneth him betimes." "Chasten thy son while there is hope, and let not thy soul spare for his crying." "Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him." "Withhold not correction from the child; for if thou beatest him with the rod he shall not die: thou shalt beat him with the rod,

and shalt deliver his soul from hell." "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." "Correct thy son, and he shall give thee rest; yea, he shall give delight to thy soul." The Apostle of the Gentiles, too, talks about chastening and scourging, and says, "We have had fathers of our flesh who corrected us, and we gave them reverence."

Ye mothers, and especially ye pious mothers, who set your children a good example, who pray for them and with them, and even teach them to pray, consider your responsibility, when, instead of using the rod, you merely threaten them; remember the unhappy old Eli, whose monstrously wicked sons were both slain in one day. What a severe visitation upon the old man! The Almighty said to Samuel, "I have told him that I will judge his house for ever, for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not." Ye parents, I beseech you, suffer the word of exhortation: receive it in the same spirit in which it is written. If your children do not fear you, neither will they love you. Be no longer the dupes of *fashion*, lest you experience, when it is too late, "How sharper than a serpent's tooth it is to have a thankless child." I am, Gentlemen,

With great respect,

Your obliged correspondent,

Lincolnshire.

W.

ON THE DECREASE OF CAPITAL PUNISHMENT.

Inserted at the request of the Midland Conference, May, 1837.

"Let there be no rubrics of blood."—LORD BACON.

"Capital punishments ought to be limited to a small number of offences. We ought not to be behind other nations in mitigating the severity of our criminal code."—LORD JOHN RUSSELL.

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 Sutte, 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 mind has been affected 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 inefficacy 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 Thos. 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. *Harrison* assures us that Henry VIII. executed his laws with such severity, that 72,000 "great and petty thieves were put to death during his reign!" He adds, that even in Elizabeth's reign, "rogues were trussed up apace;" and that there was not "one year commonly wherein 3 or 400 of them were not devoured and eaten up by the gallows in one place or another." In spite of these sanguinary punishments, the country continued in a dreadful state of disorder. In the days of Elizabeth it was observed and regretted, "that at the time of doing execution of such as had been attainted of any murder, felony, or other criminal cause, ordained chiefly for terror and example of evil-doers," people persevered in their felonious "sleights and devices."

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 from deterring from crime.

Sir Samuel Romilly's remark in the House of Commons, implying that the best way to purify our criminal code from its inhuman enactments, would be to burn the numerous penal Statutes passed during the last three centuries, for that they were nearly all of modern growth, will be illustrated by the following facts stated in the House of Commons by *Mr. Fowell Buxton*: viz.

4 offences were made capital in the reigns of the Plantagenets;

27 Tudors;

36 Stewarts;

156 House of Brunswick;

or, added the Hon. Member, "more crimes have been denounced as capital in the reign of His present Majesty, (*Geo. III.*) than in the reigns of the Plantagenets, the Tudors, and the Stewarts combined."

The following brief extracts from '*Montagu on the Punishment of Death*,' will merit attention.

"The frequency of capital punishments rarely hinders the commission of a crime, but naturally and commonly prevents its detection."—*Dr. Johnson*.

"The laws of the Roman Kings and the twelve tables of the *Decemviri* were full of cruel punishments: the Porcian law, which exempted all citizens from sentence of death, silently abrogated them all. In this period, the republic flourished; under the emperors, severe punishments were revived, and then the empire fell."—*Sir. W. Blackstone*.

"If punishments be very severe, men are naturally led to the perpetration of other crimes to avoid the punishment due to the first. The countries and times most notorious for severity of punishments, were always those in which the most bloody and inhuman actions, and the most atrocious crimes were committed; for the hand of the legislator and the assassin were directed by the same spirit of ferocity; which, on the throne, dictated laws of iron to slaves and savages, and in private, instigated the subject to sacrifice one tyrant to make room for another."—*Marquis Beccaria*.

"It seems to be fast approaching to an axiom, that crimes are less frequent in proportion as mercy takes the place of severity, or as there are judicious substitutes for the punishment of death."—*Clarkson*.

"It seems to me a very unjust thing to take away a man's life for a little

money ; for nothing in the world can be of equal value with a man's life. If it be said, that it is not for the money that one suffers, but for his breaking the law, I must say, *extreme justice is extreme injury.*"—*Sir Thomas More.*

"That is the best law which gives least liberty to the arbitrage of the judge. Any over great penalty, besides the acerbity of it, deadens the execution of the law."—*Lord Bacon.*

"In no countries are atrocious crimes more frequent than in those in which the punishments are the most inhuman."—*Burgh.*

"The English only murder by law."—*Voltaire.*

The *Mosaic law* did not require life when a wounded person survived. "If men strive together, and one smite another with a stone, or with his fist, and die not, but keep his bed : if he rise again, and walk abroad upon his staff, then shall he that smote him be quit ; only he shall pay for the loss of his time, and shall cause him to be thoroughly healed."—*Exodus xxi. 18, 19.*

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 21st, 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 thirty-four. In 1836 the number condemned was 494, the number executed was 17. The punishments are in great disproportion to the convictions. With respect to murder, twenty-five persons were convicted in 1835 ; one of these was pardoned in consequence of informality in the indictment, three were transported and twenty-one were executed. For burglaries, 192 were sentenced to death, but only one executed. For the crime of shooting with intent to murder, sixty 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."

The propriety of capital punishment being restricted to wilful and actual murder, is deserving the serious attention of an enlightened legislature. It has been justly observed, "The antipathy to sanguinary punishments is characteristic of a people not only of humane instinct, but of sound moral perceptions. The frequency of death inflicted for crimes, which are not of the last degree of malignant depravity, not only pains the feelings, but shocks the understanding of a people, who are capable of judging of the degrees of crime by another standard than the artificial criterion of the legislator. Neither reason nor the Christian religion allows them to reverence a vindictive system of justice, which attempts the suppression of crime by a violation of those moral distinctions, which are more firmly established by God and nature, than the foundations of the universe."

The printed proceedings of the House of Commons for 1830, contain the copy of a petition from the Inhabitants of Hackney, against the punishment of death, one paragraph of which is drawn in the following appropriate and forcible terms : "Above all, your petitioners are deeply impressed with the sentiment, that the Creator and Lord of Life has not invested monarchs, or any other description of rulers, or any nations, or other communities of mankind, however legitimate, venerable, or powerful they may be, with the right to exercise an unlimited discretion of enacting the punishment of death, for whatever offences they may think fit ; but, that the competency of human legislatures for such legislative decisions is limited by the natural and revealed law of God."

The authorities are numerous and highly respectable for restricting capital punishment to a very few crimes, if not exclusively to murder. One of the strongest reasons against punishing with death any other offence than murder, is furnished in the *Rambler*. "To equal robbery with murder, is to reduce murder to robbery ; to confound in common minds the gradations of iniquity, and incite the commission of a greater crime to prevent the detection of a less. If only murder were punished with death, very few robbers would stain their hands

in blood; but when by the last act of cruelty, no new danger is incurred, and greater security may be obtained, upon what principle shall we bid them forbear?"—*Dr. Johnson.*

"It is a great abuse amongst us to condemn to the same punishment a person that only robs on the highway, and another who robs and murders. Surely, for the public security, some difference should be made. In *China*, those who add murder to robbery, are cut in pieces; but not so the others; to this difference it is owing, that though they rob, they never murder. In *Russia*, where the punishment of robbery and murder is the same, they always murder; the dead, say they, tell no tales."—*Baron Montesquieu.*

"If we really believe, that the law of Moses is the law of God, and the dictates of divine wisdom, infinitely superior to human; on what principles do we ordain death as the punishment of an offence, which, according to that law, was to be punished by a restitution of four-fold? *To put a man to death for a crime which does not deserve death, is it not murder?*"—*Dr. Franklin.*

In *Sir Robert Peel's* Speech, April 1830, he acknowledged; "It is impossible to conceal from ourselves that capital punishments are more frequent, and the criminal code more severe in this country, than in any other in the world."

In conclusion, who but must respond to the sentiments of *Lord John Russell*, in the Speech before alluded to?—"It is a disgrace to us to have statutes by which *five hundred persons* may be condemned in one year. We ought not to be behind other nations in mitigating the severity of our criminal code."

Authorities are numerous for the decrease of capital punishment, and even for its entire disuse.

"Capital punishments are prejudicial to society, from the example of barbarity they furnish, and that they multiply crimes instead of preventing them."—*Bradford.*

"Executions are rare in Holland. A great number for child murder are condemned to work in spin-houses for life, and to be whipped annually on the day when, and the spot where, the crime was committed. This mode of punishment is dreaded more than death, and since it has been adopted has greatly prevented the frequency of the crime."—*Howard.*

"Elizabeth, Empress of Russia, pledged herself, on mounting the throne, never to inflict the punishment of death,

and she kept her word. Peter III. was not less frugal of the blood of his subjects. And Katherine very rarely caused it to be shed by the hand of the law—never, except in cases of high treason."—*Pastoret.*

Regarding capital punishment, which has occupied public attention so much of late, it has been justly remarked, that it is dangerous to liberty, inasmuch as it puts a weapon into the hands of tyrants, of which they have never failed to make abundant use in the oppression of the people. "Murder, on those occasions, arrays itself in the spotless ermine of Justice, covers itself with her robes, mounts her sacred seat, borrows her holy language, adopts her forms, calls its iniquitous sentence the judgment of the law; and even when it stretches forth its bloody hand for execution, it wields her own weapon, and inflicts on the innocent victim no other punishment than that which previous laws had provided for guilt."—*Livingstone.*

"In Tuscany during 20 years the punishment of death was altogether abolished by the Grand Duke Leopold. Buonaparte afterwards had it restored. On comparing three successive periods of twenty years each, in the first period capital punishment existing—in the second period abolished—and in the third again restored, as above mentioned, it is found, that fewer crimes, and fewer murders, were perpetrated in the middle 20 years, while no executions took place, than in either the preceding 20 years while the scaffold was in use."—*Livingstone.*

In *Belgium*, capital punishment has been abolished since 1829.

"During seven years that *Sir James Mackintosh* was Recorder of Bombay, the punishment of death was never once inflicted by the Court over which he presided. In this period there were but six convictions for murder, whilst in the preceding seven years there had been no less than eighteen convictions for that crime, notwithstanding the numerous executions. These facts correspond with the important results obtained during twenty years in Tuscany, as reported by *Mr. Berlinghieri* the Tuscan Ambassador at Paris."—*Lucas de la Peine de Mort.*

"Christian magistrates, ruling under Christ the Prince of peace, may abate the severity of Moses's Law and mitigate the punishment of death; but they cannot add to it to make the burden more heavy; for to show more rigour than

Moses, becometh not the Gospel."—*Sir Walter Raleigh*.

"I prohibit that any man should be put to death for any cause whatever."—*William the Conqueror*.

"The institutions of Moses were made for the regulation of a very peculiar people and for very particular purposes. Their whole civil constitution seems to have been admirably adapted to the progress then made in political advancement; but to have been so contrived as to keep them where they were till the opening of a more perfect dispensation. The punishment of death, it is said, does not appear to have deduced its origin or obligation from the law of Moses alone, but to have been required by the precept given to Noah,—*'Whoso sheddeth man's blood, by man shall his blood be shed.'* To me it appears to contain nothing more than a declaration of what will generally happen: as *'He that leadeth into captivity, shall go into captivity.'* *'He that taketh the sword, shall perish by the sword.'* May they not be interpreted,—not as commands but as denunciations? When Cain murdered Abel, God only set a mark upon him; that is, rendered him infamous!"—*Turner*.

"History presents to us the magic glass in which, by looking at past, we may discern future events. It was proposed in the French Constituent Assembly, in 1791, to abolish the punishment of death: the motion was rejected, and the greater part of those who voted against it themselves perished on the scaffold! Had the Assembly decided otherwise, it is very probable that the judicial murders which disgraced the French revolution, would never have been committed. If the hemlock had not been brewed for felons in Athens, would the fatal cup have been drained by Socrates? If the people had not been familiarized to scenes of judicial homicide, would Franco or England have been disgraced by the murder of Louis or of Charles? If the punishment of death had not been sanctioned by the ordinary laws of those kingdoms, would the one have been deluged with the blood of innocence, of worth, of patriotism and science, in her revolution? Would the best and noblest lives of the other have been lost on the scaffold in her civil broils? Would the daily hecatomb of loyalty and worth have been immolated by the guillotine? or *Russell* and *Sydney* and the long succession of victims of party and tyranny by the axe? Every nation has wept over

the graves of patriots, heroes, and martyrs, sacrificed by its own fury. Every age has had its annals of blood!"—*Wrightson on the Punishment of Death*.

The Marquis of Beccaria advocated the abolition of capital punishments. In his concluding observations he remarks—"If these truths should happily force their way to the thrones of Princes, be it known that they come attended with the secret wishes of all mankind, and tell the king who deigns them a gracious reception, that his fame shall outshine the glory of conquerors; that equitable posterity will exalt his peaceful trophies above those of a Titus, an Antonius, or a Trajan."

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, May 13, 1837.

QUERIES ON BAPTISMS.

To the Editors of the *General Baptist Repository*.

Gentlemen,

It has long appeared to me, that our churches are in an error in respect to candidates waiting for baptism. I have known persons who have been accepted, to wait for many months before they were allowed the privilege of following their divine Master, or of professing themselves as his disciples; waiting till there were others who were desirous of avowing themselves on the Lord's side, so that by a number being baptized, a greater display might be made. Thus, the ordinance has been observed ostentatiously, rather than as a mark of allegiance to Christ. It will be admitted, I trust, that it is desirable as far as possible to adopt the practice and imitate the example of the apostles and first christians in our attention to this ordinance;

and I therefore beg leave to propose for the consideration of the churches, the following queries on this subject.

1. Is it right to keep back candidates who are approved by the churches, from their attention to this ordinance; ought we not rather to baptize them immediately, or on the first opportunity that may be convenient to themselves?

2. Does not the *avowed* publicity of our baptisms, render an attention to this ordinance a greater cross than the scriptures require it to be; and would not more persons come forward if they were *more private*?

3. Has not the public display of an attention to this ordinance, a tendency to foster a spirit of pride in the candidates, repugnant to the spirit of the gospel?

A GENERAL BAPTIST.

HOME MISSIONS.

To the Editors of the General Baptist Repository.

Gentlemen,

Permit me through the medium of your miscellany, to invite my brethren of the General Baptist Connexion, to renewed diligence in Home Missionary exertions. It has been a subject of deep regret to me, as I have travelled through populous villages in some of the principal counties of England, to see how many of the inhabitants were in a state of ignorance, in reference to the truths which are essential to salvation, and how many more were totally unacquainted with our views of christian baptism. In reference to the former class I can only say, that the moral aspect of many of our towns and villages is distressing to every pious and benevolent mind. In comparison with Scotland, England appears to great disadvantage. Could a traveller pass rapidly on the Lord's-day from the northern part of the Island to the southern, he would be shocked at the difference. In the former he would either see the fields empty, or paced by people moving slowly and orderly to the house of God; while in the latter he would see numbers of profane characters, engaged in potty gambling amusements, or racing about in riot and disorder. Such horrible scenes as gin palaces crowded on the Sabbath with Sabbath-breakers, drunkards, and women of the town, he would not behold in Scotland. O England, a heavy curse hangs over thy head! Thy Senators are resolved to do nothing to stop the pro-

gress either of thy intemperance or thy sabbath profanation! Christians, the work belongs to you; and while you send the gospel to the heathen abroad, forget not your obligations to do something for the heathen at home. I have not been surprised to see the neglect of christian baptism. Bred up in the doctrine, and strengthened by the almost daily example of substituting *sprinkling* for baptism, they are likely to fall into error: but my regret has been deepened on considering, that although the precious truth of the Testament of Jesus on this subject, has been long rooted in our Metropolis and its surrounding cities, and has gone forth to remote corners of the earth, yet that in the places which called for our earliest and perhaps dearest sympathies, in the beautiful villages which lie but a few miles from us, there should still be thick darkness spread over a doctrine which is so clear, which is a type of the most overwhelming facts, though mysteries of our religion, and is a command of Jesus Christ, and sealed by the personal attestation of the Holy Ghost sent down from heaven. O let it be so no longer. The ordinance of baptism is too great a blessing not to be explained and offered to returning sinners, and to pious Christians, who, on this point at least, have not had the truth told them as it is in Jesus.

I have felt grieved that more has not been done by the Baptists as a body for the establishing of Village Preaching. Is it because our beloved fellow labourers, the Wesleyans, have almost monopolized the villages to themselves? I can only say, it is a blessing to England that they have; but let us co-operate with them, and, by God's blessing, we shall make quicker work of it. "The harvest truly is plenteous but the labourers are few," at present.

I am aware we are not numerous enough as a body to act upon a large scale, but, "let us say that which we cannot batten." Let us try if we cannot do *something*. Much will not be expected; and I feel persuaded if we were to make some exertion, or it may be, some sacrifices, for the purpose of establishing places of worship of our persuasion in the most needy villages near us, we should soon find we have bestowed no ordinary blessing upon many of our fellow creatures, and that we were gathering souls for the harvest of the great day of the Lord; an object in relation to which, God grant we may never lay ourselves upon to the charge of lukewarmness, but may we strive with our fervent prayers,

and offer cheerfully of our temporal means according to our ability.

W. P.

REGIUM DONUM.

Gentlemen,

At a recent meeting of protestant dissenters, a vote of thanks was proposed to his Majesty's government for their excellent measure for the abolition of church rates. The vote was unanimously agreed to, but there arose some discussion respecting the *Regium Donum*; a very few advocated the continued reception of this *Parliamentary grant*, the great majority however decided against it. In reply to a question, the

chairman said, that about £600 per annum was divided amongst the Baptist denomination, and if my information be correct, the New Connexion of General Baptists receive a portion of this *hush money*. I am aware that some of our ministers can furnish the necessary information, and hope they will not object to do so, if possible, in the next number of the *Repository*, in order that some steps may be taken at the ensuing association, to remove this inconsistency from at least one section of the christian church.

I am, Gentlemen,

Yours, &c.,

A GENERAL BAPTIST.*

London, May 13th, 1837.

*This came too late for insertion in the last No.

REVIEW.

1. JOSEPH AND BENJAMIN: *a series of letters on the controversy between Jews and Christians, comprising the most important doctrines of the christian religion.* By the REV. JOSEPH SAMUEL C. F. FREY, author of a *Hebrew Grammar, a Hebrew, Latin, and English Dictionary.* In 2 vols. Sold by G. Wightman, Paternoster Row.
2. THE JEWISH INTELLIGENCER. *By ditto.* Sold by ditto.

The author of these works is a converted Jew. Several years ago he was well known as a popular preacher in Spitalfields, London. After his departure from the Metropolis, he resided in America, but has since returned to Europe with a view to facilitate the gratuitous distribution of his letters among the Jews in the language in which they are printed, and also to get them printed in the German language. He has brought with him ample testimonials of his piety and integrity from all the leading ministers of New York, and has obtained a confirmation of them from those with whom he co-operated while in London. He may, therefore, be considered not only as a professed convert to Christianity, but as a pious, consistent character. His letters are divided into four classes, of which the first shows that a Mediator was necessary; the second, that a Mediator was appointed and revealed in the Old Testament; the third, that the Messiah must have come; and the fourth, that Jesus of Nazareth was the Messiah. They form a body of divinity, which, as the production of a

learned convert from Judaism to Christianity, must be perused with peculiar interest. Mr. Frey's thorough acquaintance with Jewish literature, and with the prejudices, manners, and customs of his people, qualify him to handle some of the points he has noticed with more skill than could have been evinced by one born of christian parents. Those which touch on the controversy between Jews and Christians are peculiarly worthy of regard. He has thrown some light on several of the facts which form the foundation of the christian faith; but his writings are chiefly valuable from their bearing on the Jewish controversy. A work which, like Dr. P. Smith's *Scripture Testimonies to the Messiah*, might contain a critical notice of all the passages in the Old Testament which speak of the Saviour, but which might differ from that celebrated production by its direct bearing on the Jewish controversy, and by its calm confutation of the arguments or cavils of modern Judaism, we have long felt to be a desideratum in sacred literature. These volumes partly meet that design. They contain many clear statements of christian doctrine, some valuable remarks of a critical nature, and ample evidence that those parts of the Old Testament which Christians apply to the Messiah were so applied by the ancient Rabbies and Commentators among the Jews. As the theology is decidedly Calvinistic, we cannot give it our unqualified commendation. We sincerely hope, however, that these letters will be extensively read. Mr. Frey is a Baptist, and has

exposed himself to considerable disadvantage by his adoption of our views respecting baptism.

The Jewish Intelligencer consists of twelve numbers of a periodical which was published in America, from August 1836, to July 1837. Number twelve has probably been printed in England. The whole work is enriched with much interesting matter. The reader will find a history of the Jews, particularly since their dispersion, and narratives of converted Jews, together with valuable letters from intelligent correspondents. As the enterprising Editor is labouring, in his old age, with unwearied assiduity to bless his countrymen, and will certainly need funds to aid him in accomplishing the object for which he has visited Europe, it is hoped that many will be disposed to assist him by purchasing copies of these valuable works.

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THE DUTY OF DISSENTERS AT THE PRESENT CRISIS; *illustrated by the conduct of the Dissenters in Babylon. A Lecture delivered at Whitefriars' Lane Chapel, Coventry.* By J. T. BANNISTER. Sold by Westley and Davis, London.

By accommodating the scripture narrative concerning the heroic conduct of the three Hebrew youths to the situation of the dissenters at the present crisis, Mr. B. has very ingeniously given a popular and striking view of the righteousness of their cause, and placed the advocates of *state religions* in a most disadvantageous light. His object is to encourage us to suffer any privations rather than voluntarily pay the church-rates: but while touching on the circumstances in which Shadrach, Meshach, and Abednego were placed, on the profession they made, and the manner in which they maintained it, he fires away at the establishment, with no small degree of earnestness and energy. Some passages in this discourse are eloquent. The line which divides our *religious* from our *civil* obligations is boldly defined, and the impiety of attempting to control conscience in its regard to the former, is forcibly described. If in some paragraphs there is a little declamation, it is not vapid and spiritless; and though the discourse, as a whole, may rather be viewed as an attack on the Establishment than an argumentative consideration of the duty of dissenters with regard to ecclesiastical rates, yet the truth which it illustrates is worthy of deep

consideration; that the union of church and state has ever been the chief cause of the persecutions that have been endured for conscience sake. The following extract will give a fair specimen of the author's manner.

“Such is the evil genius which presides over our *Apostolic Establishment*; such is the spirit of bigotry, and rapine, and intolerance, and persecution, which the Church of England has ever cherished and invariably displayed according to her power. The question, then, before us may be brought within a very narrow compass. Is it our duty to support such a church? Is it not our duty *not* to support it? Do our civil obligations require obedience to an iniquitous law?—a law which interferes with the rights of conscience? Is that man excusable who voluntarily contributes to support and perpetuate an *acknowledged system of evil*? If not, why do not Dissenters magnanimously come forth, and systematically withstand the imposition of church rates, vicars' rates, &c.? Do they hope to gain the victory without fighting the battle? Do they think that Government will redress what they call their grievances, till they show by their conduct that they really feel them to be so? No, never. If Dissenters are emancipated, they must emancipate themselves. And surely they have been in bondage long enough. Let them then arise and bestir themselves. Instead of tamely submitting to the exactions and encroachments of a dominant hierarchy, let them sternly and steadfastly deny them the assumed power to tax and to govern. If they will continue their spoliation and plunder, if they will have tithes, church rates, &c., let them take them; but, by no means, be you accessaries to their crime.”

Our readers would do well to purchase this Lecture, not only on account of its own intrinsic merit, but because the author intends to devote the profits accruing from the sale of it to the liquidation of the debt on the chapel at Coventry. He is struggling amid many difficulties. Brethren, encourage him.

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THE FALSE ALARM; or, *the Church in danger. Being an answer to the Conservative cry: showing the real causes of the danger, and proving that it arises from the professed friends of the Church.* By a Clergyman. 12mo., pp. 66. Dinnis, Paternoster Row.

This is a very pungent production. The writer clearly understands the ques-

tion he has taken up, and fearlessly and manfully unfolds it in its various aspects. The cant which whines about "our holy religion," and the "poor man's" Church being in jeopardy, is very felicitously exposed. After showing that the Church properly is the whole body of Christians, and the Church as understood in this cry, is "that particular ecclesiastical body or system which has been established by the State in England for the religious instruction of the people," he inquires, whether, if it answered its legitimate purposes, and was beneficial to the people, they were likely to combine against it; and shows that the cry arises not from them, but from "the clergy and aristocracy," who are afraid of the correction of abuses, and tremble lest what they have looked at as existing for their own irresponsible emolument, should be considered as formed and maintained for the good of the public. "The quarter whence the noise proceeds, manifests at once the real nature of that danger:—we perceive that the institution has been grossly abused—that its property has been misappropriated—that its end has been lost sight of—that it has ceased to be of public utility, and has come to be considered private property: that consequently any attempt to bring it back to its original design and use, is considered by the persons who have appropriated it to themselves, and inherited it from their fathers, as an attack upon their rights, and a spoliation of their property. Hence the cry raised by the Clergy and the Peers, evidently means, that the Church is theirs, instituted for their use, and not for the public good. It is in fact the robber crying, 'thief, thief,' when assailed by the individuals robbed; for they have usurped the rights and the property of the public, and appropriated them to themselves."

He then proceeds to show that the danger of the Church arises from the opposition made to its reformation—from the glaring and iniquitous simony, and irreligious jobbing in patronage which is found in its pale—from the awful declension from the faith of the Gospel, and the worldly and secular spirit of its ministers—from the enlightened character of the age, the diffusion of education, and the activity of the spirit of inquiry, before which the absurd dogmas, useless pageantry, and holy guile, which had formerly been sanctified by age, and rendered venerable as associated with our antiquity, appear as they are, and receive the sentence of entire condem-

nation: in fine, our author tells the aristocracy, that their Church must fall, because it wants popular support—because its clergy are disunited and disagreed on every point but one, and that a bad one, viz., the union of Church and State for the sake of temporalities, and because it is but too evident that the day of her judgment is come. We give one extract under the latter head:—"It is too true that the Church is in danger; and that chiefly arises from her past supineness. There is a wonderful harmony perceptible, in the Divine dispensations, between the sin and its punishment. The negligence of the Church is punished by the neglect of her by the people—the irreligion of the pastor by the irreligious populace. History abounds with examples. Thus the infidelity and profanity of the Roman Catholic Church in France, was awfully visited in retributive judgment by the infidel and demoralized populace: and may not the supineness and worldly spirit of the Protestant Establishment be corrected by the hand of an irreligious people? Will not our sin bring our punishment? Is judgment coming upon a fallen, nominal Christian Church, and is there not a cause? Have we not richly deserved it? Have we not as a church drawn it down upon our guilty heads? It is confessed; it is lamented. Mark the retributive justice: we neglected the populace; now the people neglect us: we loved the fleece and cared not for the flock: now the fleece is in danger, and the flock care not for it: we did not instruct the ignorant in the grand doctrines of the gospel, and now the ignorant and irreligious disdain our instruction, and seek our overthrow. We must acknowledge that however severe the visitation, it is most righteous: that our punishment as a church has arisen from our own culpable negligence, and is inflicted by the people whom we ought to have instructed."

We cordially recommend the perusal and circulation of this forcible pamphlet to our readers.

BRIEF NOTICES.

THE KINGS OF ISRAEL AND JUDAH; or, the History of the Jews from the accession of David to the Babylonish Captivity. Sold by the Religious Tract Society.

This history is written with singular spirit and ability, and is enriched with

very beautiful and appropriate quotations of poetry. The writer discovers an adequate knowledge of his subject. It must prove a source both of instruction and of entertainment to serious and devout youths.

MEDITATIONS OF A CHRISTIAN MOTHER; or, a practical application of scripture to the circumstances of herself and her children. Sold by Do.

These meditations are plain, sensible, and pious. While meditating on a mother's joys and fears, the authoress does not mention the fear that her child may not be one of the elect; and while stating the value of the Saviour, she rejoices in the universality of the atonement, and in the universal adaptation of the scheme of the gospel. We were glad to perceive the correctness of her views with regard to the extent of divine love.

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., L. L. D.; and the REV. J. HOBY, D. D. Third Edition, carefully revised. Sold by T. Ward and Co., 27, Paternoster Row.

Having so cordially expressed our commendation of this work, we need do nothing more than announce the third edition. In the room of those statements concerning the Anti-slavery meeting at New York, which involved the authors in unpleasant controversy, we find in this edition some important documents respecting the coloured people, and some valuable reasonings extracted from transatlantic writers.

LITERARY NOTICE.

Vol. I. of "THE GOLDEN POT OF MANNA," by the Rev. J. BURNS, is just published.

OBITUARY.

Mrs. CATHERINE POLLARD—Died at Quorndon, on the 14th day of January, 1837, Mrs. Catherine Pollard, aged eighty-one, relict of the late Rev. Benjamin Pollard, the much-esteemed minister and pastor of the General Baptist Church in that place. She descended from parents in affluent circumstances, who were tenacious adherents to the Established Church; but on her becoming acquainted with the General Baptists, she was convinced that their doctrine and discipline were in accordance with the word of God: she therefore cast in her lot amongst them. On a profession of faith in Christ, she was publicly baptized in a brook near the Buddonwood, which the friends at that time made use of for the purpose: was afterwards received into the Church, of which she continued a member to the day of her death.

When in the meridian of life, she was the subject of much debility, and her friends expected that her sun would go down at noon, that her husband would be left a widower, and her children motherless: but not so; she survived them all, and greatly deplored their loss. In this state of bereavement she had but little relish for society; being much alone, her mind and countenance became gloomy. Yet the company of her

old friends, who occasionally visited her, revived her spirits, and with them she would sometimes converse freely on the state of religion in the world and in her own soul, and both departments she saw cause to mourn. Being much afflicted, she did not in her later days frequently attend the house of God, nor associate with her christian friends, and on this account sustained a loss of pleasure and strength she might have enjoyed; but as she saw more clearly the symptoms of approaching dissolution, she manifested a greater anxiety to know what she was, and what her end would be.

The writer of the above had frequent conversations with her, and generally found her mind in a cloudy state. He endeavoured to ascertain the cause, but could not discover any thing erroneous in her ideas concerning the way of salvation. She appeared to possess a steady faith in Christ, though not a strong one, and declared that what hope she had of being saved, was entirely through him; but, said she, "I cannot keep my mind fixed on these things; and when I am thinking upon them, my feelings are so little excited, that I am ready to question whether I have any faith at all." Here she was desired to observe that faith was reliance upon Christ, or look-

ing to him for the accomplishment of her salvation, and to such faith the promises were made, which promises were sure to be fulfilled. All this she admitted, but still complained of the want of consolation. Being set fast here, we one day went into the first department in the school of Christ, and began with the spiritual alphabet, to see if we well understood the first principles of the oracles of God; and here we learnt that Christianity, both in its origin and end, had a special reference to two parties,—to the sinner and the Saviour,—and it was its grand design to bring the first to the last, and when this was done, its main object was attained. We proceeded to examine whether we had any part in the matter, and she said she was sure that she had, for she was one of the first party, and not one of the least among them. Then it was said that Jesus came into the world on her account; came to seek and save her; that he had shown his willingness, yea his anxiety, by dying for her sins, and obtaining redemption for her by shedding his own precious blood: that she had as much right to look to him for salvation as the poor had to look to the guardian for relief, and more encouragement to trust in him than they had; that he was ready to receive applications from parishing sinners, and would in no wise cast any out that came to him. Before the conversation closed, a perspective view was taken of the day of judgment, when every one must give account of himself to God; and here we discovered that all would be found guilty before him, and that the sentence annexed to the broken law would be inflicted on us except we were found in Christ; but if we were, he who was our propitiation would be our advocate, and then we had nothing to fear. A hymn in the Barton hymn book, entitled, "A thought on judgment," was here repeated, to which she paid great attention, and which she meditated upon afterward with peculiar pleasure, particularly the fourth verse, viz.,

"He died to satisfy the laws,
And rescue me from hell;
And he'll be there to plead my cause,
And he can plead it well."

Here she found the waters of life not flowing from a shallow cistern, but a deep fountain from the throne of God and the Lamb, and being authorized, she took it freely; she kept sipping at the streams by the way, and from the evidence she gave in her last illness of

patient submission to the will of God's faith in the blood of Christ as an only and atoning Saviour, her surviving friends have a good hope that she has now arrived at the fountain-head, where there is fulness of joy, and pleasure for evermore.

Her remains were deposited in the family vault at Quorndon on the 20th day of January, when the spectators were addressed from the striking question in the 89th Psalm and 14th verse, "What man is he that liveth and shall not see death!"

T. Y. L.

MR. EDWARD WHITE.—Died at Ordsall, near Retford, March 14, 1837, Mr. Edward white, in the eighty-fourth year of his age.

The subject of this memoir was born at Ordsall, of parents who attended the Established Church: his spiritual interests were neglected, and he grew up to be a careless young man. In his twenty-third year, a Wesleyan preacher visited his native village, and preached in the street: our friend heard, felt, and was led to repentance and peace through believing. At first he determined to cast in his lot with that people; but being a great reader of the Bible, and a lover of the word of God, and finding baptism so often mentioned, his mind was turned to that subject, and he soon became convinced of the necessity of attending to it. He therefore applied to the General Baptist Church at Gamston, was received, and baptized in the river, in the same place where Mr. D. Taylor was baptized, and I believe by the same person, Mr. Jeffrey: he was received into the Church by the laying on of hands, the practice in those days. Being a zealous Christian, he was soon called to fill the office of deacon, which office he held till the last. Our brother had great trials in his family and in the world, all which he bore with great Christian patience. His mind was well stored with the promises of God. His love to God's house was manifested by a regular attendance on the means of grace: his place was always filled. His last illness was short. Our brother was the last member in this village, and the oldest member in the Church. Last summer, the Gospel was preached in the street to the comfort of our brother, who lived to see the word received by several that have since his death publicly put on Christ in his ordinance. In his last illness he

spoke of the love of God, the power of religion on his soul, and a hope of heaven. When asked, in the article of death, "Are you happy?" he made his last effort to speak, and distinctly answered, "I am, I am." These were his last words.

Thus died our friend, after being a worthy member of the General Baptist

Church, Retford, more than fifty-three years. His mortal remains were interred in the General Baptist burying-ground, West Retford; and the solemn event improved to a large congregation by Mr. Fogg, from 1 Thess. iv. 13, 14, "The memory of the just is blessed."

W. F.

INTELLIGENCE.

LONDON CONFERENCE.

The seventy-second Conference in the London District, was held at Beulah Chapel, Commercial Road, London, March 28th, 1837. The reports from the churches were of an encouraging nature. Two friends connected with Ænon Chapel, Mary-le-bone, were reported to have come forward with £200 each, to aid in the liquidation of the debt on that building; and information having been given of brother Burns's intention to publish a work, the profits of which are to be devoted to the same object, it was agreed cordially to recommend the consideration of this effort to the connexion. Brother Wallis reported that he had received no answer from the church at Twerne.* The church at Isleham was, at its own request, admitted into the London Conference. Brother J. Stevenson was requested to correspond with the churches at Lyndhurst and Portsea, with regard to their union with the Conference, and bring an answer to the next meeting. The thanks of the brethren were most cordially presented to brother Dunch, for his past services as Treasurer to the Home Missionary Society; and it was then agreed to re-model this institution. Motions were past requesting each church to have an annual Sermon, or Home Missionary Meeting, for the support of its funds; and to use their endeavours to procure private subscriptions for the same purpose. Brother Burns was requested to address a circular letter to the churches on the subject, informing them of the liabilities of Conference, and affectionately urging them to liberality in support of Home Missionary operations. It was resolved that the whole appropriation of the funds shall be at the disposal of Conference; that no church, withholding its support, shall vote by its representative in the distribu-

* He has since heard that Mr. Short is dead, and that the church at Twerne is a branch of that at Lyndhurst. Why is not Lyndhurst church united to the body?

tion of grants; but that every annual subscriber shall have that privilege. It was also resolved, that though in all cases the Conference will feel itself bound to try to meet its engagements, yet, in case there should be times, when the funds are inadequate to answer the demands upon them, a diminution on the rule of proportion shall be made in each grant. Brethren Wileman and Garrett were appointed joint Secretaries; £10 were voted to the church at Wendover; £10 to that at Sevenoaks, and £30 to that at Aylesbury. A Letter from Mr. James Staddon, a Superintendent among the Primitive Methodists, containing an application for employment in the Ministry, was laid before Conference. Brother Wallis was requested to write to him. The next Conference is to be held at Aylesbury, on the last Tuesday in September.

J. W.

LINCOLNSHIRE CONFERENCE.

This Conference assembled at Gedney-hill, on Thursday, June 8th. In consequence of indisposition, neither of the brethren appointed to preach was able to fulfil his engagement. Mr. Peggs preached on the blessing of Abraham, from Gen. xii. 2. In the evening Mr. Wood preached on love to Christ, from John xxi. 17.

1. The reports received from different churches were of a favourable character. Several have been baptized, and many are waiting to follow Christ in his own ordinance.

2. Advice was given to the brethren at Gedney-hill relative to the erection of a larger chapel in their village.

3. Mr. Jarrom laid some interesting letters from Ipswich before the Conference, relative to introducing the cause into that populous town. Resolved, "that the Conference be responsible for three months for one-third of the expense of the effort at Ipswich."

4. Resolved,—"that this Conference ask the advice of the Association, on the

best method of celebrating marriages under the new Act."

5. The annual Home Mission Accounts were attended to, and the grants made to the Stations. It was considered advisable to publish a Report of the Home Mission. A vote of thanks was given to the Treasurer for his long and valuable services, and he was requested to sustain the office another year.

6. The letter of John Poynder, Esq. on British Patronage of Idolatry in India, was recommended for insertion in the Repository.

7. The next Conference to be held at Whittlesey, on Thursday, Oct. 5. Mr. Rogers, or, in case of failure, Mr. Jarron, to preach.

June 17th, 1837. J. PEGGS.

BAPTISM AT LONG-WHATTON.

On Sunday, April 23rd, 1837, Mr. Derry, of Barton, preached a very appropriate sermon from Acts xvii. 7, "There is another King, one Jesus;" and afterwards administered the sacred rite to six persons, four of whom are teachers in the Sabbath-school. May every Sabbath-school teacher speedily follow them as far as they follow Christ and his commands. The morning was very wet and unfavourable, but there was a goodly number assembled at the water side. The services of the day were interesting. In the afternoon brother Derry preached a very powerful and encouraging discourse from Psalm cxlix. 2, "Let the children of Zion be joyful in their King." The chapel was crowded. Brother Derry received the newly baptized persons by giving unto them the right hand of fellowship, and offering suitable advice and affectionate admonition. May it prove a day to be remembered by many precious souls for good, and may the Lord add many more unto this little hill of Zion, such as shall be eternally saved.

G. P.

BAPTISM AT RETFORD.

The ordinance of baptism was administered to thirteen persons in the General Baptist Meeting-house, West Retford, May 14, 1837. After singing and prayer, Mr. Fogg led down into the water some of those who were the first fruits of our village preaching, and others whose friends have just left the Church below to join the Church above. Though

we baptized at an early hour, and the weather was quite unfavourable, the chapel was well filled, and the greatest order prevailed. After the baptizing, Mr. Fogg addressed the people from Matt. iii. 15, "Thus it becometh us to fulfil all righteousness." In the afternoon we were again addressed from Lam. i. 12, "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow." The candidates were received in the usual way, and the dying love of Christ commemorated. Many stayed to witness the solemn scene, and were affected to tears.

W. R.

OPENING OF BRADFORD CHAPEL, YORKSHIRE.

No account has yet appeared of the opening of the New General Baptist Chapel, Bradford, Yorkshire. As it was neglected at the time when it should have been sent to you, the motive for sending it grew weaker, other matters occupied my attention, and now you receive this brief statement, because the propriety of communicating it has been urged upon me by several friends who think it ought to have appeared much sooner. Should our various churches be brought to feel that Bradford is indeed a very important Home Missionary station, be led to increased exertions to pay the current expenses, and be stimulated to an extra effort to liquidate the debt upon the premises, the cause of Jesus will be quickly established in a very populous town in the West Riding of Yorkshire, and many precious souls will be rescued from final perdition.

On Friday, January 13th, 1837, the first services were held in the New Chapel. The weather was extremely unfavourable, and altogether the prospect was exceedingly dark. Fearfulness and trembling took hold upon us, and our minds, under these discouraging circumstances, could only be revived by trusting in the truth of those precious promises, which ensure the prosperity of the Saviour's kingdom, and the final triumphs of the cross of Christ. The Rev. J. Foster, P. B., Farsley, read the Scriptures and prayed. The venerable Dr. Steadman preached a good sermon in the morning, from Philippians, i. 12, "The things which happened unto me have fallen out rather unto the furtherance of the gospel." In the afternoon, the Rev. Mr. Dowson, P. B., read the Scriptures and prayed.

The Rev. J. Ely, Independent minister from Leeds, preached an argumentative discourse, from 1 Timothy ii. 5, "There is one mediator between God and man." In the evening brother W. Butler read and prayed; after which, the Rev. T. Stevenson, from Loughborough, preached an excellent and impressive sermon, from Isaiah, xl. 5, "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

Brethren Butler and Hudson gave out hymns during the various services of the day.

On Lord's-day, January 15th, the weather was more favourable, and things presented a more pleasing aspect. In the morning, the Rev. W. Butler preached a good sermon, from Haggai ii. 7, "And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts." In the afternoon, the Rev. J. G. Pike, of Derby, preached an excellent sermon, from Luke xiv. 14, "For they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just:" and in the evening, brother Pike preached an encouraging and impressive sermon, from Luke x. 42, "And Mary hath chosen that good part, which shall not be taken away from her."

On Monday evening, Mr. Hudson, of Queenshead, preached from 1 Timothy i. 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The collections amounted to £61, 15s. 6d.

The above, as near as I can recollect, is a correct account of the various services at the opening of our New Chapel. The week-day services were not so well attended as we had anticipated, but on Lord's-day congregations were good, especially in the afternoon and evening, when our large chapel was crowded to excess. The collections were not so large as we had expected; yet, considering the state of the weather, and the weakness of our own friends, we have reason to be thankful for the sum of money which was obtained.

Since the opening congregations have been encouraging, and, as far as we can judge, there is a good prospect of raising a flourishing interest in this populous town. There is a wide field for our labours, a good and substantial building now for the worship of Almighty God, an urgent necessity for our most strenuous exertions, and a fair opportunity for the united efforts of the friends of the Re-

deemer, to be employed in extending the kingdom of the Lord Jesus. May the little one become a thousand, and the small one a strong nation.

T. H. HUDSON.

OPENING A PLACE OF WORSHIP AT IPSWICH.

A few friends of the General Baptist cause in the town of Ipswich have recently made an attempt to revive the interest in that important town. A large and suitable building lately occupied by the Government as a military store house, has been hired for one year. The part occupied is forty feet long, and proportionably wide, and is fitted up with pulpit, and rail-back seats for public worship, to accommodate 200 hearers. It has long been thought that a place of worship was wanted in the part of the town where it is situated, there being no dissenting interest amidst a population of 61,000 persons.

This place was opened on Sabbath-day, March 26th, when three appropriate sermons were preached by Rev. Thomas Scott, of Norwich. The friends here are desirous that the New Connexion of General Baptists should adopt this place as a Home Missionary Station. May this attempt be for the enlargement of the Redeemer's kingdom, and prove a blessing to many souls.

RE-OPENING OF THE GENERAL BAPTIST CHAPEL, SEVENOAKS.

The re-opening of the Sevenoaks General Baptist Meeting-house, of the New Connexion, after being enlarged by taking down the vestry, and adding a piece of land behind, making the chapel thirty-five square yards larger, at a cost of nearly seventy pounds.

During the latter part of the last year, and the spring of the present, we have had the pleasure to witness the congregations gradually increase, so as to lead the Church to see the propriety of enlarging our meeting-house. By persevering efforts Mr. Felkin collected forty pounds from friends of different denominations, especially Wesleyans, in the town and neighbourhood. Accordingly the work was begun on the 18th of April, and was finished on the 30th of May, and was re-opened the next day, on which occasion brethren Wallis and Burns, from London, preached two ex-

cellent and useful sermons, which were heard with great interest, and we trust profit, from the following texts: the former from, "God is love," and the latter, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." £13, 6s., were collected at the close of the services. Tea was provided in a large room belonging to Mr. Clarke, who for many years has been a warm and consistent friend to the cause in this place: one hundred and sixty persons sat down and enjoyed the social repast. This was a very happy, joyful day to many in Sevenoaks, who had frequently had to mourn over the cause in its very low estate; but now they begin to sing of mercy as well as of judgment.

On Lord's-day, June 4th, the opening services were continued, when Mr. Felkin preached in the morning from, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven;" and in the evening from, "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place I have prepared. Beware of him, and obey his voice: provoke him not, for he will not pardon your transgressions, for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." Three pounds more were collected on that day. We hope by the Association to be able to say, the whole debt is discharged.

Our prospects are encouraging: three persons were baptized on the first Lord's-day in March, five more on the second Sabbath in April, and we have seven more candidates, whom we expect to baptize on Lord's-day, June 18th. Three of our present candidates are all children of one of our most worthy, pious, and active members. What an encouragement is this to pious parents to pray much with and for their children; to set a holy example before them, and to talk much with them on the best subjects. Preaching has been introduced by us into three other places, with a prospect of good being done: in one of them we have a considerable congregation; the people are very attentive to the word; and some have, we trust, believed to the saving of their souls. May the pleasure of the Lord prosper in our hands, and unto his name shall be all the praise.

J. FELKIN.

Sevenoaks, June 8, 1837.

CONTRIBUTIONS TO THE GENERAL BAPTIST CHAPEL, NORTHAMPTON.

We have received a list of contributions to this place of worship from our esteemed brother, Mr. W. Brand, for insertion in our pages; but as the list is long, we trust that both he and the subscribers will see the inconvenience that would arise from the insertion of such documents in a periodical so limited for room as ours. The total amount of the sums received by Mr. B. is £224, 18s., of which upwards of £208 have been paid to the builder, and the remaining £16 have been appropriated to the purchase of a set of good second hand windows for the chapel. Mr. B. wishes to express his hearty thanks to those friends who have so promptly and generously met the call he has made to their benevolence.

COVENTRY CASE.

We are happy to state, that the peculiarly urgent claims of the promising cause here have been very promptly attended to by many of our Churches which have been visited by Mr. Bannister. We are not exactly informed of the amount already received for this case, but feel encouraged to express our hope, from the progress made last month, that the Church here will be liberated from its embarrassments. The case which was unavoidably omitted last month will, we have no doubt, when presented to any Churches that have not yet contributed to it, meet with their cordial support.

ENLARGEMENT OF THE CHAPEL AT GOSBERTON.

We are happy to hear that the ministry of our friend, Mr. Everard, is so much approved, that the enlargement of the Chapel is requisite.

GENERAL BAPTIST SABBATH SCHOOL UNION.

The Annual Meeting took place at Kegworth, on Wit-Monday, May 15. A prayer meeting was held in the morning, at seven. At nine, the Teachers met, and several reports from the schools were read; after which, Mr. John Chapman, Junr., of Loughborough, prayed,

and Mr. Winks preached from Gal. vi. 9, "And let us not be weary in well-doing: for in due season we shall reap, if we faint not."

In the afternoon Mr. Wilders, the minister of the place, presided; when the business of the Union was attended to.

After which the meeting was addressed by Messrs. Wilders, Stocks, Osborne, Shepherd, Stenson, Winks, and others. The Teachers then took tea together in the School-rooms, and in the evening Mr. Stocks preached from Eccles. xi. 6, "In the morning sow thy seed," &c. All the services were interesting.

MISSIONARY AND REVIVAL SERVICES AT BARTON, BARLESTONE, &c.

On Lord's day, June 11th, Rev. C. Lacey preached the Anniversary Sermons for the General Baptist Foreign Mission at Barlestone, Barton, and Bosworth. The attendance was good on all the occasions.

On Monday evening, the Annual Meeting was held in the Baptist Chapel, Barton. The meeting was addressed by Messrs. Pike, Lacey, Yates, and Derry. Owing to the rain which fell, the attendance was not numerous, but the opportunity was of an interesting description.

On Tuesday morning, the friends met for prayer in the chapel at Barlestone. At half-past ten o'clock, Mr. Pike preached from, "Choose ye this day whom ye will serve." The Sermon was deeply impressive, and many appeared to be greatly affected with the solemn considerations which were urged by the preacher to induce immediate and unreserved surrender of themselves to the service of Christ. In the afternoon, the chapel was crowded with attendants on one of the most solemn and awakening revival meetings we have ever attended. The young, the middle aged, and the old; the christian and the unconverted; the moral and the profane, were urged by the most solemn considerations to attend to the things which make for their peace. Many tears were shed under these exhortations and admonitions, and the day will not soon be forgotten. The addresses were delivered by Messrs. Derry, Pike, Yates, and Lacey.

After the afternoon services, the friends, to the amount of more than a hundred, met for tea in the chapel and school-rooms.

At half-past six the Missionary Meeting commenced, for which the minds of the people were well prepared by the afternoon opportunity. Highly important and pleasing details of the success of missionary efforts in Orissa were related before the crowded audience, and animated addresses were delivered by Messrs. Pike, Lacey, Orton, and Yates. The presence of Miss Kirkman, a beloved and active young lady connected with the Barton Church, and who is about going to India, to labour in the mission field, added much interest to the Meeting. It was a day of much holy and powerful excitement.

On Wednesday evening, a Missionary Meeting was held at Congestone. The chapel was full, and the addresses impressive. The collections, while at some of the places somewhat under those of past years, at others were more, and on the whole present a considerable advance, notwithstanding the great depression of trade, and many of the people being entirely out of employ.

It is now being felt that man, however far removed, and however differently circumstanced from ourselves, has a claim on our sympathies and exertions: that nothing connected with his well-being can possibly be alien to us.

Barlestone, June 15th, 1837.

ORDINATION AT COVENTRY.

We understand Mr. Bannister was ordained on Thursday, June 22nd. More particulars in our next.

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, Blomfield Street, on Friday, April 28th, 1837; Present:—The Rev. F. A. Cox, D. D., L.L. 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 many of 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 disapproval 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

* Rev. Drs. J. P. Smith, W. B. Collyer, James Bennett, E. Henderson, J. Styles; the Rev. John Clayton, jun., G. Clayton, John Hunt, J. Edwards, J. Dyer, E. Steane, &c., &c.

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 24th, 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, Tabernacle, G. Colli-son, 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.*

POETRY.

THE HOURS OF PRAYER.

The hours of prayer, the hours of prayer,
How sweet the hours of prayer;
'Tis then that heaven comes down to earth,
And God is present there.

The hours of prayer, the hours of prayer,
The richest, happiest hours
Of bliss, enjoyed by mortal man,
Within this world of ours.

The hours of prayer, the hours of prayer,
'Tis then that grace is given,
By a prospective faith to have
An antepast of heaven.

The hours of prayer, the hours of prayer,
'Tis then that the Most High
Showers down his richest, choicest stores,
Of mercies from the sky.

When God to Peter did reveal
That Gentiles had a share,
In the salvation brought the Jews,
'Twas in the hour of prayer.

'Twas in the hour of earnest prayer
Pour'd forth with groans and tears,
The Saviour God was heard and saved
From strong amazing fears.

O may the sacred hours of prayer
For ever yield delight;
Till we arrive where Jesus is,
And faith be lost in sight.

JOHN CAMPBELL.

GRACE AND HEAVEN.

There is a soul-inspiring ray
Bursts through the mystic veil;
From the pure fount of endless day,
To cheer this darksome vale.

Darksome,—for sin hath made it so,
With its attendant train;
Of grief and sickness,—mortal woe
Involving ceaseless pain.

Thy word, eternal King! declares
The path to thy abode;
And warns us of the gins and snares,
That circumvent the road.

Amidst the thunders of thy wrath,
From Sinai flaming round;
The law proceeds,—condemns to death
The soul, where sin is found.

But love, unbounded love, prepared
The soul redeeming plan;
And Christ on our behalf appeared,
The mystic God and man!

Mercy and justice, truth and grace,
Unite in his dear Name;
Pardon, adoption, life and peace,
Flow through the bleeding Lamb.

This truth an energy imparts,
By the bless'd Spirit given;
To renovate our guilty hearts,
And make us meet for heaven.

Heaven! who can think th' ecstatic bliss,
Contain'd in that sweet word;
To dwell where our forerunner is,
For ever with the Lord!

The soul relum'd with peerless light,
Shall view the wondrous scene;
Through one vast day, for there no night
Shall ever intervene!

Sorrow and crying, sins and fears,
Shall there for ever cease;
And God shall wipe away all tears,
From every mourner's face.

No pallid cheek, no anxious sigh,
No heaving troubled breast;
No throbbing heart, no languid eye,
For there the weary rest.

No bosom friends asunder torn,
As in this vale below;
No pensive widow left to mourn,
In solitary woe.

No parents weeping o'er the babe,
Smit in its early bloom;
No mortal foe shall there invade,
No death nor gaping tomb.

No stricken soul with mental grief,
Wearing the life away;
No poverty to ask relief,
No sickness nor decay.

No bitter agonizing groan,
When kindred hearts are riven;
Nor parting pangs shall e'er be known,
Amidst the bliss of heaven.

Prophets and patriarchs there shall greet,
The holy martyr-throng;
And saints from every clime shall meet,
To swell the crowning song.

Honour, and might, and majesty,
Be to the Conqueror given;
Blessing, and praise, and victory,
By all the hosts of heaven.

May all our raptured spirits join
The praises of the Lamb;
And high in heaven's exulting clime,
For ever bless his name.

Leicester. J. TYERS.

MISSIONARY OBSERVER.



THE IMMOLATION OF WIDOWS IN THE FEEJEE ISLANDS AND AFRICA.

THE Rev. Mr. Watkins, a Missionary of the Wesleyan Society at the *Friendly Islands*, mentions some of the cruel customs of the *Feejees*. One is, the immolation of widows, on the demise of the husband, by strangling. When the husband dies, the hapless wife seats herself—the cord is placed round her neck—one person places his hand on the head of the victim—others seize the extremities of the cord, and tighten it to effect strangulation; and the few struggles made are succeeded by the stillness and stiffness of death. Another is, burying alive, a practice not unfrequent in Feejee. “Individuals, too old or too ill to be of further service, are the victims of this cruel practice. Sometimes it is done at the request of the individuals themselves: no effort is made to dissuade them from it, but the willing murderers proceed forthwith to dig a hole of sufficient capacity; they then convey the sick or aged person to it, and having placed him in the grave in a sitting posture, cast the earth upon him, which is pressed down by the feet of his own relatives and neighbours.” He adds, “Connected with the wars is an evil, for which I think the Feejeans to be pre-eminent, and that is cannibalism. Feejee, I think, exceeds New Zealand in that abominable vice. The accounts we hear are sickening. Hundreds afford meals for their savage countrymen. When I first heard of it, I was confident that the statement was exaggerated; but on appealing to the authority of a Feejean chief, I was assured by him that it was ‘*moonī aubito*,’ (most true,) and that some short time ago there were *more than two hundred human bodies prepared for a single feast!* They were victims of war.”—*Asiatic Journal*, Jan. 1837.

Mr. Dove, of *Macarthy Island*, reports an *atrocious act of Mahomedan superstition*. “During the last months, we have been greatly annoyed by Kimmington, the king of Upper Gauney, a cruel and wicked tyrant, who murdered his two brothers, and gave their bodies to his eagles!

“You perhaps are aware, that a Mahomedan king never thinks about going to war, or of engaging in any enterprises; no, nor even of digging a well, without calling in the bushereen, or conjuror, for him to make a greegree for the purpose; and sometimes a king pays as much as ten slaves for a greegree, or as many horses, and sometimes he pays in ivory and gold. The above mentioned chief, only a few weeks ago, (in 1836,) sent a messenger to Woolley to call on the bushereen for him to make a greegree, for the purpose of keeping war from his territory. The bushereen informed him, that he could not make a good greegree without receiving ten slaves, and five horses for his trouble. The whole was paid to the bushereen, and what, suppose you, were the means used? I tremble while I tell you:—two holes were dug in the earth near Kimmington’s Fort, about two feet in depth, and about the same distance apart. After this a young female was selected, of the age of twelve or thirteen: she was taken to the place—her feet were

made fast in the holes—and, notwithstanding the bitter lamentations of the mother, and the loud screams of the unfortunate sufferer, men continued to bring stiff clay, while others were employed in working it round the body, till it was ultimately worked over the head, and thus the poor creature was smothered to death.

“This awful monument of Mahomedan superstition and wickedness is still standing, and was seen by Mr. Grant and others, who were there a short time after the horrid scene took place. May the Lord of hosts speedily overthrow and destroy the power and dominion of the false prophet, and may *Ethiopia soon stretch out her hands to God!*”

The reader will peruse with surprise and pain the following account of a rite similar to the Hindoo Suttee, existing among the sable *Yarribanians*, in Africa. The two Landers, when at *Jenna*, in April 1830, discovered that, “it is the custom there, when a Governor dies, for two of his favourite wives to quit the world on the same day, to ‘bear him company.’” The travellers state, in their interesting narrative:—

“To-day, one of these unfortunates was discovered in her hiding-place at the present governor’s, and the alternative of a poisoned chalice, or to have her head broken by the club of the fetish-priest, was offered her. She has chosen the former mode of dying, as being the less terrible of the two, and has come to our yard, to spend her last hours in the society of her faithful slaves. These address their mistress by the endearing name of mother. Poor creatures! As soon as they learned her misfortune, they dropped their spinning; the grinding of corn was also relinquished; their sheep, goats, and poultry were suffered to roam at large without restraint; and they abandoned themselves to the most excessive grief. But now, the arrival of their mistress has added, if possible, to their affliction. . . . Females have been coming all day to condole with the old lady, and to weep with her; so that we have heard and seen nothing but sobbing and crying from morning till the setting of the sun. The principal males in the town have likewise been here, to pay their last respects to their mistress; and so has her *grave-digger*, who has just risen from prostrating himself on the ground before her. Notwithstanding the representations and remonstrances of the priest, and the prayers of the venerable victim to her gods for fortitude to undergo the dreadful ordeal, her resolution has forsaken her more than once. She has entered our yard twice, to expire in the arms of her women, and twice has she laid aside the fatal poison, in order to take another walk, and gaze once more on the splendour of the sun and the glory of the heavens, for she cannot bear the idea of losing sight of them for ever! She is still restless and uneasy, and would gladly run away from Death, if she durst; for that imaginary being appears to her in a more terrible light than our pictures represent him, with his shadowy form and fatal dart. Die she must, and she knows it; nevertheless she will tenaciously cling to life till the very last moment. Meanwhile her grave is preparing, and preparations are making for a wake at her funeral. She is to be buried here in one of her own huts, the moment after the spirit has quitted the body, which will be ascertained by striking the ground near which it may be lying at the time, when, if no motion or struggle ensues, the old woman will be considered as dead. The poison used by the natives on this occasion destroys life, it is said, in fifteen minutes.

“The reason of our not meeting with a better reception at *Laatoo*, when we slept there, was the want of a chief to that town, the last having followed the old governor of *Jenna* to the shades, for he was his slave. Widows are burnt in India, just as they are poisoned or *clubbed* here; but in the former country, I believe, no male victims are destroyed on such occasions. The *origin* of this abominable custom is understood to have arisen, from a dread on a part of the chiefs of the country in olden time, that their principal wives,

who alone were in possession of their confidence and knew where their money was concealed, might secretly attempt their life, in order at once to establish their own freedom, and become possessed of the property. That, far from having any motives to destroy her husband, a woman might, on the contrary, have a strong inducement to cherish him as long as possible, the existence of the wife was made to depend entirely on that of her lord; and this custom has been handed down from father to son even to the present time. But why *men* also, who can have no interest to gain on the death of their prince, should be obliged to conform to the same rite, is not near so easily accounted for. The present governor of Jenna must of necessity go down to the grave on the first intelligence of the demise of the king of Yariba; and as that monarch is a very aged man, the situation of the former is not the most enviable in the world.

“Previous to her swallowing the poison, the favourite wife of a deceased chief or ruler destroys privately all the wealth, or rather money, of her former partner, in order that it may not fall into the hands of his successor. The same custom is observed at Badagry also; and, although the king's son may be of age at the period of his father's death, he inherits his authority and influence only. He is left to his own sagacity and exertions to procure wealth, which can seldom be obtained without rapine, enslavement, and bloodshed.

“The old queen-dowager, like Prior's thief,

‘Often takes leave, but seems loath to depart:’

although her doom is inevitably sealed, she has been more cheerful to-day than yesterday, and seems determined to spin out her thread of life to its utmost limit. Spies are now set over her, and she is not permitted to go out of the yard.

—“Nothing deserving particular notice has occurred to-day. We have had the customary visit to our yard, of a long line of women, who come every morning with rueful countenances and streaming eyes, to lament the approaching death of the old widow. They weep, they beat their breasts and tear their hair, they moan, and exhibit all manner of violent affliction at the expected deprivation. Perhaps their sorrow is sincere, perhaps it is feigned. At all events, their transports are ungoverned and outrageous; the first woman in the line begins to cry, and is instantly followed by the other voices; the opening notes of the lamentation are rather low and mournful,—the last wild and piercing.

“The principal people of the place, finding the old lady still obstinately bent on deferring her *exit*, have sent a messenger to her native village, to make known to her relatives, that, should she make her escape, they will take all of them into slavery, and burn their town to ashes, in conformity to an established and very ancient law. They would therefore strongly advise the relatives of the old woman, for their own sakes, and for the sake of the public, to use all their endeavours to prevail upon her to meet her fate honourably and with fortitude. A deputation is expected from the village to-morrow, when, no doubt, after a good deal of crying and condoling, and talking and persuading, the matter will eventually be decided against the old lady. It is understood, that she has bribed a few of the most opulent and influential inhabitants of Jenna with large sums of money, to induce them to overlook her dereliction from the path of duty, and that by their representations she has obtained the tacit consent of the King of Katunga to live out the full term of her natural life. But the people for many miles round, horror-struck at such impiety and contempt for ancient customs, have risen to enforce the laws of the country against her.”*

The similarity of the most appalling and atrocious rites of idolatry in the distant parts of the world lead to the conviction, that its origin

* Landers' Expedition to the Niger. Eclectic Rev., May 1832, pp. 377—379.

is to be traced to him that was "a murderer from the beginning." Truly the heathen "sacrifice to devils and not to God." I often thought when in India, beholding its superstitions, "*an enemy hath done this.*" Happy day, when all the cruelties and superstitions of idolatry, in its multifarious and mischievous forms, shall be destroyed, and "the gods that have not made the heavens and the earth, perish from the earth, and from under the heavens."

L—, March 14, 1837.

AN INVALID MISSIONARY.

THE COLONIES OF GREAT BRITAIN.

THE following comprehensive description of the number and government of the British Colonies is deeply interesting to the friends of Missions. Surely the ancient prophecy of Noah is now fulfilling both politically and morally. "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant."

The Colonies as to government, may be divided into three classes:—

1st.—Those having a Representative Assembly, a Legislative Council, and a Governor.

2nd.—Those having *no* Representative Assembly, but a Legislative Council and a Governor.

3rd.—Those having neither a Representative Assembly, nor a Legislative Council, but only a Governor.

"The *first* class may be said to comprise Canada Upper, and Canada Lower, New Brunswick, Nova Scotia, and Cape Breton, Prince Edward Island, and Newfoundland, in *North America*;—Jamaica, Barbadoes, Antigua, Tobago, Grenada, St. Vincent, Montserrat, Nevis, St. Kitts, Honduras, the Virgin Isles, the Bahamas and Bermudas, in the *West Indies*;—The Ionian Isles, the Norman Isles and the Isle of Man, in *Europe*.

"The *second* class comprehends Bengal, Agra, Madras, Bombay, Penang, Malacca, and Singapore, and Ceylon, in *Asia*;—The Cape of Good Hope, the Mauritius, Sierra Leone, the Gambia and Cape Coast Castle in *Africa*;—New South Wales and Van Dieman's Land, in *Australasia*;—Demerara, Essequibo, Berbice, Trinidad, and St. Lucia in the *West Indies*;—and Malta and Gozo, in *Europe*.

"The *third* class embraces, St. Helena, Ascension, Accra, and Seychelles in *Africa*;—Swan River, (Western Australia) and South Australia, in *Australasia*;—Gibraltar and Heligoland, in *Europe*."—*East India Mag.*, May, 1837.

ABOLITION OF INFANTICIDE IN MALWA.

"THE friends of humanity will rejoice to learn that the Rajahs of Malwa have entered into an engagement, abandoning the unnatural practice of female Infanticide. For this we are indebted to the benevolent exertions of Mr. L. Wilkinson, the Political Agent of Bhopaul. From a census lately made to ascertain the extent to which the above inhuman act was committed, it appeared, that among 1,269 children, there were 824 boys and only 445 girls. This great disproportion in the number of the male and female infants of Malwa, naturally excited surprise and horror: but without having recourse to force, Mr. Wilkinson thought best to accomplish his end by impressing on the mind of

the people the sinfulness of the practice. For this purpose, a work entitled, "The Sinfulness of Infanticide," was prepared in the Rangdee dialect, and being printed in Calcutta, copies of it were distributed among all the Rajahs and Rajwaras. This produced the desired effect. The most intelligent among the Rajahs were led to take the subject into their consideration, and it was found out that the principal cause of the destruction of the females was the great expense attending their marriage. It also appeared that Suavee Jeysang, had formerly endeavoured to prevent this, by issuing an order that marriage should be performed with moderate expense proportionate to the rank of the parties, and that he gave assistance from the coffers of the state to such as had no means for marrying their children. The result of the deliberation was, that a document was unanimously signed by the Rajahs of Malwa, consisting in substance, of the three following resolutions:—

1. As the first cause of the destruction of females is the contempt which parents have to give their daughters in marriage to persons of those families in which they have no scruple to marry themselves, it is agreed that all should issue proclamations throughout their respective territories, directing that no person shall give his girl in marriage to another, who scorns to him his own daughter.

2. Should any person kill his daughter, he shall necessarily be expelled from his *Vuttan* and caste; and should any of such persons as may preserve their offspring, take money upon his daughter, he also shall be expelled from caste. In case he should be poor, and unable to defray the necessary expense, his friends and neighbours shall have the marriage performed, according to their rank; and should he have no family, the marriage shall be assisted by the ruling Rajah, and the ceremony performed suitably to the man's condition.

3. As the *Bhatt*s and *Charun*s have a due over Rajpoots, on the occasion of marriage, the same is fixed as follows:—A *Rajah*, one rupee,—*Thakoor*, or the head of villages, eight annas,—*Jeerat Enam-valas*, four annas,—*Siphatees*, and low officers, — annas.

This, however, is no prohibition to any one from giving, of his own accord, a larger amount. We cannot too much admire, either the benevolent exertions of Mr. Wilkinson, or the very unexceptionable means by which he has effected so humane an object. It is only by such means as these, that we can ever expect to eradicate the practice of Infanticide from the plains of Rajpootana. Force and violent measures will of little avail. Gentle persuasion, and an increasing endeavour to convince the Rajpoots of the horrible nature of the crime, can alone create a revolution in their feelings on this subject. We beseech the friends of humanity ever to keep this in mind. The Rajpoots are a high-minded, though a misguided people. The very practice of Infanticide has its origin in a weakness, the cause of which we cannot help admiring, however we may lament the evil consequences to which it leads. It is the pride of preserving honour of his family untainted, that induces the Rajpoot father to murder his innocent daughter. To deal with such a feeling,—in itself so honourable, so praiseworthy, requires no less delicacy than caution. He must be made to feel that this abominable practice is opposed to the best feelings of our nature, as it cannot but be to the will of Him whom they adore as their God."—*East India Magazine*, April, 1837.

BRITISH CONNEXION WITH IDOLATRY IN INDIA.

WE are gratified to see that this subject is attracting increasing attention. The following resolutions were past at Missionary Meetings in London, and sustained by excellent and effective addresses, and an awful disclosure of facts. Even the prostitutes of the temples, the wives of the gods, are appointed and paid by the British Governments.

“That this meeting deeply laments 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.”—*Baptist Meeting*.

“That whilst this meeting rejoices in the extending desire after Divine truth now prevailing in India, it laments the continuance of the fearful evils resulting from the connexion between the Government and the idolatries of that country, is thankful that the subject has again recently shared the further attention of the Honourable East India Company, and would cherish the hope that effectual measures will be taken for maintaining the honour of the Christian name in the sight of the heathen, and for removing the obstructions which have been occasioned to the cordial reception of the gospel.”—*London Missionary Society*.

ANNIVERSARIES OF MISSIONARY AND RELIGIOUS INSTITUTIONS.

CHURCH MISSIONARY SOCIETY.

The Thirty Seventh Anniversary of the *Church Missionary Society* was held on Tuesday, May 2, in Exeter Hall: the Earl of Chichester, president, in the chair.

The Report stated that the Society had 72 stations, 67 missionaries, 4 native missionaries, 67 catechists and other laymen, 451 native and country-born teachers, 1550 communicants, 21,306 attendants on public worship, 460 schools, —scholars: 13,289 boys; 3135 girls; 4286 sex not distinguished; 2363 youths and adults.

The following is the state of the funds:—

Receipts of the Year.

	£.	s.	d.
Paid direct to the Society:—			
Anniversary Collections	376	3	6
Individual Collections .	152	17	8
Benefactions	4939	3	5
Annual Subscriptions...	1422	17	0
Legacies	1404	18	3

Contributions through Associations	54210	13	1
Foreign Contributions ...	2531	16	8
West Indies' Fund (including £2694 Government Grant for Negro Education in W. Indies)	4513	19	8
India Native Female Schools	92	13	10
Allepie School Fund	92	0	0
Waimate Church, New Zealand	21	12	6
Interest on Government Securities	833	15	5
Interest on Exeter Hall Shares	10	0	0
Rent of House at the West End of the Institution ..	52	10	0
Sale of Publications	217	2	6
Drawbacks on Books and Paper	225	19	6

	71,098	3	0
Disabled Missionaries' Fund	615	5	0
Institution Building Fund	13	13	0
Total.....	£71,727	1	0

Payments of the Year.

	£.	s.	d.
MISSIONS:—			
West Africa	3610	18	1
South Africa	656	13	6
Mediterranean	6415	6	7
Calcutta & North India	6333	11	11
Madras & South India	7916	12	2
Bombay & Western India	1652	16	10
Ceylon	3542	5	4
China	767	11	4
Australasia: New Zealand.....	13034	18	11
Ditto: New Holland	330	15	11
West Indies	9006	9	2
North-West America	83	6	6
STUDENTS:—			
Institution—			
Salaries	682	1	7
Maintenance, and all Educational Expenses	1939	2	1
General Expenses—			
Travelling, Ordination, &c.	492	6	9
Bâle Seminary	391	0	10
Sick and disabled Missionaries, including Widows & Families, and a Grant of £500 from General Fund	4166	0	7
PUBLICATIONS:—			
12,250 copies of 36th Report	781	7	0
22,070 copies of Abstract of ditto	30	4	6
131,250 copies of Miss. Record	879	16	11
551,000 copies of Qrly. Papers.....	552	17	9
2750 copies of Miss. Register	59	1	0
Miscellaneous.....	222	10	1
SUNDRIES:—			
Associations—Travelling of Deputations, Salaries of Visitors, &c.	2697	9	9
Salaries of Secretaries and Clerks, and Collector's Poundage ...	1309	17	5
House, Office & Warehouse—			
Rent, Taxes, Stationery, &c. ...	622	1	8
Postage	372	19	6
Incidental Expenses ...	191	14	3
Purchase of Ground at Islington.....	926	7	0
Total.....	£69,668	4	11

Resolutions were moved and seconded by the Bishop of Chichester; Rev. Edward Tottenham, of Bath; Bishop of Winchester; Rev. Professor Scholefield;

Marquis of Cholmondeley; Lieut. Col. Mackworth; Bishop of Chester; Rev. Hugh Stowell; Sir Robt. H. Inglis, Bart., M. P.; and Rev. John Marsden, Rector of Tooting.

JEWS' SOCIETY.

The *Jews' Society* held its Twenty-ninth Anniversary on Friday, May 5, at Exeter Hall: Sir Thos. Baring, Bart., in the Chair.

The receipts of the year are £14,887, 14s. 8d.; and the expenditure £14,036, 8s. 10d. The following Resolutions were passed:—

“That this Meeting has learned with much pleasure, that steps have already been taken for furnishing a larger supply of the Hebrew Scriptures to meet the increasing demands of the Jews all over the world; and trusts that the requisite contributions will immediately be provided, in order to give full effect to these measures, by the liberality of those who value the word of God.

“That this Meeting has heard with unfeigned satisfaction of the completion of the Hebrew Liturgy, which they regard as a most important means of making the Jews acquainted with the scriptural character of our religion, and the spiritual nature of our worship, and cannot but express its hope that it may shortly be adopted in all the Society's Missions, in the establishment of a regular Hebrew service for the house of Israel.

“That this Meeting takes a lively interest in the proposed erection of a Church at Jerusalem, in connexion with the Church of England and with the Mission to the Jews; and while it rejoices to hear that every important difficulty has been removed in a most unexpected manner, it trusts that the work will not be delayed for a single day by the want of the requisite contributions.”

The following gentlemen took part in the Meeting:—Dean of Ardash; Lord Ashley; Rev. Edward Bickersteth; Rev. Edward Tottenham; Rev. J. W. Cunningham; Rev. Hugh Stowell; Rev. John Nicolayson, from Palestine; Rev. W. Marsh; Rev. W. Ayerst, from Berlin; and Rev. T. S. Grimshawe.

BRITISH AND FOREIGN SCHOOL SOCIETY.

This Society held its Thirty-second Anniversary at Exeter Hall, on Monday, May 8th. Lord John Russell, M. P., in the chair.

The Report commenced by some re-

marks on the deficiency of education yet existing in this country, and, as an instance, stated that at the last Wilts sessions, out of ninety-four prisoners put on trial, only eight were able to read and write well. The number of children who had received instruction in the central schools, during the year, had been 1199, making the total number since they were opened, 47,042. The training establishment for teachers had occupied a large share of the attention of the committee. The candidates received and disposed of from 1st April, 1836, to 1st April, 1837, were, boys' schools, ninety-seven; and girls' schools, ninety-five. Several new schools had been opened. A fourth grant of 20,000*l.* had been made by Parliament during the past year, 5810*l.* of which had been devoted to "Schools for all." Mr. Alhans, school-inspector for London and its vicinity, had visited the schools in his

district, which, perhaps, were never in a better condition than at present. The accounts of the schools in the country were very encouraging. The report then adverted to the foreign operations of the Society, which had been very successful, particularly in the West Indies. Considerable efforts had been made to increase the pecuniary resources of the Society, which efforts had not been altogether in vain. The report concluded by some excellent observations on popular education, which were loudly cheered.

The following Gentlemen addressed the meeting. The bishop of Norwich; C. Barclay, Esq. M. P.; Sir C. E. Smith; Sir. G. Grey; Sir T. Lethbridge; Rev. C. Stovel; Rev. J. Burnett; William Allen, Esq.; Rev. Dr. Philip; Rev. Eustace Carey; Rev. — Fraser, from Antigua; James Montgomery, Esq.; and George Bennett, Esq.

MR. POYNDER'S SPEECH.

(Continued from p. 198.)

The directors (after committing to their foreign Government the details of those measures which affect the time, degree, manner, gradation, and precautions of executing their object), proceed to state the final result of their own determination, as under:—

"1. That the interference of British functionaries in the interior management of native temples—in the customs, habits, and religious proceedings, of their priests and attendants—in the arrangement of their ceremonies, rites, and festivals, and generally in the conduct of their interior economy, shall cease.—2. That the pilgrim tax shall everywhere be abolished.—3. That fines and offerings shall no longer be considered as sources of revenue by the British Government, and they shall no longer be collected or received by the servants of the Company.—4. That no servant of the Company shall hereafter be engaged in the collection, or management, or custody of moneys, in the nature of fines or offerings, however obtained, or whether furnished in cash or in kind.—5. That no servant of the Company shall hereafter derive any emolument from the above-mentioned or any similar sources.—6. That in all matters relating to their temples, their worship, their festivals, their religious practices, and their ceremonial observances, our native subjects be left entirely to themselves.—7. That in every case in

which it has been found necessary to form and keep up a police force, especially with a view to the peace and security of the pilgrims, or the worshippers, such police shall hereafter be maintained out of the general revenues of the country." The Directors then suggest for consideration, "the possible expediency of commencing with some one of the great superstitious establishments, and so extending the improvement to the rest, in the event of the complete success of the first experiment." But where, I ask, has this experiment been attempted? It will immediately appear that the greatest of them all is, down to the last dispatch, as rampant as ever. The Directors then "leave all to the judgment and experience of the Governor-General, persuaded that he will carry these views into effect with all prudent and practicable expedition." Immediately after which, however, he quitted India, and has been since succeeded by another chief. Accounts are then called for of "ten years' receipts and expenses, in the three Presidencies" to which I have already referred, as asked in vain; and though the foreign Government was justified in calling for them, the parties who have refused or delayed to furnish them, are not so justified.

I now come to my proofs, that nothing effectual has been done in the three last years, premising only that, for obvious reasons, I must again claim the

indulgence of the Court, in withholding the names of the writers; assuring the Court (as they were pleased before to believe) that I stake my credit for the perfect authenticity and accuracy of these several communications.

The first is from an individual of high rank and authority, written from Juggernaut, and dated June 4, 1835, (two years after the above dispatch had been received)—“I have visited the valley of death—I have seen the den of darkness—Juggernaut has been trodden by these feet, and seen with these eyes, after thirty or forty years hearing and reading about it. Oh, Buchanan! How well do I remember your pious indignation when, nearly thirty years since, when you visited this foul and horrible scene. My soul is moved within me even to trembling. The dread pagoda is situated in the vicinity of this village, called Pooree, of which the narrow streets and wretched abodes are only emblems of the moral ruin and misery it diffuses. A town of 50,000 souls is held together by the direst superstition—no trade but sin, no art but delusion and lies, no bond of union but communion in idolatry. Nothing has yet been done to abolish these atrocities. The pilgrim tax is still collected about a mile from the town, and a ticket given to each wretched individual to warrant his approach. The three cars of Juggernaut are built anew every year. The tributary villages furnish the quota of wood. The clothes and mantles are still furnished for the idol pageantry by British servants. All must, however, fall. Lord W. Bentinck's hurry, together with his Lordship's absence and ill health, will probably prevent its being done during the fortnight of his remaining in India; but the time must soon arrive. The horrors are unutterable. About 50,000 pilgrims pay the tax yearly, and 100,000 are let through as unable to do so; 150,000 altogether; of whom about one-third, or 50,000, perish by hunger, fatigue, and sickness yearly. They are collected from all parts of India, and I stopped to ask some persons at one of the tanks ‘how they were collected?’ ‘By regular hodies of men, termed pilgrim-hunters, who travel over all India for the purpose, and when they have gathered a troop, drive them like sheep before them, till they reach the scene of plunder, cruelty, and lust. The larger number are women, who concert the plan for undertaking the pilgrimage unknown to their husbands and families, and start off

at a moment. The abominations consequent may be judged of by this trait. When the caravans arrive, a perpetual fight takes place amongst the Pooree inhabitants, who shall receive them, so eager are the people to lodge, in other words, plunder the helpless wretches; and plundered they are, not only of all they possess or can procure, but of all they can borrow at immense interest. About five days finish the process; the stripped multitude then proceed on their return. The sick are uniformly left behind to whiten with their bones the accursed plains. Those plains are barren sands thrown up from the beach by the south-east monsoon. The seasons of festival are chosen, as it were, to heighten the misery; for instance, June, when the extreme heat is suddenly succeeded by the rains, and the cholera amongst the undefended crowds. The sick still sometimes throw themselves under the wheels of the Belial car; bands of music, troops of dancers or prostitutes of the vilest order; noisy intemperate debauchery, with the most filthy and unutterable pollutions in figures, exhibitions, and songs, make up the *religious* rites of Juggernaut. The pagoda, or circuit of the enclosed temple, is a mass of heavy building, not equal in extent or splendour to that at Chillumhun, but more sacred in the estimation of the Hindoos. No one is allowed to penetrate the interior of the pagodas, because the cooking is perpetually going on in the inner circuits, and the passing of a Christian would defile the whole culinary establishment. If we had chosen to pay 2000 rupees for the recleansing of the sanctuary, we might have been admitted. Such is Juggernaut! Dr. Buchanan's description is most true. Cruelty, lust, oppression, disease, famine, death, follow in its train, as in the worship of the true God and Saviour there follow light, mercy, purity, justice, peace, diligence, domestic happiness, truth, pardon, holiness, and eternal life!” In another letter of the same date, the same writer says, “The horrors of the pilgrim tax still linger in existence, though condemned from home, and impose yearly on 200,000 travellers the risk of death to one-third of the aggregate pilgrims.” The same excellent and estimable informant, in a letter to a mutual friend, only just now received, writes, “You may tell Mr. Poynder, that nothing has yet been done, that I know of, about the pilgrim tax; the rupees are so much thought of!”

Letter from the Rev. ———, dated Cuttack, 8th July, 1830 (two years from the receipt of the Directors' dispatch). "The return of the Rutt Jattrra, or Car Festival of Juggernaut, which will be celebrated three days hence, reminds us that all the shame and guilt of a Christian Government, supporting and cherishing idolatrous rites, continue to be persisted in, notwithstanding the noble expression which the Court of Directors gave of their abhorrence of such a course in their dispatch of the 20th February, 1833. They justly argued." (He here recapitulates the reasoning and result of the dispatch.) "The Indian has left the whole business just where it was. It might have been supposed its members would be glad of the permission to wash their hands of the pollutions of heathenism; but no! they are content to remain providers for the gods. When we have looked on, as hundreds of thousands of our fellow-men were bowing down before the shapeless trunk of Juggernaut, and rending the air with their shouts, we have been oppressed with shame. It has been next to impossible to believe the fact that was before our eyes, that such multitudes were capable of the deep degradation we were looking on. But the shame has increased, when we consider the part that is borne by our countrymen, at the head-quarters of this abomination. Next sabbath, on the first day of the week, the day on which finished salvation was wrought for men, by the resurrection of the Lord Jesus Christ from the dead, on which he is exhibited throughout the world, for the healing of all its wretchedness, perhaps a hundred thousand pilgrims will be drawn together from all India, by a heathen missionary-agency, paid by British hands to worship an image, new made every year, of which, every board and daub of paint is furnished out of British coffers, to admire the pageantry of those new-built cars which have just been constructed and ornamented under British superintendence and pay, and in part with British fabrics, furnished from the stores of Government. The roads and fields of Orissa will be strewn with multitudes dying of starvation and disease, whose bones will remain to bleach there, because British patronage of their superstitious allured them from their homes, where their wives and children will look for them again in vain. The sin and delusion of idolatry will be perpetuated, because it is upheld by those who know that it is sin and delu-

sion, an offence to God, and a bane to men. It is sorrow enough that idolatry and its concomitant evils should exist; but it is more than sorrow, it is iniquity that they should be prolonged, and increased by men, who themselves profess to know God, and to serve him. We are at a loss to conceive what it is that induces Government so long to disregard the positive injunctions of the Home Authorities. We trust it is not consideration for the revenue that is realized by the pilgrim tax, for the Government must be poor indeed (not in money, but in character) if it avows its continuance of a great and heinous immorality, for sordid gain. Perhaps a tenderness for the feelings of the natives may have had more influence in this postponement of a good and wise measure. That motive we can respect, although we should disapprove of its application in the present case. We are aware that on the publication of the dispatch from the Court of Directors on this subject, last year, their resolution was strongly deprecated by some of the Hindoos, on the ground, that if Government relinquished their interference in the management of the temples, they would soon become such scenes of abuse, that the people must cease to frequent them. Now the amount of that argument is, that idolatry, in these its strongholds, would destroy itself, if left alone, and can be preserved in existence only by christian integrity being engaged for its direction. Christians, therefore, who lend it that support, must assume the whole responsibility attending its continuing to blight the fair regions of India. Surely this is not an argument for christian men to listen to, and we wonder much that Hindoos are not ashamed to use it. The Court of Directors have very justly expressed themselves on this point. They say, 'We conceive that the principles of toleration do not require that we should promote the growth and popularity of superstitions, the prevalence of which, every rational and religious mind must lament; and we are, therefore, of opinion, that any system which connects the pecuniary interests of the State with such superstitions, is, for that reason, objectionable, and ought to terminate.' Again we ask, then, why the system has not terminated?"

The following was lately addressed to me by the Rev. ———, a missionary. "In that part of India (Bellary, in the ceded districts) to which my labours have been principally confined, there are

only five Hindoo temples frequented as places of worship which are not more or less supported by the Government. The priests attached to them receive from the collector of the district a small monthly stipend for their attendance, with such other allowances as may be requisite to keep up the establishment of the temples; and where there is an annual car festival, an additional allowance is granted to meet the expenses of preparing the car, providing lights, fire-works, &c. It is most fervently to be wished that these, and all other interferences on the part of Government with the idolatrous worship of the Hindoos, should be withdrawn, as I know these things often lead them to imagine that their Governors approve of, and patronize their superstitions, and the Brahmins endeavour to make the people believe this is the case. Immense numbers of Hindoo temples in one part of the country are now lying in ruins, and in many places the idols that were once worshipped in them are prostrate and broken within them; were Government support withdrawn from those still frequented, and the Brahmins left to manage the endowments of those temples among themselves, I have very little doubt but that those which remain would soon fall into the same state of decay. I consider the countenance and support afforded by Government one of the main props of superstition and idolatry in India."

Extract of a letter, dated January 20th, 1835, (two years after the date of the Directors' dispatch.) "We have much talk here about the abolition of the pilgrim tax. It must assuredly be abolished, and I think those who live fifty years hence will see the temple of Juggernaut a Christian place of worship. There is hardly a native to be met with, who does not allow the justness of our views, and the weakness of idolatry. The more this feeling prevails, the sooner must Hindooism decline."

Extract of a letter, dated Pooree, July 8, 1834, (one and a half year from the date of the dispatch.) "The procession of Juggernaut commenced on the first day of the Jatra. Ropes are placed upon the images, and I observed one of the ropes about the neck of the idol. This appears, therefore, to be no indignity—some push, and others lay hold of his sides, while others pull him before, and with main strength, and horrible noises, at length get him to the car, and then a new effort is made by the surrounding worshippers, and so at

length he is safely lodged in his stately car, and then the multitude renew their shouts and plaudits; and thus Juggernaut begins his annual ride."

I am here reminded of the word of God—"They must needs be borne because they cannot go."—'They are upright as the palm tree, but speak not.'—'they are altogether brutish.'—'Blue and purple is their clothing—they are all the work of men.'—'They are vanity and the work of errors; in the time of their visitation they shall perish.'—[I trust Mr. Chairman, that time is come.] 'Then shall they go and cry unto the gods unto whom they offer incense; but they shall not save them at all in the time of their trouble.'—'But the Lord is the true God and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.'" The writer proceeds—"There are other deities which accompany him. They travel at a very slow rate to a distant temple, where they remain a short time, and then return. The whole occupies several days. The pilgrims attending this Jatra were stated to be about 50,000. Of these a vast proportion are women, from Bengal and the provinces on that side. The pilgrim tax was said to amount to about 50,000 rupees. This sum is not large, all things considered, nor can much profit arise to Government from this as a source of revenue" [*sed quere.*] "Many of these deluded creatures will perish by the way, and will see their home and family no more. Their bodies left to be devoured by jackals, and their bones to whiten the road sides. At some former Jattras, hundreds, and even thousands of bodies, accompanied by jackals, vultures, and dogs, have been known to pollute the air, and to throw a sickening and horrid aspect over this wretched and extensive Golgotha."

With regard to the continued immolations at Juggernaut, the Directors of the General Baptist Missionary Society, in their printed report for the present year (1836), call the public attention to the case of two human victims having perished under the car of Juggernaut at the great Jatra of 1834. The account I myself have of this event from a missionary who was there, is supported by Dr. B——, the civil surgeon of Pooree, who writes, "One of the sacrifices occurred on the 19th July, and the other on the following day. These dreadful sacrifices must have been attended with instantaneous death, the wheels of the

car having passed over the abdomen in both instances. I passed the spot where the first occurred but two hours afterwards, when not a trace of the occurrence was visible, the mangled body having been removed with great promptitude by the police authorities. Both were men; one a young and apparently a healthy man, a pilgrim from the upper provinces, whose history could not be known."

The missionaries, who send this statement to their Directors, add:—"Were the festival left to itself it must die a natural death; the persons who draw the cars live rent-free, or, at least, have portions of ground allotted as their hire for this occasion. Were not this the case, the cars would be left in the middle of the town, instead of being taken to the temple."

As to the support afforded to idolatry by the Indian Government, the Rev. —, a Missionary now here, writes to me:—"In 1832, the Madras Government erected at Bangalore a splendid Eedgah to the Mahommedans, evidently with the view of conciliating them, and of patronizing their superstition, and they called upon Christian officers to superintend the erection of this Eedgah; and thus, while they supported a superstition, endeavoured to render Christianity a handmaid to its honour and elevation. The effects of this act of the Government were most prejudicial to the interests of true religion. The Mahommedans became proud, insolent, and overbearing in the highest degree; our native teachers could not go out, but they were insulted, pelted with stones, and beaten with sticks, while the bravado was perpetually reiterated, that the Government was hostile to the missionaries and most favourable to them. In July 1832, I was called upon to visit Salem, and had to pass through a number of towns and villages in the Company's territory. At a town called Paulgode there is a splendid temple, and, after we had preached a considerable time to the people, a Brahmin stood forth and said, 'Do you not know that the Government supports this temple? Are you ignorant that the Brahmins, the priests, and dancing girls, are all paid out of the public treasury? If anything is wrong in the pagoda, we have only to make it known to the collector, and he sees it put into order.' This fact most strikingly shows the influence which the patronage of the Government has upon the people to keep them in their idolatry. What can a mission-

ary say in reply to such a statement as this? If he condemns the principles on which the Government is conducted, he is regarded as disaffected to the State; the people tell him that he should go first and convert their superiors. As we passed on through the provinces of Salem and Coimbatore, the pagodas were all kept in excellent repair; at an appointed time, both morning and evening, the tom-tom was beat for worship; the full complement of priests, and dancing-girls, and servants, was maintained, and idolatry was to be seen in the highest prosperity; but under whose supervision was the grandeur and magnificence kept up? Under the superintendence of the British collector of the district, and according to the orders of a professedly Christian Government. Afterwards we descended upon the Mysore territory, which, up to that period, had been under an independent and idolatrous Prince, and where it might be supposed Hindooism would be most prosperous. But, strange as it may appear, the pagodas were neglected and impoverished, and the idols were fast falling into disrepute. The inference is obvious. Let the measures which have been sanctioned by the Government at home be carried into effect in India; let that neutrality which should never have been departed from, be maintained; let the lands and endowments of the temples be committed to the Brahmins and to the idolaters themselves; let all Government interference, support, and patronage be withdrawn; then, should idolatry not fall into decay, and should the Christian religion not make greater progress, our Indian rule will, at least, be delivered from the heaviest guilt which a Christian Government can incur, and our nation be relieved from a curse, which must unquestionably rest upon it. Since the orders of the Board of Control and of the honourable Court, on this subject, have been received, idolatry has been as much supported as before. One instance came under my own notice. In the end of 1835 a festival was celebrated in Bangalore, in honour of the idol Veuktramanee. Under the rule of the Rajah, and since this province was governed by the Commissioners, this festival had not been kept for six or seven years; but in December last it was renewed, under the patronage of the Government, and the Subadar, as the native authority, laid a tax upon every house, and was exacting it with the strong arm of power to celebrate the feast, while the people were

loud in their complaints against this measure, deeming it illegal and oppressive. This instance proves not only that the Government patronage is continued as before in their own provinces, but that in a state which has recently fallen under their rule and authority, where idolatry has been neglected, and where it might have safely been left to the voluntary support of its devotees, the Government has gratuitously given its sanction and its patronage to its revival and establishment."

The Secretary of the Baptist Missionary Society writes to me this month—"Allow me to ask, whether the practice of laying a tax upon the multitudes who resort to Allahabad to bathe at the junction of the Ganges and the Jumna has not been ordered by authority to be discontinued? One of our missionaries was present on the occasion last year (1835), and complains bitterly of the impression made on the minds of the poor people by its exaction. It was calculated that 300,000 persons were then present."

A missionary, well known to me, long established at Orissa (Mr. Peggs), but now settled in this country, has recently printed and circulated a statement through England (dated 18th November), as to the loss of several lives at Conjeveram and Diuidigul, by the accidental breaking down of one car and the passing of another over several persons; and although he admits these to be accidents, rather than voluntary immolations, he yet contends that the lives thus lost were the result of a system deliberately pursued, after this country and the Indian Government had declared against British interference, and that, therefore, so far as we sanctioned and shared in these scenes for pecuniary profit, we are guilty of this blood, and still more, of all the multiplied injury from disease and death which can be proved to form the necessary appendage of every one of these abominations; in which opinion I, for one, entirely accord.

This gentleman informs me that the Annual Association of the General Baptist Churches, assembled at Bourn, has sent out a strong address to Lord Auckland (the new Governor General), in reference to the continuance of these things.

The following is an extract of a letter from a missionary, dated Vizagapatam, Aug. 16, 1835, (two years and a half after the date of the dispatch):—"At Allypooram, a man contended very hard

for idol worship, and affirmed, that if our religion were true, we should demolish the idol temples at four of the principal places in this country, and that the Company should withhold the support which they grant for idol worship. 'You are our rulers (said he), and while you give your support to idolatry, and yet preach a doctrine which aims at its destruction, you are not true to yourselves. We cannot but think our gods great and glorious beings, while the Company and others do them so much honour.' This, adds the missionary, from the mouth of a heathen, came forcibly to my mind. May the public support of idolatry by a professedly Christian Government be totally withdrawn, and all abominations cease from this degraded land!" To which I heartily add, Amen.

Extract of a letter from a Reverend Gentleman, dated Cuttack, June 19, 1833;—"The idols mounted the cars to-day, and the number of people was immense—not fewer, I should say, than 150,000. The people are visited with the cholera. I saw twelve or fourteen dead bodies this morning, and many are sick. In the evening we proceeded to the neighbourhood of the cars, and reasoned with the people. When the Brahmans opposed, I spoke on the nature of their practices. We were cheered with marks of approbation by the Soodra class, and with hisses from the interested priests. People by hundreds pointed me to the presence of the European residents about the cars, as an evidence of their regard for the idols. The motions of the cars appear to depend on the order of the European Magistrate! He was of course present, and actively employed, passing from car to car! The cholera is getting bad among the people."—And well it may.

The same missionary writes (after the Jattrā)—"The evil of the unnatural connexion of the Government with the temple, and the system of worship, is more and more apparent, and more operative every year. The support and protection of Government is the great bulwark of Juggernaut's strength, and it is the all-prevailing plea for his divinity. Surely the time will not be long ere the tax will be abolished, and the people left to support their own idols. When this shall be the case, Juggernaut will fall, but the measure will be received as a boon by the people, and none will complain but the interested." So much (I add) for the unpopularity of abolition.

In two months after this, the same missionary writes, under date of the 16th of September:—"Orders have been received from the Court of Directors to do away the tax upon all holy places. From hence does Juggernaut's fall commence, and he will rise no more." That is, I will add, if there is honesty and virtue enough to execute this order. It is for Christian England to say whether this shall not be done.

The Report of the society at home, in whose employ this writer was, in remarking on his communication, says, "Great was the triumph of Christian principle over a system of wicked and worldly policy, when it was determined that Great Britain should no longer prostitute her influence and power to support the abominable idolatry of Hindostan. Let this event be regarded by the members of this society with unfeigned delight, and while they praise Him under whose blessing every desirable event is accomplished, let them be thankful that their institution has contributed in part to accomplish so great a good as the dissolution of British connexion with Indian-Idolatry."

Extract of a letter from the Rev. ———, a chaplain of the Company, dated Combaconum, 23rd May, 1835:—"Here in Combaconum, three weeks ago, they had the annual drawing of the car with the idol upon it, belonging to the great pagoda. It was drawn by two cables round the pagoda, each five or six inches in diameter, 1,000 coolies (or labourers) to each rope. On the car surrounding the idol were the dancing girls; behind it, Brahmins chanting the praises of the gods; and after them, persons who had vows, rolling on the ground. Some time since (not from any sinister motive, but in order to secure the payment of the taxes, and prevent the frauds of the Brahmins) Government took the management of the whole concerns of the pagodas into their hands, and were consequently involved in the necessity of appointing, regulating, and paying all the expenses of the idol, and its servants, elephants, food, processions, &c. Every dancing-girl is appointed under the direction of the English collector; the orders for the celebration of the feasts and processions issue from him. This car ought to be, and might be, made to perform its journey in twenty-four hours. This procession began on Sunday night, and lasted till Wednesday, a short interval for rest and food

being allowed in the heat of the day. Sad to think these numerous coolies are gathered together under the collector's orders, some from forty miles distance; they are driven by the collector's peons (Government officers), and beaten and flogged, and receive no pay or rice; 1,000 to each rope! Three times the rope broke, of course the poor creatures holding the separated half were thrown to the ground, and this heavy rope, of the breadth of a man's arm, fell upon them. It is reported that several were killed, but I know that many limbs were broken, and injuries received. So many of the people deserted and ran away home, that the car would have remained there to this day, if it had not been for the Tahsildar (the principal person under the Government in a district, a native), who prevailed on the head men of that part to collect their people, and take pity on the god, and get it home. Some friends who were present, distributing tracts and preaching, were constantly met with this answer—"there cannot be any thing wrong in idolatry; look, does not the Government order it all; do not they send the peons? Would the car be drawn at all, if it were not for the Company? And if it were so bad, would they do all this?" This is the general argument, it is always thrown in our teeth, and yet the Government say they observe a strict neutrality. Again, the Government establish and support native schools, one to each district, perhaps, about equal to one of our 'hundreds.' At the upper end of each school stands an image of Ganesa, the elephant-headed god. To this, boys make their offerings. When a boy is first admitted, he is required to bring his offerings--a cocoa-nut, plantain, &c., and offer them to his protecting god; the same when he is put into a new book. This is the system universally pursued in all this part of the country. The books that are read are, 'Oh, Ganesa, hear us!' 'Oh, our lord, hear us!' 'Oh, thou cub of an elephant, we honour thee!' I need not say that the Scriptures are not read. The Government do not order these things by positive enactments, but they set up these schools on the principle of strict neutrality between God and Baal, and this is the system. We may well tremble when we think that Government schools are the places where children are taught at once to pray to Ganesa, and to believe that the virgin will bruise the serpent's head."

(To be continued.)

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[NEW SERIES.]

MEMOIR OF MR. CHARLES BISHOP, OF
NOTTINGHAM;

*Who died at Boston, in Lincolnshire, on the 26th day of
May, 1836. Aged thirty-one years.*

PRIVATE feelings of affection, with respect to our departed friends and relatives, are often indulged until they swell beyond due bounds. The warm effusions of the pen of biography, not unfrequently, exceed the more sober and correct descriptions which result from cool and dispassionate surveys of the habits and character of those whose memory we venerate and love. In the present day, biographical productions are very numerous; and, in some instances, while destitute of all claim to exhibition, are swelled into considerable volumes. The frequency of the appearance of these works materially diminishes their interest and worth, and the extent to which they are carried renders them burdensome.

It is worthy of observation, that while sketches of the greatest characters are furnished in the pages of revelation, they are singularly remarkable for brevity, as well as for fidelity and impartiality. Far from magnifying the virtues which, in the lives of these good men, shone with such a steady and increasing lustre, they honestly recorded their blemishes, and exposed their defects, for a warning and caution to others. Enoch, probably the brightest star that shone before the deluge, and who was privileged with a triumphant translation to heaven without dying, is portrayed, as to his course and character, in a single sentence,—“And Enoch walked with God, and he was not, for God took him.” Here is no studied panygeric. Union and communion with God—habitual and progressive personal piety, and eminent holiness, are all included in a few brief words. Indeed, the same may be said of the sketches of the lives of other eminent saints, given in the sacred Scriptures. For the most part, prudence and discretion

would induce us to avoid lengthened remarks on the dead, except they have been strikingly remarkable for virtues, which exhibit them as worthy of our imitation; or as a beacon to warn and admonish every beholder. In every case, great care should be taken that partiality and exaggeration do not steal into these compositions. Even when we do not intend to betray undue feelings of affection, nor to elevate the subject of our praises above the limits of sober truth, an unconscious excess of sensibility hurries us away, and we descry excellencies we never saw before, and which scarcely existed but in our fond conception. Who does not know that when our dear relatives are no more, their frailties expire with them; and their virtues, which before had been fully within the bounds of mediocrity, are suddenly kindled into a blaze. While, however, we are compelled to view characters thus drawn, as approaching too nearly the spirit of romance, we are bound to make much allowance for the working of natural affection. It is, nevertheless, an important duty, so to live, that when we are gone, our surviving friends may not be tempted to muster up partial and doubtful evidence of our piety. Rather, let us aim to exemplify a course of holiness, known and read of all men. Then, though we may not make a noise in the journey of life, our memory will be blessed—posterity will venerate us, and the tears of survivors will bedew our dust. When we hover over the graves of our dear friends, a minute but melancholy ingenuity casts about, to swell the evidences of their worth—their dying sayings are recollected with emotions of unspeakable tenderness, inscribed on our memory, they pass through our lips with gloomy satisfaction and mournful fondness. It is, however, most important, that we do not lay too much stress upon the manner of the death of our friends, but that we look to the tenour of their lives. Certain it is, we cannot ascribe too much to the grace of God, nor build too entirely upon the Lord Jesus Christ, as the foundation of the sinner's hope. But if we imagine that he came to make us happy, without making us holy, our deception will prove not only dangerous, but fatal. Christ came to redeem us from all iniquity, and to purify us unto himself, a peculiar people, zealous of good works. Holiness is the great end of the Gospel—it is the beauty of the divine character—the essence of the new creature—the health of the soul—and the essential spiritual and moral qualification, for the enjoyment of the happiness of heaven. To talk of the consolations of the Gospel—of an interest in Christ, and the application of the blood of atonement, but as means to our holiness, is to cheat ourselves, and to sacrifice the end to the means. There is much reason to fear, that many professors have been inflated with hope, in their death, who have not been remarkable for morality in their life. It was the practice of the celebrated

John Newton, to ask not how professors of the Gospel died, but how they had lived. This, it may be presumed, is the safest inquiry by which to arrive at a satisfactory conclusion. It is true, that the most mature Christian is far from perfection; but if our religion is genuine we shall deplore our defects,—we shall strive, in the strength of the Lord, to do his will,—we shall sincerely aim at perfection, and to be filled with all the fulness of God. The subject of this memoir made no pretension to extraordinary attainments. His course was greatly remote from display and ostentation; yet it may be safely affirmed, that it was marked by unequivocal evidences of solid piety—of great spirituality—and of active obedience to the will of God. He was a bright ornament of the Gospel he professed, and did honour to the grace which converted, and kept him safely to the end of his pilgrimage.

Of the particulars of the early years of Mr. Bishop's life, I am not sufficiently informed to speak with precision. He was born about the year 1805, I believe at a village called Kirton, in Lincolnshire, a few miles from Boston. I have not the means of ascertaining correctly the circumstances of the family. I believe his parents were reputable and respectable, but they were soon taken away by death, and the subject of this account, with two brothers and two sisters, left orphans. One of the sisters was, some years ago, married to a Mr. Goodson, of Nottingham, a member of the Broad Street General Baptist Church. The slight acquaintance I had with her, induced the conclusion, that her disposition was very amiable, and her piety exemplary. I am happy to say, that every thing I have heard concerning her, from those who were most intimately acquainted with her, has confirmed the view I had taken of her. She was removed by the Supreme Disposer of events, while comparatively young, to the great grief and loss of her partner, and some time previous to the death of her excellent brother. The education of the subject of this memoir was, I believe, directed by an uncle, who was anxious that, in the early stages of life, he should be secured from the formation of habits of immorality. Alas! what numbers of young creatures do we witness without any effectual guard as to their morals. The precepts, the habits, and the example of too many parents and guardians, tend to cherish and quicken the seeds of vice, and prepare the young to make a swift and fatal progress in the ways of sin and ruin; accustomed to hear the language of profaneness—growing up in the neglect of prayer, of reading the word of God, and of keeping the Sabbath-day holy, they rise up to maturity proficient in sin and iniquity, and, as if pushed by a hot-bed process, they reach in early youth an awfully advanced stage in the course of transgression, dishonour their families, disgrace the name of rational creatures,

and convey the contagion of their vicious passions from generation to generation. The value of a pious, and even a moral education, cannot be estimated. "Train up a child in the way he should go, and when he is old he will not depart from it." In the culture of the minds of the young, we discover the buds and blossoms of virtue,—our hopes are excited both with respect to their future career in life, and preparation for the bliss of heaven. How delightful to contemplate the example exhibited by them in the social and domestic circle, diffusing the rays of intellectual light and happiness through all their course. I believe I shall not incur censure, from those who had the most intimate knowledge of my friend while very young, when I say that his disposition was very amiable, and his manners pleasing, encouraging the hope, that he would ultimately prove a blessing and an ornament to society.

At a suitable age he was put apprentice to Mr. Butterfield, a draper of Wisbech; a very respectable and pious person, a tradesman of good repute, and an honourable member of the General Baptist Church, of which the venerable Mr. Jarrom has long been the minister and pastor. It is very probable, that in consequence of his introduction into this excellent family, he became a decided Christian in the bloom of his youth. Doubtless it was a great blessing to be put under the care of a pious master, and to enjoy the privilege, in that eventful period of his life, of being incorporated with a regular, correct, and religious family. It is to be greatly lamented that parents, religious parents, betray so much carelessness and indifference to the piety and religious character of the masters to whom they commit the care and welfare of their children. Is it not the imperative duty of parents to ask, in reference to this matter, Am I confiding my son to a master who will of choice, as well as duty, converse with him seriously and tenderly about the concerns of his soul? will he call him, morning and evening, to kneel at the family altar? will he guard him against forming intimacies with vicious and ungodly companions? never tolerate, without some sufficient reason, his absence at undue hours, nor when the family are in bed? and will he resolutely forbid attendance at theatres, concerts, and places of dissipation, and carnal amusement? Would to God these things were more seriously weighed!

While yet young, in the spring of life, when so many are borne away by headstrong passions, so often predominant in that period, and when dangerous and baneful connexions are so frequently formed with the giddy and the gay, he was led to attend the preaching of Mr. Jarrom, and also to frequent the prayer-meetings. The influence of the Holy Spirit fastened conviction on his mind, and led to those serious impressions which induced him, in good earnest, to seek the salvation of

his soul. The issue of this inquiry was, a manifest and effectual change—a change which was seen in all the lovely fruits of religion through all the remainder of his life. His course, it may be truly said, was beyond what is usual—a bright and habitual ornament of his Christian profession. Though his relatives were attached to the National Church Establishment, he, in conformity with the entire persuasion of his own mind, felt it to be his duty to cast in his lot among the Dissenters. Having embraced the Gospel in its saving power under Mr. Jarrom's ministry, and being persuaded that scripture baptism is the immersion of believers, he proposed himself for baptism and fellowship to the General Baptist Church at Wisbech. The seriousness of his mind being very visible, and the relation of his experience perfectly satisfactory, he was baptized, and cordially received into fellowship with the Church under Mr. Jarrom's pastoral care. The exact period of his continuance at Wisbech, after he became a member of the Church, I have not the means of ascertaining, nor is it material. It is, however, pleasing to know, that though his life, subsequently, was not marked by any thing tending to make any very extensive and popular impression, he was uniformly consistent in his deportment, and both by word and deed exhibited a conversation becoming the Gospel of Christ. In every circle in which he moved, in every station he was called to fill, and in every relation he sustained, he walked worthy of his christian vocation; and, while far from evincing any desire, or making any effort, to push himself into notice, his constant aim was to glorify God, and to be useful to his fellow-creatures. Having been favoured with a tolerably decent and respectable education, and possessing a moderate facility of speech, he was enabled, in a little time, with no small satisfaction to his friends, to take a part in conducting social and prayer-meetings; and, though at all times showing a retiring and modest carriage, his humble attempts were witnessed by his friends with no inconsiderable pleasure. Those efforts, as will be presently noticed, issued in his becoming an occasional preacher, to the great spiritual benefit of many, and inspiring the hope that, if spared by the Head of the Church, his usefulness would be more extensively known, and more sensibly experienced.

When he left Wisbech, he lived a short time at Louth, in Lincolnshire, and attended, I believe, the ministry of the Rev. F. Cameron. From thence, in the spring of 1828, he removed to Nottingham, and succeeded to the business of a Mr. Chapman, a grocer and druggist. Apprehending, after some time, that the situation and trade did not agree with his health, he disposed of the concern, probably at some material disadvantage. He then engaged as assistant to Mr. Manlove, a respectable draper in Nottingham. It should seem that he never was,

during this period, dismissed from the Church at Wisbech. Probably this was owing to the uncertainty of his mind where he should ultimately settle. While, however, he was at Nottingham, he communed, I believe, at the Lord's table with the friends in Broad Street. In the year 1830, Mr. Bishop was married to the eldest daughter of Mr. Manlove, a considerable lace manufacturer, and a very respectable and influential member of the Methodist New Connexion. There is every reason to believe that this union was mutually a happy one, and that the comfort and satisfaction of it continued unabated to the termination of his course. Soon after his marriage, they removed to Belper, in Derbyshire, where he commenced the drapery business, and I believe with promising success. Here, with frequent and painful symptoms of a feeble and consumptive constitution, he continued four or five years. Mrs. Bishop, who for some time had been a member with the New Methodists, saw it to be her duty to be baptized, and she, with Mr. Bishop, joined the Church at Belper. The cause at Belper was now in a very depressed and discouraging state. The members were few—the congregation very small—the whole extremely poor—without a regular minister—and weighed down with a heavy debt on the chapel. Notwithstanding this unfavourable state of things, he united himself to them; took a special and lively interest in all their affairs; obtained for them all the ministerial assistance he could procure; aided them in their pecuniary embarrassments; and, with another occasional preacher, supplied for them when they could not obtain assistance from the ministers of other Churches. While frequently in a feeble state of health, and with the probability of his sinking prematurely into the grave, he preached more than prudence would allow, and taxed his strength beyond the limits of safety. But he was tenderly alive to the prosperity of the cause of Christ, and very anxious to behold its enlargement and spread. Had he continued at Belper, and been favoured with a moderate share of health, his residence there would have proved a great blessing. Such was his uniform zeal, and so consistent and exemplary his whole deportment and conversation, that he could not fail to be essentially and extensively useful in any sphere in which providence might direct him to move. In the Church at Belper he was universally beloved, and his leaving there was an occasion of very great grief and sorrow, as the testimonials to the excellence of his christian character, when dismissed to the Stoney Street Church at Nottingham, decidedly prove. I do not know when, nor where, he made his first effort at preaching, but I believe his labours were very acceptable; and, had he been spared, there can be no doubt he would have been a valuable acquisition to any Church to which he might have been attached.

The turn of Mr. Bishop's mind was gentle and amiable, and he was possessed of much composure and equanimity. But there can be no doubt of his temper and character having been formed by the love of God, and the power of divine grace. There is reason to believe that the weak and precarious state of his health had a happy and sanctified influence in preserving him from the love of the world, and inducing the expectation of his removal at no very remote period, from this shadowy state of being, to that blessed world where "in the presence of God there is fulness of joy, and at whose right hand are pleasures for evermore." The spring and origin of his devout and amiable course, is to be traced to the predominant power of the grace of God. The ascendancy of Religion formed his habits, and produced a character as uniformly excellent and pleasing, as we can well expect to witness in this imperfect state. In him it was seen, that "the path of the just is as the shining light, that shineth more and more, unto the perfect day." In saying a little upon the principal and most prominent virtues and excellencies he exhibited, and which, in the view of those who were most intimately acquainted with him, shone with no common lustre, his careful attention to the state of his own heart, and a deep solicitude to increase in his personal religion, were very manifest. This, in him, was the root of his character. He lived habitually in the exercise of a lively faith. The love of God was shed abroad in his heart. Union with the Saviour was the object of his ardent pursuit,—and he "endured as seeing him that is invisible." He was careful and regular in the exercise of closet devotion, and in his intercourse with the Lord at the throne of grace. By a constant regard to the cross of Christ, and while paying a conscientious and close attention to the means of grace, he looked through all to the end, and was not satisfied without the enjoyment of fellowship and communion with the Father, and with his Son, Jesus Christ. Hence, the tree was watered at the root, and was beheld fair, and flourishing, and fruitful, in holy and heavenly tempers—in calm and tranquil passions—in a fair and lovely assemblage of the graces of the Gospel in the uniform tenour of his life. In him was visible a flow of spiritual enjoyment—"the peace of God which passeth all understanding," productive of that course of honourable and consistent piety, which led to the conviction, that he was growing up into Christ his Head in all things. His behaviour was equally remote from a frivolous levity, and a sullen moroseness—his carriage was cheerful, but not frothy; grave, but not gloomy. We cannot be surprised that, with such a uniform attention to the reality, the entireness, and the increase of Religion in his own soul, he should be favoured with a good hope through grace, and with a steady and comfortable persuasion of his interest in the divine favour.

(To be continued.)

INDICATIONS OF THE SPECIAL AGENCY OF DIVINE PROVIDENCE.

THAT the production of great results from small beginnings is one of the evidences of a special providence, will not be questioned by the serious readers of the Bible. The human race sprung from one pair. Man, intending to people a world, if so great a design could have been entertained by him, would have given existence to many couples, and placed them in several countries; but God, whose foresight is infinitely extensive, and who sought to bind his creatures together by ties of affinity and relationship, chose to cause all the millions of our species to descend from one father. The Jewish nation sprang from Abraham alone. The prophets were accustomed to point to this fact as a proof of the special superintendence of Providence over that favoured people. "Look to the rock," exclaimed Isaiah, "whence ye are hewn, and to the hole of the pit whence ye are digged. Look to Abraham your father, and unto Sarah that bore you; for I called him alone, and blessed him, and increased him." When Providence designed the emancipation of that people from bondage in Egypt, the son of a slave was drawn out as a foundling from the waters of the Nile, where he had been exposed to a thousand casualties, and apparently had no eye to pity, no hand to save. But having been rescued from that scene of peril by persons who acted under the direction of an invisible power, he gradually rose to the highest distinction in the land; and having in solitude become replenished with wisdom and knowledge, he was at length sent forth, armed with mysterious powers, to scourge the whole country for its cruelty, and to conduct the chosen tribes in triumph to the bosom of the wilderness. The style of Providence was similar towards David, who rose from being a shepherd's boy to sway the sceptre over Israel. We have the highest authority for saying that one mark of a special agency of God in directing human affairs is, when great results have proceeded from small commencements; for the kingdom of heaven itself was at first as a grain of mustard, the least of all seeds, or as a handful of corn at the top of the mountains, chilled by the keen blast, trodden down by the passenger, and giving no promise of a future harvest. But the produce of this seed, even now, strikes us with astonishment; and the prospects revealed by prophecy in reference to futurity, captivate all the powers of imagination, and constrain us to antedate the songs of praise which will rend the skies in the days of millennial glory. It is certain, therefore, that while man's agency is seen in great beginnings and small results, God's operation is observable in the reverse. He plants a single seed; and by watching over it, watering it, and guarding it night and day, causes it at length to fill the world with fruit.

If this principle be solid, we have reason to regard the Bible Society as the child of Providence. Its origin was small. It was cradled amid storms and tempests. Enemies arose who sought to strangle it at its birth; but, protected by an invisible power, it attracted to itself friends. It has grown, become distinguished as the noblest institution of the age; and may Jehovah grant that ere long it may become the ordained instrumentality by which the world shall be emancipated from the bondage of ignorance and sin.

If this principle be solid, every spiritual husbandman ought to sow in hope. Some of the impressions he may produce by dispensing the word of truth may be destroyed by worldly cares, some by the working of evil passions, and some by the power of riches; but some of them will remain in the hearts of his hearers. One of these impressions under the superintendence of Providence, and the fostering influence of grace, may issue in a principle of mighty energy. Burning as a live coal in the bosom of an individual mind, it may excite that mind to great and noble deeds; or it may be communicated from one spirit to another, producing unity and vigour of exertion for an object of the highest importance, in connexion with the welfare of man, and the glory of God. Some humble ministers, though apparently not very useful themselves, have been instrumental in the conversion of men who have been the lights of their age, and the benefactors of their species. Parents also, unknown to fame, have in their humble cot deposited in the minds of their children those ideas, which, through examination and inquiry, have germinated and produced an abundance of the precious fruits of knowledge. Their offspring have arisen, as it were, from the clods of the valley to shine in the moral hemisphere as stars of the first magnitude. Let none be discouraged by outward appearances. Let every one take the advice of Solomon, "Cast thy bread upon the waters, for thou shalt find it after many days.—In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

A special agency of Providence is, we conceive, evinced when great ends are secured by the use of feeble means. When by the sounding of rams' horns the walls of Jericho were precipitated; when with his three hundred men, Gideon routed the whole Midianitish host; and when with his sling and stone, David laid Goliath in the dust, evidence of a peculiar operation of the divine hand was displayed. So in the progress of present events, when we see grandeur in the end and insignificant in the means, wonderful effects proceeding from comparatively small causes, we have reason to recognise the special agency of God. The General Baptist Foreign Mission is the least probably of the Missionary Institutions which form the glory of our age: but when we consider the part it has taken in extinguishing the fires of the Suttee, its efforts in bringing before the British public the abominable connexion of the British government in India with the system of idolatry, and the light which it is diffusing at the very centre of the kingdom of darkness, we have reason to acknowledge the good hand of God over this institution. The fact that God loves to make his operation apparent by the employment of feeble means, ought to be an encouragement to the humblest of his servants. Them that honour Him, he will honour; and if he discern eminent piety and devotedness in some obscure individual, he may bring that unknown instrument forth, and by placing him in a peculiar conjuncture of circumstances, render his exertions, without any miracle, remarkably conducive to the production of most important results. Indeed the greatest of men are but feeble instruments. When we contrast the weakness and mortality of our race with the strength and durability of Christ's kingdom, we are ready to wonder that God should deign to employ the thoughts, words, and actions, even

of regenerate and enlightened men in extending the name and triumphs of his Son. Not only, however, does he display this condescension; but, on certain occasions, he makes his strength eminently manifest in his choice of instruments. "He chooses the foolish things of the world to confound the wise; the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea and things which are not, to bring to nought things which are: that no flesh should glory in his presence." This observation will not be abused into an encouragement to indolence or folly. The duty of man is to use the fittest means for the accomplishment of the ends he has in view; and to give all diligence both in preparing himself for action, and in executing the plans he has formed; and, generally speaking, it will be found that success will be in proportion to the prudence and activity employed. The precepts of scripture form the rule of human action, and the promises, the ground of human hope; but while admitting these principles, does not scripture authorize us to view Jehovah as operating in an extraordinary way to render the weakest instruments eminently useful; pouring contempt on intellect when unassociated with piety, and bringing up his sincere worshippers, as it were from the other end of the world, and setting them aloft to shine as lights in the moral hemisphere? Some humble Sunday-school teacher may now be instructing the boy, who in the time of manhood shall be the successful missionary, the master-spirit, who shall so grapple with the subtle principles on which Hindooism is based, so satyrize it, and expose it to universal scorn, as to be an eminently effective instrument in turning the hearts of the Hindoos to the worship of the one Jehovah. The person who is planting the seeds of knowledge in his mind, whether, as we have supposed, a Sunday-school teacher, or a pious parent, or a faithful pastor, may think himself the most insignificant of all the servants of God; but yet, in the scheme of Providence, he is acting a very important part.

The concurrence of events, to aid us in deciding on practical measures upon which we have asked divine guidance, is, we conceive, an indication of the agency of Providence. The promise is, "In all thy ways acknowledge God, and He will direct thy paths." We are also told, that "the steps of a good man are ordered by the Lord." It is true that God guides by means of his Word and his Spirit, but may we not also conceive, that as He presides over all circumstances, and controls all events, that he guides also by means of the occurrences around us? To illustrate this subject, suppose the Christian to be at a loss what course to take in a business of high importance to his own welfare, or to that of his family. He lays it before the Lord; he consults his friends; he asks divine direction. If, when he has formed a judgment in accordance with scripture principles, he sees a way opened for the accomplishment of his design, may he not hope that he is following the leadings of Divine Providence? As he committed his way to the Lord, he may now confide in him for direction and ultimate success. To give another illustration, suppose a Christian to be involved in temporal difficulties, which require of him the utmost exercise of patience and self-denial. The past is painful to his reflection, and the future is covered with gloom. He spreads his sorrows before the throne of mercy, and entreats deliverance. If his trials arise from his situ-

ation of employment, he asks, that if it be the will of God, he may be directed to another; but especially that he may be preserved from taking a false step, or performing any act inconsistent with the spirit of religion. Now if, when all prudent means have been used, and every inquiry made, no new situation should present itself, it is, we conceive, his bounden duty to remain where he is. He does not cast himself on Providence by relinquishing present resources, starting off from present duties, and probably exposing himself and family to abject misery and distress. By rushing into difficulties, he may be subjected to temptations, which will prove too strong for his religious principles. As it is not in man that liveth to direct his own steps, it is a part of christian wisdom to wait for the openings of Providence. The following beautiful remarks of the late Rev. R. Caul, who used to describe himself as the "pupil of signs," waiting for and following the direction of Providence, are in accordance with the preceding remarks. Speaking to a friend, in reference to a delicate and perplexing affair, he said, "You have not done this thing exactly as I should have felt my mind led to do it. I feel myself in such cases like a child in the middle of an intricate and perplexed wood. Two considerations weigh with me: first, If I could see all the involutions, relations, and bearings, and consequences of the affair, then I might feel myself able to move forward; but, secondly, I know not one of them, not even the shadow of one, nay, hardly the probability of such and such issues. Then I am driven to simple reliance. I have never found God fail me in such cases. When I am utterly lost and confounded, I look for openings, clear and evident to my own conviction. I have a warrant for all this. Our grand danger, in reference to Providence, is, that we should walk as men: 'Are ye not carnal, and walk as men?'" The spirit of our remarks is, perhaps, rather more practical. With simple reliance, there should be united fervent prayer, and perpetual use of the best means of obtaining deliverance. The Apostle Paul was told, when in the Adriatic sea, that though the vessel in which he sailed must be wrecked, yet that no lives should be lost; but he did not understand the promise as exempting any party from the obligation of using all prudent means of safety: "and as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour, as though they would have cast anchor out of the foreship, Paul said to the centurion and the soldiers, Except these abide in the ship ye cannot be saved." Practical reliance on Providence is not inconsistent with the exercise of prudence. It requires, however, a child-like spirit, and a sacred regard to the voice of conscience. Whatever may be the aspect of outward circumstances, we may be certain that we are never called to act in opposition to the plain directions of Scripture, or to abandon the principles of truth for the sake of ease, honour, or gain. He who cannot escape from difficulty without incurring guilt, is required "to stand still, and see the salvation of the Lord." W.

(To be continued.)

THE CHRISTIAN CHURCH AT ITS LOWEST DEGRADATION.

(From *Barth's Church History*.)

To what a depth of ignorance must men have sunk, when it was the prevailing opinion that salvation was to be earned by adventurous and romantic military enterprise! How estranged from the living Christ must those have been who imagined they had attained all, if they but made themselves masters of his empty sepulchre! When we hear the crusaders brought with them, from their distant expeditions, a variety of relics, such as those of Christ's cross, his clothes, the instruments with which he was tortured, &c., all which it was pretended were genuine; also that they believed that some of them brought home a beam of the star which was seen by the wise men of the east, a portion of the sound of the bells of Jerusalem, a spar of the celestial ladder which Jacob saw in his dream, and the very thorn in the flesh which was sent to St. Paul; and when we hear that the generality were ready to credit such impostures, and made pilgrimages to shrines where the pretended holy relics were deposited, we are quite astonished, and ask, Is all this possible? So gross was the darkness of that period, and so lost was the knowledge of the word of God among the people, and with it all knowledge in general.

Books were so difficult to be procured in Spain, that, at the beginning of the tenth century, a Bible in Latin, the epistles of Jerome, and a few volumes of Liturgies, and Martyrology, were frequently all that could be had for the joint use of several monasteries; and in an inventory of the Bishop of Winchester, bearing date A. D. 1294, the whole episcopal library is found to consist only of a few portions of seventeen books on various sciences. The same prelate, in the year 1297, borrowed of a monastery in Winchester, a Bible with marginal annotations, and gave a bond, drawn up with great solemnity, in which he promises the safe restoration of the volumes to their owners. This elaborate MS. is the work of his predecessor, who had bequeathed it to the monastery; and the monks, in consideration of so important a bequest, established a daily mass for the soul of the deceased donor. Whenever a book arrived at any place, it was considered an event of such importance, that persons of rank generally met to receive it, and to give a formal testimonial of its having safely reached them; and contention for the ownership of a single volume often occasioned violent disputes. Equally common was it to advance money on the loan of a book, and there were public chests at the universities for the reception of books thus intrusted upon loan. The price of books at this period was of course enormous. In the year 1174, the prior of a monastery at Winchester bought of the monks of Dorchester, in Oxfordshire, a volume containing one of the works of the venerable Bede, and another volume containing the Psalter of Augustine, for twelve bushels of barley and a mantle, on which was embroidered in silver the history of St. Birinus, who converted a king of the Saxons. In the year 1274, the price of a handsome MS. of the Bible was no less than £33; and a very common copy of the Psalter, with notes, cost, before the year 1300, at least £8, 5s. sterling. These were at that time enormous sums, for in

the year 1272, a day labourer could earn but about 1½d. per day, so that he would be obliged to labour about fifteen years before he could earn enough to purchase a Bible; and the expense of such a purchase was greater than that of building two new arches to London Bridge, which, in the year 1240, cost only £27, 10s. Difficult beyond measure, as it thus was, for private persons to obtain possession of the Scriptures, it was rendered still more so by certain decrees against reading them at all. James I., King of Arragon, in the year 1276, prohibited any translation of the Bible into the language of the country, and enjoined, that whosoever of the clergy or the laity possessed such a translation, should produce it to the authorities to be burnt. Though Alphonsus, King of Castile, about the same time caused the Scriptures to be translated into the language of his country, the Popes, whose power extended every where, soon forbid translations of the Bible to be made into any modern language, and prohibited the use of such as had been made. John Wicliff, between the years 1360 and 1380, translated the whole of the Scriptures into English; but forty years afterwards, King Henry V. of England issued a proclamation, that whosoever should read the Holy Scriptures in the English language, should forfeit his estate and life, and that his property should be confiscated.

CORRESPONDENCE.

PETITIONS TO PARLIAMENT RELATIVE TO INDIA AND THE CRIMINAL LAWS.

It is a subject of regret, that the nature of Petitions, and the speeches of Members of Parliament respecting them on their presentation, are often imperfectly and even incorrectly reported. Of the Petition relative to British Patronage of Idolatry and Mahomedanism, from the General Baptist Association assembled at Leicester, presented by J. Wilks, Esq., a London paper stated, "Mr. Wilks presented a Petition from Leicester, as we understood, praying that some measures might be adopted by the Government to put a stop to idolatry in India." So much for the ignorance of the reporter and the editor of a London paper! How much such gentlemen and the public need enlightening upon Indian topics and the very genius of Christianity. The Petition, however, would speak for itself; and if not permitted to do so, Mr. Wilks spoke to the point on the occasion: this appears from the following letter:—

"Finsbury Square, July 6, 1837.

"Rev. and dear Sir,

"The interesting and important Petition from the General Baptist Association, assembled last week at Leicester, I duly received. Concurring in their

regrets and disgusts at the patronage which the India Government have too long afforded to Hindoo and Mahomedan superstitious, and to the cruel and heart-afflicting rites practised at the barbarous festival of Juggernaut, I cheerfully presented their Petition, *this day*, to the House of Commons, in the presence of Lord John Russel, Mr. C. Lushington, the Right Hon. Cutlar Ferguson, and other members influential in eastern affairs. I recommended the entreaty to that attention from Parliament and the Board of Control which christian principles, and the welfare of our immense Oriental empire require.

"Though the ill state of my health will induce me to withdraw from Parliament, and prevent me from rendering the right wishes of your Connexion all the public support I should desire, yet I shall ever be happy to devote my influence and time to that and every good cause; and, as ever, remain, Rev. and dear Sir,

"Yours very sincerely,

"JOHN WILKS."

The preservation, in the Repository, of this Petition, and that on the Restriction of Capital Punishment to actual and wilful murder, will accord with the wishes of the Connexion generally. To ascertain the propriety of forwarding the latter Petition to the two Houses of

Parliament, I wrote to the Society for the Diffusion of Knowledge on Capital Punishment, from which I received the following communication :—

“ London, 4, 7th month, 1837.

“ Esteemed Friend,

“ In reply to the inquiry made by thy letter, I should say, that the Petitions in question would be almost thrown away if presented now. Lord John Russell’s Bills (*re-enacting, as they do, the extreme penalty for various offences!*) are almost in a state of maturity, and he is determined, it is understood, to grant no further mitigation of them. The Petitions would be more likely, therefore, to be of use if held over till next session, when it would be best for them to be presented by some leader of the Dissenters, such as the Member for Leeds; but the Petition, bearing the Chairman’s signature, will be received as the Petition of only one person: if the title or preamble mention the fact of 116 congregations, and 45,000 communicants and attendants, &c., it would of course become a serviceable document by being published, immediately after presentation, in the London newspaper press.

“ With regard to the criminals convicted capitally in London: as we have lost our good King William, who himself, and against the wish of his advisers, in practice abolished the penalty of death, except for murder, during the last *four years of his life*; and as the ministers are at this moment getting a Bill through Parliament to supercede the ancient practice of reporting to the Sovereign in Council, I, for one, am prepared to see an attempt made in London to re-erect the sanguinary scaffold. But it may yet be defeated, and certainly would be so if Dissenters take up the question.

“ I remain,

“ Respectfully thine,

“ JOHN T. BARRY.”

The philanthropy of the late King, and his aversion to capital punishment, appear to have been “the ruling passion strong in death.” The following fact should be handed down to posterity, and made known in every part of the British Empire, and throughout the world. “We know that the day before he died, conscious that his end drew near, but full of fortitude and holy resignation, he spoke with confidence of being able ‘to get through the business of another day,’ for his mind to the last, true to the character of a patriot king, was upon the

service of his country. He did, as he anticipated, get through another day’s business; and what was that business, or at least an important part of it? *Placing the sign manual to the pardon of three criminals previously to its passing under the great seal!* To that document we understand the signature is remarkably firm! Thus were his last moments blessed in the performance of acts of mercy. How poor and perishable are the garlands of conquerors compared with those trophies of humanity which adorned his reign, and shed their mild lustre on his dying bed.”

“ Ye who love mercy, teach it to your sons.”

It is lamentable what apathy prevails among all classes on the subject of capital punishments in this country. Few think whether they are necessary, rational, or scriptural. Jurors obey laws without considering that the laws of God, and even of humanity, are more binding than the laws of men. How far is this allegation correct in reference to the disuse of “*the ancient practice of reporting to the Sovereign in Council?*” In days to come it may be, and even now is, a point of great importance. Justly did Lord Bacon observe, “That is the best law which gives least liberty to the arbitrage of the judge. Any over great penalty, besides the ascerbity of it, deadens the execution of the law.”

Bourn, July 13, 1837. J. PEGGS.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled. The humble Petition of the General Baptist Churches in Great Britain, containing about 45,000 Communicants and Attendants, assembled in Annual Association at Leicester, June 30, 1837,

HUMBLY SHOWETH,

That your Petitioners are especially identified with the success of the Christian Mission in Orissa, which they commenced in the early part of 1822, and which has established stations at *Cuttack, Pooree or Juggernaut, Balasore, Midnapore, Berhampore, &c.* Our esteemed Missionaries being stationed near the great temple of Juggernaut, were deeply affected with the miseries of idolatry, which, as a late eminent character in India* declared, “Destroys more than the sword.” It was soon discovered, that the practice of the British

* Dr. Carey.

Government in regulating, supporting, and deriving a revenue from the Temple of Juggernaut, especially by fixing a premium for the pilgrim hunters, was a most mischievous patronage of idolatry.

That your Petitioners are deeply concerned to learn that British connexion with Hindooism and Mahomedanism extends its ramifications to various and distant parts of British India, the injurious effects of which, in perpetuating their deadly superstitions, are apparent from innumerable testimonies. A gentleman inquiring of a Brahmun relative to the increase of the population of Juggernaut, was answered—"Under our administration Juggernaut had become popular, and as our credit sounded through the four quarters for *keeping Juggernaut!* it would be a pity now to destroy all this glory by leaving him to himself!"

That in the opinion of many who are intimately acquainted with India, the discontinuance of British patronage of Hindooism and Mahomedanism, would be attended with the most salutary results to the interests of our common Christianity. A late eminent functionary of the Bengal Government observed, "I imagine that the ceremony (of the Car festival of Juggernaut) would soon cease to be conducted on its present scale if the institution were left entirely to its own fate, and to its own resources, by the officers of the British Government."

That your Petitioners therefore humbly and earnestly implore your Honourable House, in conjunction with the Honourable East India Company's Government, to take such steps as may speedily remove the evils of this anomalous, impolitic, and antichristian system.

And your Petitioners, &c.

Signed, on behalf of the Association,
THOMAS STEVENSON, *Chairman.*

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled. The humble Petition of the General Baptist Churches in Great Britain, containing 116 Churches and about 45,000 communicants and attendants, assembled by their Representatives in Annual Association, at Leicester, June 29, 1837,

HUMBLY SHOWETH,

That your Petitioners are deeply impressed with the sentiment that the efficiency of criminal laws depends less upon the severity than the certainty of

punishment, and that laws which cannot be carried into execution without shocking the feelings of society and exciting sympathy for the offenders, appear to be contrary to reason and opposed to the dictates of Christianity.

That the criminal laws of this country are of so sanguinary a character as to be incapable of *uniform execution*; and that, consequently, under the present system, the lives of men depend less upon the *express provisions of the law*, than upon the *humanity of the Judge, or the Secretary of State*, which places those officers in a very painful situation.

That the amelioration effected in our criminal laws during the last few years, appears successful in the decrease of those crimes which were formerly punished with death, affording strong confirmation of the sentiment of an eminent Philanthropist,* "*It seems to be fast approaching to an axiom, that, crimes are less frequent in proportion as mercy takes the place of severity, or as there are judicious substitutes for the punishment of death.*"

That the moral responsibility and future destiny of man;—the benevolent genius of the Gospel of our salvation;—the direct and remote influence of the British empire in every part of the globe, and among all civilized nations;—impose an important duty upon the enlightened Government of this country of giving an example to the world in the philanthropic character of its jurisprudence.

That your Petitioners therefore humbly pray your Honourable House as speedily as possible to restrict the awful sentence of death to *actual and wilful murder*, in which prayer your Petitioners believe a vast majority of the inhabitants of these realms cordially unite.

And your Petitioners, &c.

Signed, on behalf of the Association,
THOMAS STEVENSON, *Chairman.*

QUERY.

To the Editors of the General Baptist Repository.

Sir,

As great diversity of opinion exists on the following important subject, I should feel obliged if some of your able correspondents will give a solution of the same.

* Clarkson.

Query. Does the soul on quitting the body, immediately ascend to perfect happiness?

1st. Does not the fact of Lazarus being conveyed into Abraham's bosom, favour this opinion?

2nd. If not, how are we to understand the following passages? "To-day, shalt thou be with me in Paradise." "Absent from the body, present with the Lord."

Leicester.

J. S. C.

OBITUARY.

Mrs. ANN BODDINGTON, of Dunton Bassett, died on the 26th day of December, 1836, aged 69.

Being blessed with a pious mother, she was led to read the Scriptures and attend the house of God in her youth, and by these means became acquainted with her guilty, dangerous, and helpless state, and the salvation obtained by the blood of Christ, for her and all the lost race of men; she embraced the gospel, enjoyed its blessings, and regarded its directions while young, and continued to do so till her end came.

She was baptized and joined the church at Hinckley, fifty years ago, and continued a member of it till the friends at Thurlaston divided from them; as her dwelling was nearer to Thurlaston, she divided with them, and continued an honourable and useful member to her dying day. As the village in which she lived was enveloped in darkness, she opened and licensed her house for the preaching of the gospel, and had the pleasure of seeing some of her neighbours brought into the enjoyment of marvellous light, some of whom died in the faith and went to heaven before her.

Her views of divine truth were clear, her faith in Jesus firm, her hope strong and lively, and her conversation and deportment such, as evinced that she had the principles of real religion engrafted in her heart.

Towards the close of her life she was the subject of a heavy affliction, being nearly blind; but as earthly objects became invisible, she had brighter views of the things that are not seen; she had a lively view of mount Calvary, and of what took place on its summit; she there saw the Lamb of God taking away the sin of the world. On this important and interesting subject she delighted to dwell in her meditations, it cheered her heart, and inspired her with courage when she lay on the borders of the valley of the shadow of death.

Her last affliction was short and severe, but she was patient under it, knowing that it would terminate with life, and then she should enter on an eternity of pleasure,

where sorrow and sighing are unknown. She has left behind her in this vale of tears, three sons, who mourn her loss. May they all enjoy her pleasures, follow her example, and participate in that happiness she will eternally enjoy.

Her remains were interred in the church-yard at Dunton, being the burying place of the family, and a funeral sermon was preached in her own house, from a text she had chosen, from 2 Samuel, xxiii. 5, "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he made it not to grow."

T. Y. L.

Mr. W. SHIPSTONE, died at Gamston, January 28, 1837. He was born at Gamston, 1753. His father and mother lived upon a farm belonging to the Duke of Newcastle; his mother was converted under the faithful ministry of Mr. Jeffrey. Having received Christ herself, she was concerned that her children should enjoy the same blessing, and was in the habit of explaining the scriptures to them and of encouraging them to remember the discourses they heard. She had the pleasure to see most of her children join the church at Gamston. Mr. S. was baptized in April, 1776, in the twenty-third year of his age. His life had previously been irregular, but in 1774 he was taken ill, and having no hope of recovery, his mind became alarmed, and he sought and found mercy at the hands of God; he married a member of the General Baptist Church, with whom he lived happily forty-two years, had eight children, most of whom became members of Baptist churches. His self-denying labours were instrumental in raising the church at Boughton, where a neat little meeting-house has been erected. Mr. S. never received any remuneration for all his labours; though his talents were not splendid, his name will be remembered with pleasure, and not a few will be his crown of rejoicing in the day of the Lord

Jesus. He died rather suddenly, having been as well as usual up to the day of his death. He was a member of the General Baptist society sixty years. His death was improved on Lord's-day, by Mr. Fogg, who preached to an overflowing congregation at Gamston, from Luke ii. 29; and at Retford, from 2 Cor. xiii. 11. May this dispensation be improved by survivors, is the prayer of,

Truly yours,
W— R—. W. F.

Mrs. PHOEBE BOULTER.—Died at Rothley, on the 22nd of March, 1837, Phoebe, the wife of John Boulter, aged 51. She was born and brought up with pious parents at Thrusington, and with them attended the preaching of the Methodists, where she had such impressions made on her mind as she never lost. At an early age she went to service at Melton Mowbray, and being much employed among the children of the family, she took them with her to the Methodist chapel; but when her mistress knew of it she charged her never to take them again, as she would not have them brought up among such a set, and this was a great grief to her.

About the age of 21, she lost her dear mother, and her bereaved father wished her to come and live with him; to this she consented, and, returning to Thrusington, she soon became acquainted with a few pious women, and with them attended on the ministry of the Word, by which means she became a converted character and joined the Methodist Society in that place.

In the year 1812, on the 29th of May, she became the wife of John Boulter, who is a deacon of the General Baptist Church at Rothley, and when this event took place her father and friends told her she would soon become a Baptist, to which she replied, No I shall not; but she had not been at Rothley many weeks before Mr. Goddard, their late minister, preached on the subject of baptism, and gave out that hymn which begins thus:—"Well, now my ignorance I see," &c., which made such an impression on her mind that she longed to be baptized straightway; but though she felt this desire to be baptized she did not think at first of joining the Church, but soon being in company with Mr. Green, late minister at Long Whatton, he referred her to the 2nd chapter of Acts, when she saw that the three thousand baptized at

Jerusalem were added to the Church on the same day; hence she saw her way was plain through the water into the fold. Without much delay she proposed herself for baptism and fellowship, and being approved and received into the Church, she became one of its honourable members and willing and faithful servants, being very active in collecting the contributions of its members for the support and extension of the cause as long as she was able, and when she could not act, she would encourage those who could always to abound in the work of the Lord.

The last four months of her life she was nearly confined to her house, having a bad cough, and much difficulty in breathing; but she wished to have the friends come and hold prayer and conversation meetings at her house; at one of these meetings she was much comforted by that hymn,

"Not from the dust affliction grows;"

especially the last two verses; these oftentimes gave her consolation. At another of these meetings, after some friendly conversation, she repeated with an emphasis,

"What sinners value, I resign,
Lord! 'tis enough that thou art mine."

A few hours before she departed, an aged friend and minister called to see her, and she asked him if Jesus would receive her, now she could not think closely on him; to which he replied, "I have no doubt but the Saviour will come and receive you to himself, as soon as your mansion was ready;" when she said, "Ah! there is no way to heaven but by the Saviour." Soon after this she drank her tea, and conversed with her husband and sister till nearly seven o'clock, when she suddenly roused herself in bed, and cried, "Oh dear! what must I do." Her husband took her by the hand, and asked her, if she was going to heaven; but she had no power to answer, and very soon she expired. Her remains were interred in the Baptist burying ground, Rothley, on the 26th March, when Mr. Reeves, of Leicester, preached a solemn sermon to many weeping friends, from Job xxx. 23, "I know that thou wilt bring me to death, and to the house appointed for all living."

May her husband, and all friends who visited her in her last affliction, hearken to the counsel she gave them, that when they come to die it may be in peace, is the sincere and fervent wish of,

T. B.

VARIETIES.

AN INTERESTING QUESTION.

WHAT can I do to promote the interests of the friend I most love? is an inquiry that has frequently emanated from an affectionate, and still oftener from a christian, heart; and if "it is more blessed to give than to receive," and if doing good is the greatest of all luxuries, it is one that is calculated to benefit both the querist and the object of the query. By the addition of another letter, by saying "the friends I most love," the inquiry may be rendered still more interesting and diffusive. Love is the distinguishing feature of Christianity, and cannot be too assiduously cultivated. Generally speaking, Christians who are most eminent for this grace are the most useful. The Scriptures assure us that love to one another is a test of our discipleship, and also a mark whereby others may judge of the sincerity of our faith.

We are allowed to feel strong attachments, we may have peculiar friendships, and when the friends of Christ are the objects of our regard, we may and ought to love them "with pure hearts, fervently;" but love to the creature becomes sinful when it is suffered to diminish our love to the Creator, or when it occupies a supreme place in our hearts. Before we proceed, I would entreat my reader to pause, and ask, What object do I most love? Is it riches, honour, business, pleasure, or the world in any shape? Or is it a fellow creature? If it is any of these objects, hear "him in whom you live, move, and have your being," pronounce your present condition, and living and dying in that condition your eternal destiny; "If any man love the world the love of the Father is not in him;" and, "if any man love father or mother more than me, he is not worthy of me." But I rejoice to believe that many who read these lines, will unhesitatingly reply, "Jesus is the Friend I most love, and rather than forsake him I would part with every thing, even with life itself. The most expressive language can convey but a faint idea of the debt of gratitude we owe to him. To serve him is our highest duty, and should constitute our chief pleasure. Considerations like these will frequently lead us (especially after experiencing his protecting care through the night), to urge the inquiry that stands at the head of this paper.

The most aged, the most devoted Christian, will feel there is a need for the inquiry; but I would more especially solicit the attention of my young friends, while I point out a few ways in which they may promote the interests of him whom they most love. If I am addressing one who loves the Saviour, but who has hitherto neglected to follow him in his appointed ordinances, I would say, if you wish to be happy, if you wish to be useful, neglect it no longer. In this case, as in others, your interest is inseparably connected with your duty. When you have thus enlisted in the army of Immanuel, resolve that you will firmly maintain your post, that you will valiantly fight his battles. Except when quite unavoidable, never absent yourself from Church-meetings, and the more private means of grace. If you know but little of the state of the Church, you will feel but little; consequently you will not be prepared for active exertion.

I envy not the feelings of the man or the woman, who is connected with a Church of Christ, but whose heart is never surcharged with grief when Zion languishes, nor raised to heaven in devout gratitude when she is favoured with prosperity. It is infinitely better to have the heart torn with anguish, in the day of Zion's trouble, than to feel that *coldness*, that *appalling indifference*, which is, alas! too frequently seen in professors.

If, on the one hand, you would avoid a spirit of unbecoming forwardness, and, on the other, an indolence and love of ease, which shrinks from every self-denying duty, cultivate holiness of heart and life; and to do this you must hold frequent communion with God. This will increase your love to him; and not only will you fervently pray for the conversion of sinners, but you will use your best endeavours to pluck them as brands from everlasting burnings. Many, and various, are the ways in which this may be done. I will enumerate a few of them. If you have friends and associates who are still wandering from God, you may recommend religion by an affectionate deportment, by a holy and consistent conduct, by speaking a word in season, or, if at a distance, by writing to them in a serious and affectionate strain. The gift or loan of a book, has sometimes been followed by very happy effects. It is said that two

religious books, lent by a poor woman to Mr. (afterwards Dr.) Adam Clarke, were the means of laying the foundation of his future greatness. Visiting the sick and afflicted is a duty strongly enjoined in many parts of the word of God, particularly in Matthew xxv., and James i. 27; nor is it any where intimated that this duty is binding on ministers alone. By distributing religious tracts, or by connecting yourself with a Visiting Society, you will gain that knowledge of the temporal and spiritual condition of the families you visit, that will enable you to promote their best interests. You will have an opportunity of conversing with them, and of inviting to the house of God those who are unaccustomed to attend. You may also do much good by contributing to, and collecting for, benevolent Institutions, as Bible and Missionary Societies, &c.; by endeavouring, in various ways, to promote a missionary spirit; by stirring up others to further prayerfulness, zeal, and activity, in accordance with that direction, to "provoke one another to love and good works;" by holding up the hands of your minister by fervent prayer and constant co-operation; and last, but not least, by becoming an active and devoted Sabbath-school teacher; and this you may do even if you are so situated that you cannot command one leisure hour during the six days allotted to labour. Do you really desire to add many precious gems to the Redeemer's crown? perhaps there is no way in which you can (especially whilst in the bloom of youth) so effectually do it as in this. I can scarcely imagine it possible for a Sunday-school teacher to labour diligently, faithfully, and prayerfully, and not be instrumental in doing good: but your heart must be engaged in the work; for though there are pleasures arising from such an employment, which can only be known by experience, it must be acknowledged there are trials and discouragements. On this, and other important subjects, every person engaged in a Sunday-school would do well to peruse "The Teacher's Guide," a small and very useful work by the author of "The Anxious Inquirer." Endeavour to communicate instruction in as simple and winning a manner as possible; and spare no pains to make your children understand the word of God. Try to cultivate in them a taste for reading; and if there be no Library attached to the school, use your influence to estab-

lish one. A number of interesting books for children may be obtained for a trifling sum. Above all, let them see that you love them, and long for their conversion, and you will obtain an influence which will not end with your instructions.

It is to be feared there is much infidelity pervades the Church in reference to the conversion of children. If teachers, instead of satisfying themselves with the hope that they are sowing seed which may spring up in future years, were to labour and pray with the expectation of their scholars becoming Christians ere they leave the school, their hearts would often be cheered by the conviction that they had not laboured in vain; but when no immediate good appears to result from your labours, when your faith and patience are most severely tried, remember infinite wisdom directs you, in the morning to sow your seed, nor must you withhold your hand in the evening; since you know not which shall prosper, or whether they shall not be both alike good. The children of your charge may wander far from God, but they will not be able to forget a teacher's warnings and entreaties, a teacher's prayers and tears. Not very long ago a person confessed to me, that the remarks he had heard while attending a Sunday-school had often followed him to the ale-bench, and now he lives to glorify God, and is employed in teaching others.

Many Sunday-schools are principally carried on (to their credit be it spoken) by persons in the humbler walks of life, and who are closely confined during the week in the shop or the warehouse. To such I would say, Go on, my beloved friends; God will bless and reward your humble and self-denying labours. I know these observations will not apply to all schools; but in looking around at different times, I have felt surprised and grieved to see so many young persons excusing themselves from this employment, who, on account of their piety, influence, and education, are laid under special obligations to work for him who hath loved them and redeemed them by his blood. Sometimes it is urged as an excuse, "I have never been invited,"* or, "why should I deprive myself of any privileges when there are plenty of teachers without me?" That you have not been invited by no means proves that your

* Teachers would do well to take the hint, and invite those whom they deem suitable.

services would be deemed unnecessary or unacceptable; and I apprehend there are not many schools so highly favoured as to have plenty of teachers who are decidedly pious, and in other respects well qualified. Well do I remember the time when I pleaded the above as excuses; but I am now inclined to think it was a device of Satan's. Others have said, "I fear the close rooms and confinement would prove injurious to my health." It must be allowed there are cases in which these objections have some weight; but I am apprehensive that fears of this kind would not so fre-

quently prove a barrier to our usefulness, did we possess more of the spirit which animated apostles, prophets, and martyrs, but which shone still more conspicuously in the Divine Immanuel. Had he consulted his own ease, we should never have read of his feeling hunger and thirst, in all their bitterness; of his having no where to lay his head; of his sitting down weary and overcome with fatigue at the well of Samaria; much less of his suffering the ignominious and excruciating death of the cross.

B. K. E.

INTELLIGENCE.

REPORT OF THE HOME MISSION,

For the General Baptist Lincolnshire Conference, June, 1837.

In the last Report, reference was made to the encouraging success of Home Missionary efforts in this district, whether emanating from this Society, or of a more local and isolated character; and it was considered a subject of thankfulness, that by these efforts several Churches have been originated, nourished, and conducted to independence and activity. May such "*fruit, which will abound to our account,*" be abundantly gathered in every part of our father land. Home Missionary stations should anxiously and prayerfully look forward to their efficiency and independence, that they also, "*in the regions beyond,*" the limited band of our "*half-tribe,*" may send forth "*the savour of the knowledge of Christ,*" and thus become like the sun, the centre of a system of light and life. Let the motto of the Churches be, in every aggressive movement at home and abroad, "*He must increase.*"

The stations occupied by the Society are *Stamford, Magdalen and Stowbridge*, to which has recently been added, *Ipswich*. Of the opening of a new place of worship at the latter town, March 26th, 1837, by Mr. Scott, of Norwich, it has been stated by a friend in a recent number of the Repository, "A few friends of the General Baptist cause in the town of Ipswich, have recently made an attempt to revive the interest in this important town. A large and suitable building, lately occupied by the Government as a military storehouse, has been hired for one year. The part occupied is forty feet long, and proportion-

ably wide, and is fitted up with pulpit and rail-back seats for public worship, to accommodate 200 bearers. It has long been thought that a place of worship was wanted in the part of the town where it is situated; there being no Dissenting interest amidst a population of 6000 persons. The friends here are desirous that the New Connexion of General Baptists should adopt this place as a Home Missionary Station." The Lincolnshire Conference, at its last meeting, accepted the proposal to unite with the London Conference in this encouraging effort. May it "*increase with the increase of God.*" The congregations at the Society's stations are encouraging; but it is a subject of regret, that few have been added to the Churches in the last year. It appears highly desirable that Stamford should have a minister and pastor, whose constant presence and labours, under the divine blessing, might give stability and increase to this infant Church.

The state of the finances is encouraging. A few years since, the Society was in arrears to its worthy Treasurer about £70; last year the debt was reduced to £23, 15s. 7d.; and the present statement of accounts will show the success of the special effort for its reduction, being now reduced to about £4. A few Churches have not yet paid their quota of the debt. Is there not cause to "*thank God and take courage?*"

But let not the members of the Churches, in reference to the claims of Britain, be "*at ease in Zion.*" The language of the Lord to Joshua, after all that he had done, may be addressed to our ministers, our conferences, and connexion, "*There remaineth yet very much land to be possessed.*" Have we not lost a part of the inheritance of our fathers; and

can we be satisfied till we have recovered it? Can we look at the little cause at Ipswich, like a phoenix rising out of the "dust and ashes" of a former Church, and not rally around its friends? Can we think of the desolate state of *Smallborough*, near *Norwich*, or of our own chapel in that city, now lost to us; of *St. Ives's*, *Warboys*, and last, but not least, *Fenny Stanton*, (the Goshen of the seventeenth century of our history,) and not weep for the desolation of Zion? Where, where, is "the repairer of the breach; the restorer of paths to dwell in?" And when we have recovered, at the jubilee of our spiritual prosperity, the inheritance of our fathers, then, with simultaneous efforts, let the Churches of this district cast their eyes upon *Cambridge* and *Lynn*, *Sleaford* and *Horncastle*, &c., and thus, "breaking forth on the right hand and on the left," strengthen our Foreign Mission to possess "the fulness of the Gentiles." The Apostle Paul, in the fulness of his heart, said, "I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them." Let the Churches hear the language of inspiration and providence, of compassion and zeal for the salvation of souls—"Be ye enlarged."

	Cash Account.	£	s.	d.
Total received		47	4	11½
Total paid		46	18	6
Balance in hand		0	6	5½

THE ANNUAL ASSOCIATION.

The Sixty-eighth *Annual Association* of the General Baptist Churches of the New Connexion was held in *Dover Street Chapel*, *Leicester*, on *Tuesday*, *June 27*, and the three following days. The number of Representatives sent by the Churches was unusually large; and with the presence of other friends from a distance, constituted a large and interesting assembly. The States of the Churches on the whole presented a cheering aspect. Peace, order, and prosperity appear generally to prevail throughout the Churches. The number baptized during the year is 986, and the clear increase 533, so that the total number of members is 13,377. The discussions were conducted in a friendly spirit, and it is thought by some that they were unusually important. A *Missionary Bazar* was open in the school-rooms, the sales of which exceeded £30. The public services were well attended.

ASSEMBLING OF THE GENERAL BAPTIST SABBATH SCHOLARS, LOUGHBOROUGH,

On *Monday*, *July 17*, 1837.

Many powerful inducements to send their children to the Church school having been offered to parents, the teachers of the General Baptist School deemed it expedient to hold out something which might tend to counteract these efforts, and also afford the scholars an opportunity of innocent recreation and amusement. A field had been kindly proffered by their highly esteemed friend, *Mr. Thos. Chapman*, for the occasion; and although the day was rather unfavourable, there was a muster of children which amounted to upwards of 600, with an addition of teachers and friends, which made the whole number present about 1000. A most excellent tea was provided, of which all but scholars partook, for sixpence each. An adequate number of subscriptions had been obtained to defray the expense of tea for the children; and nothing could be more delightful than to witness the eagerness and pleasure with which they took their refreshment. The different amusements were kept up with spirit until past eight o'clock, when the scholars were drawn into a regular procession of four abreast, and commenced their return home. On arriving at the school gates, their excellent minister, the *Rev. Mr. Stevenson*, briefly addressed the assembly on the success which had crowned their excursion, and the influence he hoped it might exert on the future conduct of the scholars, and the children quietly repaired to their respective homes. The teachers congratulate themselves, and I must say justly, on the admirable order, harmony, and freedom from accident, with the general hilarity and high tone of moral feeling, which pervaded the different engagements of the day.

MERCATOR.

SABBATH-SCHOOL SERVICES AT MEASHAM.

On *Lord's-day*, *July 2*, 1837, two eloquent, faithful, and appropriate sermons, were delivered at *Measham* by the *Rev. Jabez Burns*, of *London*; when £24, 5s. 6d. were collected for the Baptist Sabbath-school in that village.

On *Wednesday*, *July 12*, the children, teachers, and other friends, took tea together in the chapel; and in the evening they were addressed by *Mr. Barnett*, from *Prov. iv. 13*. Resolutions expressive of thanks to *Mr. Burns* for

his services, and to Mr. Wileman, of Paddington, for his assistance, were passed at this meeting.

YORKSHIRE CONFERENCE.

The Yorkshire Conference met at Alerton, May 16, 1837. Mr. J. H. Hudson opened the meeting by prayer, and Mr. H. Hollinrake preached from 1 Thess. ii. 19, 20.

A letter was received from Lincholm, expressing the gratitude of the Church there for ministerial supplies, and requesting a similar arrangement till the next Conference, which was conceded, and the ministers to serve them were nominated.

The church meeting at Prospect Chapel, Bradford, reported their spiritual progress, their financial state, and existing difficulties. There was a ministerial nomination to supply them with the preaching of the Gospel till July. The churches in the Yorkshire district were requested to collect for the reduction of the debt on their chapel. Messrs. Hollinrake, Butler, and Hodgson were desired to write to Mr. J. Jarrold and the Committee for Academy at Wisbech, to allow Mr. R. Ingham to supply the church at Bradford six months on probation.

The Report of the Home Mission was ordered to be printed under the direction of a Committee appointed for that and other purposes.

It was recommended to those churches in this district, which are desirous of having the Association in 1838, to write to that to be holden in Leicester next June, state the character and extent of the accommodations which they can furnish, and leave it with the Association to decide at which place it must be held.

The next Conference to be at Lincholm, Sep. 5, 1837. Preaching in the morning at half past ten o'clock, and the meeting for business to commence precisely at two, p. m.

BAPTISM AT TARPORLEY.

On the Lord's-day morning, May 14, two females were baptized in the canal. The morning being fine, an immense crowd of spectators met to witness the delightful scene. Brother Gaythorpe commenced by singing and prayer; brother Cooper then delivered a very suitable and impressive discourse from Psalm cxix. 59, 60. We then repaired to the water side, when brother G. expressed his great pleasure at the very pleasant morning, the pleasant appearance which spring had given to the vegetable world,

and the pleasant work which we were this morning called to attend, one of the candidates being his own daughter, twelve years old. He particularly expressed his pleasure at seeing the ordinance of our divine Lord and Master excite so much interest; it augured well, especially when contrasted with the ceremony of infant sprinkling, whose charms seem to be on the wane; for not long ago, in a certain parish, one of the sponsors, or odd fathers, rather than attend to make the solemn and affecting pledges, absconded, and an embargo was laid upon the ceremony until the highways and hedges had been ransacked for a substitute. After singing part of, "Jesus we come," &c., brother G. descended into the water and baptized the candidates; after which the friends, in one simultaneous song, made the valley echo with, "Praise ye the Lord, Hallelujah!"

But this was followed by a most affecting and awful occurrence. About 200 yards from the place where the ordinance had been administered, and an hour from the time, two individuals, a father and son, who lived at a public-house the sign of the Beeston Brook, were sitting with several others round the fire, when the electric fluid entered the roof and descended through the upper room and down into the corner where they were sitting, drawn probably by the shining implements used in cooking, and which were hanging against the wall. The father was struck by the electric fluid, which entered his shoulder and passed out at the opposite hip; but the son, whom some state as receiving the shock before it struck the father, having his head reclined upon his father's shoulder, appeared much more shocking, being covered with purple spots. Both, however, instantly expired: leaving a widow and large family to lament their loss. About an hour after, I visited the distressed family, and was much affected at the sight of a very stout healthy man and his son, laid out; who had been distinguished a little before by the serious attention paid to the words of eternal life. How well to be ready to die, for in such an hour as ye think not the Son of Man cometh. May God use this solemn event to promote his own glory.

I subjoin the following copy of a memorial, written by our young candidate, and presented to the friends as a fruit of repentance; if you think it will in any way tend to encourage young converts, and bring glory to God, you are at liberty to publish it.

"Though I am young in years, I am

sorry and ashamed to say I have lived in sin and rebellion against God, especially when I consider the many privileges I have had—such as hearing God's word read and preached, and attending family worship from time to time. I well remember, two years ago, being very much impressed by hearing two sermons, one from Luke xv. 2, "This man receiveth sinners," &c., and from John iii. 16, "For God so loved the world," &c. These sermons made deep impressions on my mind, and led me to see I was a great sinner against God, and that I needed a Saviour; and, as he had promised to receive sinners, it gave me great encouragement, and I determined, by the Lord's help, to come to him as a poor, lost, sinner; for I was convinced he was the best friend. But I deferred, thinking the world would laugh at my youth. I also well remember the happy death of my dear sister, and her pious addresses to me, exhorting me to flee from the wrath to come, and begin to fear the Lord in youth. These encouraged me very much, and made me wish and desire to follow her steps, and at last meet her in those blessed regions beyond the skies, where the inhabitants never say, I am sick.

"I have, in some measure, turned from the evil of my ways, and am trusting in the Lord Jesus Christ, whose blood cleanseth from all sin, and mean, through his help, to go forward. I am convinced from Scripture that baptism is a divine command, for it is said, 'If thou believest with all thy heart, thou mayest.' I believe the Lord Jesus was baptized in the river Jordan, and hath left us an example that we should follow his steps. I should, therefore, like to be baptized, if you think me a fit subject, for I can now say, fearless of the world's despising, I would the ancient way follow.

"I am but turned twelve years of age, and expect in this sinful world to have many trials and disappointments; yet, with the Lord's help, I shall be enabled to get through them all, for he hath promised that we shall not be tempted above what we are able to bear, but he will make a way for our escape that we shall be able to bear it. R. G."

Tarporley, May 20, 1837.

BAPTISM AT DUFFIELD.

On Lord's day, May 28, the ordinance of believers' baptism was administered at Duffield Bridge to four persons. Mr. Taylor the minister preached in the morning to a very crowded congregation from Luke x. 26. After preaching

they repaired to the bridge. It is calculated there were about 3000 people present. Brother Sims addressed them a short time, and afterwards baptized the candidates in the name of the Father, Son, and Holy Ghost. It was a fine day, the scene was beautiful, and the utmost decorum was observed. A. T.

FEMALE PETITION AGAINST SLAVERY.

We cheerfully give publicity to the Petition proposed by the Ladies' London Negro Friend Society, which is intended to be presented to her majesty the Queen from the whole of the females in Great Britain who abhor the cruel and unjust treatment of the apprenticed Negroes, for whose liberty £20,000,000, or two hundred hundred thousand pounds have been paid; and we do most earnestly hope, that not a single female in any of our congregations will lose the opportunity, which we understand will be given in every place, of recording her detestation of this iniquitous system, and of honouring the amiable and noble-minded female, now mercifully raised to the throne of these realms, with the largest, longest, and most splendid Petition ever presented to any sovereign, on any subject, by a free, grateful, and philanthropic myriad of christian females.

To Victoria, Queen of Great Britain and Ireland.

MAY IT PLEASE YOUR MAJESTY,

WE, the undersigned, your Majesty's dutiful and loyal female subjects of Great Britain, humbly beg leave to approach your Majesty on behalf of the deeply-injured Negro Apprentices in the British colonies.

The 1st of August, 1834, was hailed by the nation as a joyful epoch in the annals of our country.

The hope was cherished that slavery, with all its attendant miseries and horrors, would henceforth and for ever cease within the wide range of the British dominions; and that effectual measures would be taken to secure the blessings of liberty and domestic comfort to the long-oppressed captive children of Africa.

We are indeed thankful for the legal provisions which have led to an improvement in the observance of the Sabbath, and which to some extent give facilities for Negro education.

But it is with heart-felt regret, that we have now to represent to your gracious Majesty, that we have learned from the most authentic sources of informa-

tion, that the Act of Emancipation has grievously failed to produce the benefits we had anticipated.

Our feelings have been wounded with the horrid details of continued oppression and degradation; and we have been more especially shocked by the wrongs and cruelties to which the female apprentices are now exposed.

Many who, by reason of advanced age or infirmity, or as the mothers of large families, had been long, to a great degree, exempted from employment in the service of their masters, are now compelled to endure oppressive labour.

Women of every age, and in every condition, are liable, for the most trivial faults, to be committed to houses of correction, from which they are sent out to work on the highways, chained together by the neck with iron collars. They are placed on tread-mills of torturing construction, and are subject to the dreadful punishment of flogging with the whip.

We are also deeply grieved to learn that children are, through the continued oppression practised on their parents, liable to such extreme neglect as outrages every feeling of humanity.

These particulars, lamentable as they are, form but a part of the appalling evils which still prevail to a fearful extent, and which claim the deep attention and warm sympathy of all who acknowledge it to be their duty to obey the precepts of the Gospel.

May the sorrows and afflictions of our coloured fellow-subjects receive, in an especial manner, your Majesty's gracious and benevolent consideration. May the dawn of your Majesty's reign be signalized by the happy consummation of full and unrestricted freedom to these deeply-injured sons and daughters of Africa. And may the blessings of them that are ready to perish be mingled with the prayers of all in your Majesty's dominions, and ascend to the throne of the King of kings for a long and righteous reign to our beloved sovereign the Queen.

DEATH OF MRS. STUBBINS.

We have just heard of the death of Mrs. Stubbins, at Balasore, on the 19th of February. We hope to give particulars in our next.—ED.

POETRY.

"This my son was dead, and is alive again; was lost, and is found."

MORN after morn when darkness fled,
And the grey twilight dim,
Stole with her sad unearthly light
Around that barren scene;—
The aged patriarch wearily
Climb'd o'er the mountain's height,
And to the proud Egyptian land
Oft strain'd his feeble sight.
And many a sigh fell on the breeze,
And the large briny tear
Mingled with morning's pearly dews,
Struggling with tender fear.
And when the evening curtain fell,
And he reach'd his own glad home,
He felt more sad and desolate,
For all was hush'd and lone.
And gone were the forms that o'er the
A ray of light had shed; [gloom
Which oft had cheer'd his drooping heart
When brighter forms were fled.
His thoughts flew back to the days long
Of sorrow and of joy; [past,
He thought of his own loved darling son,
That bright-hair'd beauteous boy.
And he sigh'd aloud, "My son, my son!
I thought I too must die,
When the tidings came that thou wert gone,
And I'd heard not thy last sad sigh.

"But ah! I'd many children left,
But now they all are gone."
And the stillness of night caught the
sound,
And echoed, "they all are gone!"
Once more he rose, and climb'd the mount,
But he scarce had reach'd the verge,
When from the thicket at its base,
He saw them all emerge.
Quick he retraced his trembling steps,
But he little thought what joy
Awaited then his aged heart,
Glad tidings of his boy.
"Joseph is yet alive!" they said,
"And he rules the Egyptian land."
It was too much, his heart grew faint,
And he swoon'd upon the sand.
But when they told what their brother said,
And he saw the gifts they brought,
His spirit revived, and his heart
With a gush of rapture was fraught.
"It is enough! it is enough!" he cried,
"My son is yet alive;
I'll go and see him e'er I die,
For I must not long survive."
He took his all, and left his home,
Without a sigh or tear;
And travell'd onward night and day,
Devoid of every fear.
Hebden Bridge. ADDA MARIE.

MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY.

MISSIONARY ANNIVERSARIES.

THE Annual Meeting of this Society was held in Dover-street chapel, Leicester, on Wednesday, June 28, 1837; J. Butters, Esq., of Spalding, in the chair. After prayer by brother J. B. Pike, of Boston, abstracts of the Report were read by the Secretary. They contained encouraging reference to the various stations—gave humiliating examples of the baneful connexion of the British government with idolatry in India—noticed the value and importance of native evangelists—and the circulation of the Scriptures. The resolution to establish a press in Orissa, and the reception of the usual grant from the Tract Society, were received with cheers. The Report also adverted to Mr. Lacey's recent engagements at home—the reception of Miss Kirkman, and the inability of the committee to engage another missionary because of a deficiency of funds. The purchase of land for the employment and subsistence of native converts, was recommended. The American Free-Will Baptists were also referred to with approbation, in their freedom from the accursed sin of slavery, and in their associating with this Society in the great work of christian missions.

Brother Butler, of Slack, moved the adoption of the Report. We all feel, he remarked, as it is forcibly stated in the Report, the rapid flight of time. We are all affected, on these occasions, by the changes we observe. We look back a few years, and find that those whom we once looked up to as our fathers, are laid in the grave. But shall we mourn for them when their work is done, and they are entered into their rest? When we contemplate these things, and observe a number of others, whom we have known in the full vigour of life, bearing the marks of age, and sinking into the grave, we feel ourselves called upon to employ all our energies, and to use all our influence, in the promotion of the work of God, and the welfare of men. He felt happy, that our Society had been called to labour in Orissa. For there, in the very centre of idolatry, in the very emporium of heathen abomination, notwithstanding all the opposition which had been encountered, and that still remained in store against the efforts of Missionaries, we should succeed. Indeed, the numbers that had already been converted, and the various light which had been diffused, were a pledge of certain and ultimate conquest. The statements which the Report contained relative to the monstrous and abominable alliance between the British government and idolatry, were sufficient to arouse us. But, in his opinion, the destruction of this alliance must be the work of the Church of God. It was for her to put on her strength, as she did in the case of colonial slavery, and the monster would be brought down at her rebuke. He rejoiced in the increase of Missionaries in the field, whether they were from America or from home, and hoped that among our churches in Yorkshire more missionary life and liberality would prevail. In Miss Kirkman's zeal and consecration, and her estimable parents' self-denying devotedness in giving her up, and liberality in

supporting her in a foreign land, there was an example worthy of imitation. Let the Report be printed, and let it be read; it must do good.

Brother Pickering, of Nottingham, rose to second the resolution. When I arise, he observed, to speak on occasions like this, I ever feel the presence of encouragement and discouragement. When I contemplate the glory of Christ, and the splendid triumphs and the universal reign to which he and his cause are destined, I am sensible of the highest encouragement; and my discouragement arises from the grandeur of the subject itself, considered in connexion with the feeble and insignificant instruments by which this reign is to be extended and established. We should estimate the value of all institutions by their end. Many good societies exist among men, and if there was no such thing as immortality, if there was no heaven, and no hell, and no hereafter, if there was no gospel for the salvation of men, these would secure our highest praise. But all societies of a temporal nature, however wise, benevolent, and excellent, shrink into nothingness before those which involve the spiritual welfare of the world. What is our object? It is not any thing which is limited, it is not any thing the importance of which can be grasped or imagined by the most expansive exercise of the faculties of the mind. It involves the salvation of immortal souls, the spiritual destinies of millions, whose happiness or misery is of interminable duration, and whose joy or sorrow is of inconceivable magnitude and importance. Is it possible to contemplate the subject of this morning's sermon, the love of Christ, and not to forget all that is earthly and temporal? So of missions, which are designed to make known this love; when I set before me their moment, and our obligations, I feel disposed to close my eyes on every temporal interest, and give all my soul to their promotion. When I contemplate the condition of man as a sinner—apostatized from God—subject to the heavy curse of his law—exposed to the torments of endless despair, as helpless as he is guilty, and as miserable as he is far from God; and when I think of the stupendous and gracious plan of redemption, which has been working out from eternity; of the bright promises which have been made in reference to it; of the economy of types which was instituted to shadow it forth in lines of mercy and of blood; and of the long train of glowing prophecies which were uttered concerning the person, coming, work, glory, grace, and triumphs of the Lord Jesus Christ, my emotions of soul become devoted and intense. It could not be for nothing, nor for any thing of less than infinite moment, that the Lord Jesus left the bosom of his Father, that he laid aside the splendours of Deity, and took on him the form of a servant, that he executed the plan of infinite mercy, and illustrated the omnipotence of infinite love, by dying on the accursed tree, by rising to become our advocate and intercessor, and by sending the announcement of his grace to the world. Oh no! the salvation of men is of stupendous moment, and the grace of Christ is rich and equal to all their wants.

“There's not a gift his hand bestows,
But cost his heart a groan.”

The love of Christ is a cure for all the maladies of man, his grace is the only means of deliverance; and its proclamation is the destined

instrument of rescuing the world from the power of the prince of darkness. If, then, we see the world posting onwards to an eternity of pain—if we know that they are without God, and Christ, and grace, and hope—if we are assured that we are in the possession of the only means by which they can be saved—and if we make no effort, encounter no difficulties, submit to no privations for their rescue, where is our sense of Christ's love? The kingdom of the prince of darkness would not go on, were it not for the apathy of the servants of the Prince of life. After alluding to the cheering nature of the Report, Mr. P., continued; nothing that is great can be done without difficulties: but what of the difficulties before us! He whom we serve can level the mountains and lift up the valleys, can make crooked paths straight and rough places plain. We have therefore, in him, every encouragement to go forward.

Brother Stevenson, of Loughborough, moved the second resolution, which referred to the past success of missions as an encouragement to perseverance, and contained a recognition of the importance of fervent and persevering prayer for the outpouring of the Holy Spirit. He, Mr. S., had been requested to be short, and the argument contained in his resolution was simple. It is right and safe to argue that if something has been done—something more may yet be effected. Even the discouragements which once appeared so great in attempting to evangelize the heathen, had had their use—and now, by our success, and that of kindred institutions, we were encouraged to go on in the work of the Lord. We now see that the heathen may be impressed and enlightened, that the gospel has a power which will reach their consciences, subdue their passions, and purify their hearts. The difficulties in our future operations, by our past success, were greatly reduced. While many had been converted to God, the light which had been diffused, and the power associated with it, had undermined the fabric of idolatry, so that now there were hundreds and thousands who had lost all their reverence for idolatry. This was a great thing. Many who had no religion at all, could now see, and were ready to declare, that "an idol was nothing in the world." The missionaries too, had the advantage of past experience; they could now, with continually increasing effect, bring before the people the claims of Christ and his grace: and they had the benefit of efficient native evangelists. It is therefore most reasonable from the past, to take encouragement for the future. But our expectations are scriptural as well as rational. Has not God exclaimed, "From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts?" "I will increase them with men as a flock," only for this, he must "be inquired of by the house of Israel, to do it for them." Whatever may be said of past success, and its aspect on the future, let us not forget that all our hope is in God. Let us then not expect success without sincere and fervent prayer. What he meant by sincere prayer, was, that it should be felt in the heart; and what he meant by fervent prayer, was, that it should be felt intensely. If we were kneeling by a dying friend on whose restoration our comfort depended, we should feel intensely and pray fervently; if a direful malady

was carrying away thousands in an hour, we should pray fervently to heaven that the plague might be stayed; but here are millions subject to moral maladies which are hastening them to hell, and shall we not feel, shall we not pray, shall we not be fervent in our prayers for them? Our prayers should be offered in faith, that is, we must take God at his word: he says he loves souls. "Ask of me, and I will give the heathen to my Son for his inheritance, and the uttermost parts of the earth for his possession." Let us believe his word while we pray for the missions and for the heathen. But our prayers should be persevering. Not to-day merely—not when you assemble in the house of God—but in your closets—and in all your approaches to God. And may he with whom is the residue of the Spirit, pour down the Spirit from on high, until the ends of the earth shall see his salvation.

Brother Lacey, in seconding the resolution, noticed the topics in the Report, and the agency and operations of the Society. God had displayed his goodness to the agents of this Society, Mr. L. remarked, in preserving their lives in an unhealthy climate, and in restoring to health and vigour those who had been afflicted. All the native preachers continued steadfast, and an effective addition had also been made to their number, in the setting apart of two others for the work, who were esteemed by the brethren as persons of suitable character and talents. He rejoiced in the certain prospect of the continuance of brother Sutton's services to the mission. The establishment of a printing press in Orissa, was very grateful to his (Mr. L.'s) feelings. The Oreahs were a reading people, and the publications which would issue from the press in Orissa, whether literary, scientific, or religious, would do good in overturning the debased superstition of the people. He was thankful for the prospect of an increase in the female agency of the Society. Females could go, where missionaries could not have access. Often would women run to meet the wife of a missionary, and thankfully receive instruction. The female children, and the orphan asylum for them, would be of great benefit. As to himself, he was thankful that his residence in this country had been the means of restoring his health. He felt more vigorous, and better qualified to proclaim the everlasting gospel than when he left India, and should return with renewed energy to his work. Much was now doing to prepare the minds of the people for the gospel. He would give one anecdote illustrative of this. Two boys, who had heard in the bazar and the school, that an idol was only a piece of wood, went home and talked of it, and reasoned about it, until their parents were alarmed and remonstrated with them about their new notion. They were afraid their children should lose *caste*, but their remonstrance and fears were in vain. One day the little fellows were passing by an idol, set up for worship by the way side, and they thought they would try whether the idol could defend itself, or whether it was only wood. One said, "I durst throw at him;" the other added, "and so durst I." They threw, and finding the god moveless as a block, they threw again, until the idol fell. Then they approached with considerable trepidation, and at length the elder said, "I dare kick it;" and the younger said, "and so dare I." The god offered no resistance, but was cleft in two by the assault of the lads, and they then saw that it was just what they had supposed, and no more, only a piece of decayed wood.

He implored an interest in the prayers of the friends of the mission, that the obstacles to progress might continue to disappear, and that our little denomination might be the means of establishing the Redeemer's dominion in the heart of the empire of idolatry.

Brother Hudson, of Queenshead, briefly moved the third and last resolution, and brother Peggs, of Bourn, in seconding it, remarked, that he was told he must not make a speech, but might speak for five minutes. Mr. P. observed, this reminded him of an English soldier in this country, who told him, that he once found himself in the treasury of a rajah, but could carry little away with him. If the soldier could seize the most valuable jewel, would he not carry it away with him? The most valuable idea that occurred to me, said Mr. P., is the *moral influence* of this Society. Let this be considered and improved, and who can tell what God may accomplish by us? If this Society should be destined in two or three generations to undermine the idolatry of Juggernaut, who but must feel that this is a work worthy of our enterprise, our energy, and our prayers? The national energy of our character is acknowledged and felt. A Hindoo in Calcutta, observed, "The Sahibs, (*English*) are wonderful people; they make the wind work, and the water work, and the steam work; don't you go near them, for they will make you work." What the Hindoo deprecates, said Mr. P., we admire in my country. Lord Glenelg observed, at the last Bible meeting, that, "Velocity" was the character of our age. And what is velocity, but energy and activity directed to its object? Mr. P., then briefly and warmly adverted to the subject of British patronage of idolatry in India. Reference was made to an article in the Patriot, of Monday, 26th inst., in which that indefatigable friend of India, John Poynder, Esq., moved a resolution, that the Court of Directors be stimulated in their efforts to remove the evils of this anomalous system, which resolution was not considered necessary. Mr Peggs pressed upon the meeting the propriety of never losing sight of this important and vital object, and pledged himself, aided by divine grace, never while requisite, to relax his personal efforts. It was suggested, that this Association should send a petition upon the subject.

ÆNON CHAPEL, PADDINGTON.—On Wednesday evening, the 7th of June, a most interesting meeting was held in Ænon Chapel, New Church Street, St. Mary-le-bone, in behalf of the General Baptist Foreign Mission. The chair was taken by the Right Hon. Lord Nugent. The meeting was addressed by the Rev. J. G. Pike, of Derby, J. Stevenson, J. Wallis, and C. Lacey, General Baptist Missionary from Orissa, who gave a most interesting account of the success of the missionary labours, and appealed to the friends of the Mission on the importance of the purchase of land for the employment of native converts: also, in behalf of having an Orphan Asylum at each mission station in Orissa. Premises for forty children would cost forty rupees, or £4, and each child would be fed, clothed, and instructed for £2 per annum; showing at what a trifling expense a large amount of spiritual and temporal good may be done.

The resolutions were moved and seconded by the Revds. A. White, J. Wallis, and J. Burns. The Noble Chairman then most affectionately addressed the meeting on the great importance of casting down

the idols of this world before we can worship God in spirit and in truth. A liberal collection was made, and the friends departed, we trust, thanking God and taking courage. J. G.

RET福德.—June 18, 1837, three sermons were preached, for the General Baptist Foreign Mission, at Retford; in the morning and evening by Mr. W. Fogg, and in the afternoon by the Rev. J. Sherwin, Independent.

On the 21st, a Missionary Meeting was held. H. C. Hutchinson, Esq., kindly took the Chair. Messrs. Hunter, Pike, Lacey, Fogg, Joseph, and Sherwin, addressed the meeting. In the evening Mr. Lacey prayed, and Mr. Pike preached a feeling sermon: we believe much good will be done by it.

22nd, a Meeting at Gamston was held. Messrs. Foster, Skidmore, and Fogg, spoke of the state of the heathen world. About £18 was collected on the occasion. We hope these services will stir up a missionary spirit amongst us. May the Lord grant his blessing. W. W. F.

BROOK STREET, DERBY.—On Lord's-day, July 9, 1837, sermons were preached for the Mission, at this place, by Mr. Goadby of Leicester.

On the following afternoon, a missionary tea was prepared in the school-rooms, and in the evening a public Meeting was held. Mr. Gawthorne, (Independent,) presided. Resolutions were moved or seconded by brethren W. Underwood, of Wirksworth; Ayrton, of Sacheverel Street, Derby; Goadby, C. Lacey, Hewit, (Independent,) and Pike. Collections at this anniversary about £20. The contributions of the friends at this place, during the past year, amounted to £70.

ILKISTON.—Sermons were preached here by Mr. Lacey on Lord's-day, July 9, and a public Meeting was held on Tuesday evening, July 11. This meeting was addressed by Messrs. Savage, (Independent,) Shore, Pike, Lacey, and Goadby. The contributions of the year exceeded £20.

HUGGLESCOTE. Sermons were preached for the Foreign Mission on Lord's-day, July 16, by brother Lacey, at Istock, Hugglescote, and Coalville. Public meetings were held at Hugglescote and Whitwick on Monday and Tuesday. They were addressed by brethren Orton, Abel, (Independent,) Goadby, Lacey, Pike, &c. Collections unknown to the writer.

LETTER FROM MR. STUBBINS.

Ship Broxbournebury, Dec. 31, 1836.

My beloved brother,

I know you and our dear friends in England will have been expecting to hear from us long before this letter arrives; this induces me to write at the present time, or I did not intend writing before we arrived in Calcutta. We are now in the river Hoogly, surrounded by a number of creatures almost naked, in *things* they would call boats; but surely, if they were in England, we should be afraid to throw a stone weight on them, lest it should sink them altogether. We hope to be in Calcutta in the course of two or three days. We hoped to have been there long ere this; our passage, as you will see, has been a long one.

We left the Cape on the 21st of October; but though it has been a long one, it has been a very pleasant one. We have found many friends, and have received many kindnesses and presents on board. My dear A. is making a little collection amongst the passengers; of course it will not be much, as I am not aware that any are really pious. I hope, however, we shall be able to remit you 8 or £10. I intend getting some Bengalle and Oorya books in Calcutta, if I can get them to much advantage, to send you; for they are exceedingly expensive in England.

We are both quite well, and are enabled to "rejoice in God our Saviour." May the Lord make us a blessing to the perishing multitudes of India!

Yours most sincerely, in the gospel,
I. STUBBINS.

P. S. I send this by Mr. Pearce, who, I heard by accident, is in the river on his way to England.

LETTER FROM MR. GOADBY.

Buddruck, Jan. 13th, 1837.

My dear Brother,

SOME two years ago, I mentioned my intention, in future when going from home, to stay some time in a place in preference to passing over a great deal of ground. You will perceive I have been doing so, and I am more than ever convinced of the propriety of doing so: the people become more disposed to hear, or else more violent in their opposition. I regard either of them as a good sign: if the former, it induces a hope that they are willing at least to hear the truth, and patiently to hear the truth is the way to have our prejudices removed, and obtain divine knowledge. This patience in hearing is an encouragement to us, and advantageous to them; at any rate, they learn the way of peace and happiness: if the latter, though it be not so encouraging to us in one view, it is in another equally so; though it may ruffle us sometimes, and make us feel our utter weakness and dependance on divine aid for success, it also proves that darkness and light are contending; and in the issue we know which will be triumphant. "The wrath of man shall praise him, and the remainder of wrath he will restrain." I have spent many happy hours among the people here, and have had several come to our family worship, which I conduct in Ooriya; and though they do not kneel with us, they behave very decorously, and generally appear solemn at the close. Our servants at my request attend, and make not the slightest objection; when I mentioned it to them, they appeared astonished, but I told them it was quite optional, I should be pleased if they would. I asked, whether they did not receive all their good things from God; they said, Yes: then, I added, it is but right that we should praise him for what he gives us, and as a child asks its parents for food and clothing, so should we our heavenly Father; besides, I said, it will not interfere at all with your caste: will you come? They immediately came, and have continued to do so since; so that we now have Christians, Hindoos, and Mussulmans at worship with us; you must however remember that they do not kneel, if they did they would lose caste.

The young man mentioned in the enclosed (Journal) I think I shall employ as a servant, and teach him to read and write; had he been well instructed in youth, he might have been of considerable use to us, but as it is, he is grossly ignorant. He dates his first serious thoughts to hearing the Native Christians preach and converse; and states, that when he left home on account of persecution, he was very unhappy about his being so great a sinner; that this unhappiness continued nearly six months, during which time he prayed that God would pardon him for Christ's sake, and help him to leave all sinful practices; that at the end of this time his mind, which had been very heavy, became light, and his sorrow was turned into joy, and he had a *little* hope that Christ would be his Saviour. When I asked, how he could indulge such a hope, he said, Jesus Christ came to save sinners—I am a sinner: therefore, I said, you hope; Yes, he said, a little. He does not seem to be a subject for great joy or grief; his temperament seems even. O may he fully answer the hopes he has raised.

You will perceive, my dear brother, that this season I have thus far been alone; Gunga left me in October for Cuttack. Doitaree and Bamadeb came to me to-day, 13th. I was glad to see them, and hope they will be useful to me; at any rate more work will be done. Mr. Stubbins desires his love; they are staying with us a little while. The doctor says I am now well again.

MR. GOADBY'S JOURNAL.

Dec. 21st, 1836.—Went to Balasore in the morning, and returned to my tent in the evening, at Siragur, hoping to move on the 23rd or 24th towards Buddruck.

22nd.—Went through the village, but did not obtain a congregation, the people were gone from home.

23rd.—Went to a large tree, under which are placed a few carved stones, the remains of an old idol, and near it several awkwardly made clay figures, intended to represent horses and elephants, upon which the people say the gods ride in the night. I sat down, and asked a man who was sitting there, if he could read; he said he could: we then had a long conversation on the contents of the Hindoo books, of which, I found him grossly ignorant; during our talking, a good number joined us. I then told them the reason the Brahmuns gave for worshipping idols; viz.—the unworthiness of men; and asked who had appointed the debtors “days-men” between God and man. Did the pure and holy God appoint as his representatives and ambassadors, wicked beings? They answered, “No, God did not appoint them, men appointed them.” I then told them if man was so unworthy and sinful as not to be able to worship the great God, they were much less able to appoint intercessors for themselves. I then

directed them to the Saviour, that God himself has appointed; spoke of the love of Christ; his death as an atoning sacrifice—his resurrection, and ascension,—his office as mediator and high priest; to which they listened with pleasing attention; one man in particular seemed much interested. After a little time, a Brahmun came up, and seemed disposed to take away the attention of the people. I asked, Who are you? A Brahmun. What is a Brahmun—is he a man like other men? He is a man. Why are you a Brahmun; what do you perform that distinguishes you from other men? He did not know, but it was their custom to have Brahmuns. Can you tell who wrote your shastras? No. Do they contain lies and uncleanness? Yes. Then holy men did not write them. Did God write them? No,—some men wrote them. What men? I cannot tell. Shall I tell you? Yes. Then I think wicked men, Brahmuns wrote them. If you ask why I think so; I say, because they place themselves in honour, and despise every body else, and teach in these books that themselves are to be honoured as gods by all others; thus they show their pride and covetousness. Is this a good reason?—the men standing around, said yes, and the poor Brahmun was silent.

24th.—Not very well to-day, so did not go out.

25th. *Christmas day.*—Sent off one garry this morning to Bhagulpur, intending to go there in the evening. This was a fast, and not a feast day,—no enjoyment of any kind, unhappy in mind, and nothing to eat. This is the first Christmas day I have had to go without my dinner: reached Bhagulpur about half-past six p. m., and found my tent in the midst of a paddy (rice) field, as rough as a plough could make it, and was obliged to have it removed.

26th.—Went to Lora, spent a more comfortable day; in the evening to Simla, and had to experience all the petty annoyances native servants can subject one to;—loitering on the way, &c.,—nothing to eat or drink till eleven o'clock at night, and add to this a severe and distracting headache. So much for the pleasure of travelling in India; but these are common troubles.

27th.—Hope to reach Buddruck this evening, and shall then be stationary for a time. Our friends at home are enjoying all the felicities of society and christian intercourse; while we are separated from all these enjoyments, and, in their stead, have little but annoyance and vexation: but still we would not exchange situations for any consideration. Our work is here,—our hearts are here,—and our desire to make known among the heathen, the unsearchable riches of Christ, induces us to be cheerful under all our privations and discomforts: and often are we more than compensated by our increase of spiritual enjoyment. When farthest removed from the society of christian friends, we often experience nearer intercourse with Christ, the fountain of bliss and never-ending delight.

28th. *Buddruck.*—Went to a market this morning, where I found at least a thousand people assembled. After walking through the market and looking about a little, I sat down under a little shed, and soon had a company of two or three hundred people; a great part of them were Brahmuns. After a few commonplace questions and answers, I made known to them the way of salvation by Jesus Christ; they heard with considerable attention. Two of the Brahminical gentry gave me much pleasure; they read some tracts, and asked many questions about them; the elder one, when he came to the name Jesus Christ, stopped and asked, Who is he? I said, Read on and you will learn. He again asked, Is he not the same with Hurri Krishtnu? I said, No; Hurri Krishtnu was a great sinner, but Jesus Christ never

sinned. He read on and manifested much pleasure, and said, he had never heard any thing like what the book contained before; would I allow him to take the book home? if I would, he would compare its contents with his own books, and come to my tent afterwards and tell me what he thought of it. The younger Brahmın, who was not twenty years old, asked also to take the book home, and said he would read it and think about it. I know not that I have given away any books with greater pleasure than these; one was, the "Jewel mine," and the other, "Mental reflections;" I then gave away all I had with me, and returned, having been with them nearly three hours, and talking loudly most of the time. We reached this place last night.

29th.—Removed my tents this morning to a more central part of the village, and had some considerable trouble with the jemindar, who told me I should be too near his house, so as to inconvenience his wife; I told him he had no cause to be afraid, I should not trouble the women at all, my wife would probably visit her. In the evening had a good company round the tent, to whom I spoke and read for some time, but did not feel at all happy. I could not keep the people attentive to any one subject, they asked so many questions, and would not hear any thing unless I answered their questions. By these means was prevented speaking so directly on the subject of salvation; consequently felt dull as if I had done nothing at all, and could not do any thing. O! how careless, how apathetic, are these poor misguided Hindoos: Lord, open their eyes, grant them the influences of thy Holy Spirit, and lead them to thyself.

30th.—Went to a part of the village about half a mile distant; met with several men, Hindoos and Mussulmen; found under a beautiful and large banian tree, a small place in which a light was kept burning during the night; this is not at all uncommon at Mussulman burying places or places for worship, but near this were placed several small figures intended to represent horses, and some person had been at the trouble to harness them with strong coarse grass. Its Hindoo. Mussulmanic appearance attracted my attention, and I inquired whether it was Hindoo or Mahomedan; was told the latter. I expressed some surprise at seeing signs of idolatry among them, and asked, Was it for this your forefathers, when they conquered this country, broke all the images they could find? I then spoke

of the folly of idol worship, and directed them to Christ the only Saviour; they listened with attention, nor did the Mussulmans manifest any displeasure at the name of Christ; this perhaps arose more from their ignorance than good-will; if so, it is a bappy ignorance to be unacquainted with the fooleries of the impostor Mahommed. After staying an hour returned, but not happy; I felt so desolate; missionaries need more means to work with, they cannot be happy with their hands tied; what is one among so many? and that one cramped, dispirited, and faint, not at the difficulties he has to encounter from the people, but by want of means to work with. How long shall things be thus?

31st.—This morning attended a market in the same place as on Wednesday: not quite so many people. Tried to talk to them, but could not make much out, they were so noisy and clamorous for books: gave away about 150, and was much pleased afterwards to see here and there a group sitting reading them. Still felt uncomfortably low. Returned about one o'clock, very warm. In the evening had a good assembly at the tent: with them I read and talked for an hour or more: they listened with pleasing attention, and made but few objections to any thing I said. Showed them the inconsistencies of their own system, at least some of them; spoke of sin, in what it consisted, and holiness; referred to their mistakes about them; pointed out the difference between acts of kindness to our fellow-creatures, and love to God; and urged them to seek refuge in Jesus, the only Saviour, who would give them his Holy Spirit to enable them to forsake sin, and love God, and to become heirs of eternal life. May the blessing of God rest upon them, and apply his own word to their hearts.

January 1st, 1837.—How differently are many Christians spending this day—in the midst of christian privileges and enjoyments, and perhaps at this moment surrounding the Lord's table, to commemorate his dying love, while we, far away from them, are surrounded by heathens, hard of heart and rooted in the worst of prejudices. None should come to India but those who can feel happy any where with God for a companion. Many can say, "we could be happy in such company;" they however know little of human nature who think it easy: *this* from a Christian? yes, and more than this—it is far from being easy; we are earthly, and not yet

prepared therefore to enjoy the society of spirits, even the Supreme Spirit. It is delightful, when among our friends and companions, to withdraw, and hold intercourse with heaven; but we are no more able to live happily always in the presence of the Eternal, than we should be to enjoy the light of the sun if it always shone in our face: we are frail creatures, and must have intercourse with frail creatures to be bappy.

Had this day a good congregation at the tent, to which I spoke and read for near two hours: some Mussulmans, but generally Hindoos; they were rather more captious than usual, but upon the whole heard with pleasing attention.

2nd.—Had much pleasure this afternoon in speaking to a congregation of about fifty; detailed to them the plan of salvation; showed the insufficiency of works to procure this all-important blessing; pointed out the way through the atoning death of Christ, when one of the most intelligent among my hearers said, "Nothing without Christ." No, I added; no other Saviour has been appointed, and no other being in the universe could have offered an atonement; one sinner could not answer for another; an angel could not pay our debt—none but Christ. It was plain by their countenances that Christ was to them a root of offence, and a stone of stumbling. One man asked, If I leave the world, and retire into the wilderness to meditate on God, cannot I thereby obtain salvation? I answered, No. All men should seek salvation, should they not? Yes. If then it be proper for one to go into the wilderness for this purpose, it is so for all; and the wilderness will soon be changed to a populous city. He perceived the folly of this device, and proposed repeating the name of God. I asked what good effect this could produce. He replied, Show my love to God. I said, there is a better way than that; you may repeat the name of God, and break his laws at the same time; now if you really love God, you will show your love by obeying his commandments; you will accept the Saviour he has appointed, and, believing in him, be baptized in his name. They heard with considerable attention and interest: I felt benefited by the evening's engagement.

3rd.—Intended this evening going to another part of the neighbourhood, but was prevented by a good assembly at my tent. They sat down, and I began by telling them I had been trying, during

the day, to think of some instruction that would do them good. I then, partly reading and partly speaking, gave them an account of the creation and fall of man; read the Ten Commandments, and expounded them; asked whether they were able to obey them—they confessed their inability. I then directed them to Christ, who had obeyed the law, and made it honourable, and after this died to obtain forgiveness for man; referred to his miracles, death, resurrection, and ascension, and to his present office as our high priest before the throne of God; they heard with apparent interest, and made very few objections. I told them I had much more to say, but it was getting very cold and I was fatigued; if they would come again I would tell them more. They said, Very well, Sahib; we never heard such instruction before, we will come to-morrow. I said, In the mean time think of what you have heard, and examine it for yourselves; I don't wish you to believe any thing because I say it, if it does not bear evidence of its truth. As I left them I heard them talking about what I had said; one said, "These are all true words:" another, "They are pure:" another, "They are convincing," &c. Thus they dispersed, after having received some tracts.

4th.—Went to the market again to-day, and found a large assembly, perhaps 1200; distributed a few tracts, but could not make much out at speaking to them, the noise was so great. However, I spoke to a few and was not much interrupted; then returned to my tent very hot and fatigued. In the evening, according to promise, my yesterday's congregation assembled to hear what more I had to say. I began with the Prophecies concerning the coming of Christ; spoke of the difference between those who were Christians indeed, and those who were so only in name; told them how the disciples of Christ associated together into a church; the manner in which they were admitted by baptism; explained its meaning, as significant of our death to sin and rising again to righteousness; the institution of the Lord's supper, and its intention to keep in mind the means by which our salvation is effected; explained the relative duties of Christians, and concluded by referring to some of the evidences by which Christianity is proved to be of Divine origin. They were, with one exception, attentive, and that one came with the intention of disturbing us. I

tried to shame him for lying, but his face was like a flint and he maintained he had not told a lie, though, being a Hindoo, he had said he was a Mussulman. After twisting him about a little he was silent, and in a short time quietly left us, though I had promised if he would hear me out, I would then listen to any objections he might bring.

5th.—Went this morning to Barripur; made inquiries respecting the markets and villages in that neighbourhood. After obtaining the requisite information and getting tiffin, set off back again: went to a large village called Darada, and sat down under a shed, in which was placed the abominable symbol of Mahadeb; a large assembly soon collected; to them I spoke for a considerable time, they heard attentively, and were not much disposed to dispute. They said very significantly, "It is Jesus Christ again." "Yes," I said, "He is the only Saviour, God has provided no other, nor will he; if you desire salvation, you may obtain it through his atoning death, but in no other way." I then returned to my tent, and arrived in time to learn that a goodly number of persons had been to see me, and hear what I had to say; but not finding me at home, had dispersed.

6th.—Have not been well all day. I find a small portion of exercise, very fatiguing. Had a good congregation at my tent, to which I spoke for a short time; but, alas! I fear without any good effect. How few among men are sincere inquirers after truth. One man asked me to-night how it was that such things as they believed, were written in their books, if they were not true. I said, Because bad men wrote them. What, he said, do you think that men wrote them? Yes, I replied, God is all-wise and true; he could not therefore make mistakes or write falsehood. To this he assented. Then, I continued, they must have been written by men, and bad men, because good men would not write lies. Perceiving his dilemma he said, But these books were written in the age of truth, by Debtas. If, I said, they were written by Debtas, when you say the age of truth was much the same as this black age, only the gods were sinners instead of men. The subject of caste was next introduced: this arose from the presence of a Brahmun, who had come a begging. I said there were three kinds of people to whom I never gave any thing:—Brahmun, Biragis, and Gurus; they were generally idle deceivers of the people. They said caste had its origin in the

age of truth. I said, No; God made man of the dust of the earth, and he made one man and one woman; this is the root whence we all spring, and no children were born in the age of truth, for it only continued so long as there was no

sin in the world; and sin entered before our first parents had any children; we are all sinners. I then made known to them salvation through Jesus Christ alone, and left them to avoid all further disputing.

(To be continued.)

MR. POYNDER'S SPEECH.

(Concluded from p. 280.)

MR. POYNDER'S SPEECH.

(Concluded from p. 280.)

From a missionary lately at Bangalore, but now in this country. "So long as a professedly Christian Government gives public patronage and support to idolatry; so long as the Brahmins are able to reply to us, 'Does not the Government support this temple, and these priests, and dancing women, and the whole system of worship? Are they not paid their monthly allowance out of the public revenue? Do not European gentlemen encourage these ceremonies, and make presents to the idol, and often fall down and worship? Who are you that come here to question the truth of our religion?' So long as European magistrates are obliged to be present at the festivals and spread the golden cloth over the image, as the representative of the State, and European officers are obliged to salute the abominable thing, and European functionaries are obliged to collect the wages of iniquity; the curse of the Almighty rests upon India, an invincible barrier is raised against the progress of the Gospel and the diffusion of truth, and a burden of uncancelled guilt lies upon the Government and people of Great Britain. * * * * Imagine what was our delight when, in a late dispatch of the Court of Directors, it was decreed that throughout India the pilgrim tax was to be abolished; that the infamous connexion of the Government with idolatry was to cease; that Hindooism was henceforth to be left to its own endowments and resources; that a neutrality which ought never to have been departed from was to be maintained, and that public functionaries were no longer to be rendered the ministers of Baal. 'As cold water to a thirsty soul,' so was this good news from a far country, to us. But how have these hopes been realized? * * * Nearly four years have passed since the emancipation of the State from

the thralldom of idolatry here has been determined; and what has been done to fulfil the wishes of the Government at home? Information has been called for upon the point. Returns have been sent for to the collectors and magistrates, and this measure, so full of grace to India, is, after all, suspended upon the report which they may choose to make. To whose hands, then, has this great and important subject been committed? To the hands of men who have a per centage upon all the taxes that are collected. To men, some of whom have been so infatuated as to build temples of their own accord to Moloch, and endowed them with their own property, and fallen down as idolaters to the image. To men, some of whom have declared, that the conversion of Hindoo females to Christianity is a crime of the greatest enormity, and ought to be punished accordingly. To men, some of whom have sent forth the Brahmins and the underlings of Government to create a cabal against this measure, to alarm the people with the gross misrepresentation, that the Government was about to establish Christianity by force, and to make an uproar through the province, in order that they might have a pretext for resisting the measure altogether, giving it as their opinion that the very proposal would raise an insurrection throughout the country."

I think it proper to add, that this writer is well known to me, and is a minister of the Gospel, of the highest possible character and talent, and one to whom India has been eminently indebted. His reasoning is able and conclusive.

In further proof of the grossness of the idolatry, another missionary writes, under date of the 19th of June, 1835 (about two years from the receipt of the dispatch)—"The thought forcibly struck me while in this immense crowd of idolaters, 'These people cannot have come hither to worship.' The first time they saw the idols they made a low bow; some prostrated themselves; but after this, they

passed them all without the slightest concern. I suppose the far greater part came, as one told me he did, 'to see the spectacle.' Some come to see Juggernaut's car move itself; and though they see 500 men pulling at the ropes, they will contend that it goes spontaneously. I could not believe that any thing of the kind existed without the best of evidence. I could not persuade myself that the people were so stupid, but now I see the painful reality, and it is a sight at which humanity shudders. If any beings ever were under strong delusion, Hindoos are. They persuade themselves, contrary to the evidence of their senses; and while they see 500 men pulling with all their might to move the car, contend that it moves of its own accord. But this is not more absurd than their contending that he ascends the car himself. This year I saw the block taken to his throne: it was a sight sufficient to excite laughter in the most serious—some pulling, some pushing, and others fanning the ugly block, just as children of five years old would play with a doll: and this is done by those most eminent for wisdom, and who, of course, think themselves very wise. Such are the fruits of idolatry—degradation lower than that of 'the brutes which perish.' It is hard to account for the ignorance, nay, I know of no word that expresses the state of Hindoos—to call it brutality would be casting an aspersion upon the brute creation. It contains all that is degrading, debasing, corrupting, and devilish." I would add, that the Scriptures give the best account of this—"He feedeth on ashes! a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

Extract of a letter from Rev. Mr. — to Rev. Mr. —, of Derby, dated Calcutta, 31st July, 1835 (two years and a half after the Directors' dispatch). "We fully imagined that British connexion with idolatry would have ceased when the very satisfactory orders from the Court of Directors on the subject came out. Full publicity was given to it by the friends of Christianity here, but to the present day nothing is done."

In an account of the Rutt Jatra of Juggernaut, in *Jæne*, 1833, from the Rev. Mr. —, dated Cuttack, June 30, 1833, after detailing at large the processions of the three idols, Juggernaut, Subuddra, and Bulbuddra, he adds, "The plainness of the lower part of the cars is amply made up by the magnificence of the

canopies, which were composed of English broad-cloth. Juggernaut's canopy was yellow, and tinselled with gold and silver. Those of Subuddra and Bulbuddra (his brother and sister) were purple and scarlet, each tinselled with gold and silver, but not so splendid as the first. We saw several elephants surmounted by English ladies and gentlemen. The Hindoos seem much flattered by these attentions of the English coming to give their salam to Juggernaut. How far the close connexion of a Christian Government with the filthy and vile pollutions of Pooree idolatry is just, or even moral, I shall leave others to judge. There were but few cases of cholera, perhaps not more than from fifty to one hundred. The vultures and dogs found but little prey during the first days of the Jatra. It is most disgusting to see these filthy creatures gnawing mangled bodies scattered over the land. At the best of times, Pooree at the Jatra is an offensive place; but it is so in proportion to the mortality and number of people present. The missionaries who were there at the Jatra of 1825, infamous for the destruction of life, told me, that one of the tanks at the entrance of the town was completely filled with bodies dead of cholera, and that the horror of the putrid carcases was insufferable. The weather at the beginning of this Jatra was dry, which enabled most of the people to leave the town, which accounts for the diminished number of deaths among the pilgrims. Very many of these deluded people will, however, be overtaken by this disease before they reach home, and many, very many, will perish. The addresses delivered from the cars to an assembly of about 100,000, were the most filthy and polluted, such as none can write or read whose minds are not 'earthly, sensual, and devilish.' This language is delivered in the presence of the deity they worship. How sunk must a people be, and how abominable, when such addresses can be delivered with impunity, to say nothing of the religious ceremony—and how indifferent to decency and morality must they be who can deliberately plead for supporting such an enormous mass of abomination! The pilgrim tax is said to amount to about 40,000 or 50,000 rupees. This, if correctly stated, is a small sum. On the second day of the Jatra an opulent Hindoo gave 700 rupees for the benefit of those who were waiting at the gate unable to pay the tax. About 10,000 were thus admitted."

Mr. — writes, from Orissa, April 16, 1834—"Your letter regarding the pilgrim tax was very welcome. The order has been received by the Government here, but has not yet been put into force. It will be fatal to the idol's interests, and he will immediately begin to wane;"—but this, as I have said, depends upon the determination of England to have it so.

I could here notice a painful instance of Magisterial oppression, connected with opposition to the Gospel of Christ, and to its diffusion through India, which has occurred on the part of a late collector of the Juggernaut tribute, who actually instituted a prosecution against the missionaries for instructing the wives of native Hindoos, and obliged others to give bond to desist from their labours; but at present, I shall neither name this individual, nor enlarge on the case, further than to observe, that the "bad eminence" (as Milton calls it) which he has occupied appears to have hardened his heart, and, as Mr. Burke observed of a similar case, to have "unbaptized" him. I only instance this case now as one of a class which serves to prove the injurious and indurating effects of all association with the services and gains of idolatry.

I could easily multiply these proofs of the deplorable degradation of idolatrous India, while the light of heaven is shining so brightly in the mother-country, whose agents and officers, however, are obstructing the influence of that light to their own sordid advantage, in defiance both of the express command of the Almighty, and of positive orders received from home to the contrary; but I forbear, and observe, in conclusion, that if the Court will now advert to the terms of my motion, it will be seen that I have studiously avoided all the language of recrimination and reproach, together with every expression calculated to give offence. I content myself with submitting the simple fact, that nothing has yet been done to satisfy the expectation of a waiting empire, or to assuage the woes of a suffering people; nay more—that, upon the present system, an undisguised obstruction is offered to the diffusion of our common Christianity through the regions of the East.

The motion expresses no desire, as I feel none, of taking the matter out of the hands of the Directors; and in this I follow the example set me by the House of Commons, who preferred to leave it with the Directors to do their

duty—as, indeed, they did. The Court can, therefore, regard me in no other light than as honestly desirous of strengthening their hands, and upholding their authority. They have decided that this abomination shall terminate, so far as their recorded opinion against it can have any weight, and so far as their own withdrawal (however late) from the profits of iniquity can be of any use.

I am bound to believe that no proprietors of India Stock can possibly desire the present amount of dividend to be continued, if this would stand in the way of the Directors' righteous resolution to abandon such an unhallowed source of profit. If any proprietor can dare to indulge such a wish, let him now rise in his place, and avow it in the face of this Christian country, and he will stand in no enviable minority. I am equally bound to believe, that no collector, pilgrim-hunter, toll-gatherer, farmer of taxes, or any other agent or servant of the Company abroad, will any longer dare, for his own miserable advantage, to stand in the way of all the good that is decreed at home, as he tenders his present peace and his eternal interests.

It is impossible, in the utmost exercise of Christian charity, not to apprehend, that somehow, or somewhere, "the Mammon of unrighteousness" has had an operation; or, assuredly, long before this, the voice of this Court, and of this country, would not have been uttered in vain. I mention no names, and designate no places where an influence behind the throne, but greater than the throne itself, may have been in silent exercise. All I ask is, let it only have an end as soon as this Court shall have authoritatively declared that its hour is now decreed beyond the power of revocation. But, anxious as I am to press no harder at home than I am justified from facts, I do not disguise my impression that, if the Directors now hesitate to act with a greater degree of vigour than they have ever yet displayed, they are, from henceforth, the patrons and abettors of idolatry, because, "Qui non prohibet cum prohibere possit, jusit." "He that is not with me is against me," was the declaration of unerring authority.

Let it never be forgotten, that of all the abominations in itself, and of all curses in its consequences, both here and hereafter, idolatry stands at the head. For this, the nations which knew not God, were driven out of Canaan of old, and the nations which professed to know

him, but still went after their idols, were driven in their turn from Judea. His glory, God will not give to another. He is declared in his holy and immutable law, to be "a jealous God," where the figure employed has reference to the alienation of heart consequent upon a strange attachment, which is itself a breach of the marriage contract, and affixes the stigma, and entails the curse, of adultery. The whole Bible, from the beginning to the end, denounces this violation of our covenant with the great Creator, as injurious in time, and destructive for eternity. This was the burden of all the Prophets, and at once the cause of the Babylonish captivity, and the curse of Babylon herself, as best appeared in that awful night, when the fingers of a man's hand came forth, and wrote upon the wall of the king's palace such words, as "changed his countenance, so that the joints of his loins were loosed, and his knees smote one against another." It was for this that it was said, "Thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; but the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified!" It is on this account that we dare not laugh, as we have seen that some can do, at the mere absurdity of idolatry, because we are rather called to weep over it as ruinous, and to denounce it as fatal.

It might, indeed, suit the infidel Gibbon, and our modern infidels after him, to eulogize the gay and elegant mythology of Greece and Rome, because he never read, or never believed, the first chapter of St. Paul's Epistle to the Romans; but had he ever understood the wretched condition of the heathen world as it is there most faithfully and affectingly depicted, he would at once have admitted, that under such a system of darkness, the grossest uncleanness abounded, in spite of the highest intellectual cultivation, precisely as it now does in heathen India; he would have seen that as the lettered and unlettered world alike, "by wisdom knew not God," so it pleased God by what that world esteemed, and still esteems, "the foolishness of preaching, to save them that believe." Without this gracious revelation of His will, we never could have known Him ourselves, for we were once "carried about to these dumb idols," and in the persons of our Pagan ancestors, sacrificed our widows and children, suspended over the fire in wicker

baskets, to these deities of wood and stone.

The duty thence resulting, of communicating the light we have received, is obvious; and either to withhold this divine revelation of His will from the ignorant and vicious, or to pull down with one hand (as we have too long done in India) that edifice of eternal truth which we profess to be erecting with the other, is alike inconsistent and criminal. It is not true, as certain infidel philosophers of all times have asserted, that it is the same thing whether men are Christians or Pagans, and that they are no more responsible for their religious creed, than for the height of their stature or the colour of their hair. To my own mind, one of the strongest collateral testimonies to the authenticity of divine revelation is, the actual condition, at this very hour, of all countries abandoned to no better instruction than the light and guidance of their own natural reason, and either not possessing, or rejecting, the Word of God.

Very different from the reasoning of Gibbon and Hume was the honourable testimony of that learned and pious layman, Mr. King, who, in proof of the duty of opposing idolatry, quotes the passage—"Ye shall utterly destroy all the places wherein the nations which ye shall possess, served their gods upon the high mountains, and upon the hills, and on every green tree; and you shall overthrow their altars, and break their pillars, and burn their groves with fire; and you shall hew down the graven images of their gods, and destroy the names of them out of that place." Upon which he adds, "most undoubtedly nothing can be so dreadful and pernicious as the remotest assent to, or connivance at, any part of idolatry. An avowed abhorrence of every thing relating to it, and a heartfelt manifestation of a deep sense of its abomination, is the duty of every servant of God, and especially of any Christian who is, at any time, to investigate such matters."*

For what purpose, I would ask, have the many millions of the East been subjected to British rule; and how is it that, when mighty thrones (and especially of late years) have been crumbling about us, and when powerful nations have been

* See King's "Munimenta Antiqua," where some very remarkable evidence is adduced to prove, that shortly before the assassination of the celebrated Captain Cook, he had permitted divine honours to be publicly offered to him by the native idolaters!

made the instruments of their mutual subjugation and destruction—Great Britain still sits as a Queen, and gives laws to distant empires? Why has she been spared amidst the wreck of surrounding kingdoms, but to promote the glory of God in the diffusion of the everlasting Gospel?

What are any or all of the base and subordinate interests which are occasionally disputed and adjusted in this Court, or any of the pecuniary, and therefore perishing, advantages which can be obtained by us from India, either collectively or individually, when brought into competition with the interests of the immortal soul, and the eternal destinies of man? "In considering," says the illustrious Charles Grant, "the affairs of the world as under the control of the Supreme Disposer, and those distant territories as, by strange events, providentially placed in our hands, is it not reasonable, is it not necessary, to conclude, that they were given to us, not merely that we might draw an annual profit from them, but that we might diffuse among their inhabitants, long sunk in darkness, vice, and misery, the benign light and influence of truth, and the blessings of well-ordered society? and that in prudently and sincerely endeavouring to answer these ends, we may not only hope for some measure of the same success, which has usually attended all serious and rational attempts for the propagation of that pure and sublime religion, which comes from God, but best secure the protection of His providential Government, of which we now see such awful marks in the events of the world."

It is surely high time that those Anglo-Indians, whose authority is estimated at so high a rate by many, should be informed by the Christian Public, that, if they cannot appreciate the high designs for which it has pleased Almighty God to commit to our enlightened and highly-favoured country, the present and future destinies of above a hundred millions of people, there are those among us who better understand their own responsibility, as believing that pecuniary profit and secular patronage are objects of a very secondary character—legitimate, indeed, so long as they keep their place, and are used to higher and more honourable ends; but base and unworthy, to the last degree, when they deviate from their proper purpose, and become the chief, or only end of action, either in corporate bodies, or private individuals.

It is because proprietors of this class are insensible to their own duties, that such as feel their responsibility are consigned to the loss of caste, and treated as "enthusiasts," and "zealots," who would throw all India into confusion by propounding crude and ill-digested schemes of reform, in an empire where all the hold we possess is declared to depend upon the mere opinion of the natives; as if we could formerly have alienated that opinion by forbidding the murder of widows, or forfeit it now, by abandoning the taxation of idolatry! Could it, however, be supposed for an instant, that the opinion of a nation were to be preferred to the judgment and favour of the Almighty, or even that empire itself might be retained upon any other principles than those which are in accordance with the declared will of the righteous Governor of the universe, it might justly be feared that we should subject ourselves to the rebuke which was once pronounced—"Behold, ye despisers, and wonder and perish; for I work a work in your days—a work which ye shall in no wise believe, though a man declare it unto you."

It is certain that this great work of emancipating the world from bondage like this will be accomplished, and if not by your instrumentality, still it must be effected; in order to which, it will be as easy to the same Almighty hand which has placed England on her present pinnacle of power, to hurl her into the gulf of empires now only known to history, as it was to raise her from nothing to her present dignity. As was once said of another great national deliverance—"Think not with thyself that thou shalt escape. For if thou altogether holdest thy peace at this time, then shall enlargement and deliverance arise from another place, but thou and thy father's house shall be destroyed." I trust, however, that both England and her greatest commercial Company will better discern the day of their visitation—and with the most sincere and grateful acknowledgments for the kind and patient attention with which I have been heard, from which I cannot but anticipate much good, as indicating a very improved state of feeling from that which was once evinced in this Court on similar occasions, I have the honour to conclude, by requesting that the motion may be read.

It was, after some discussion, put and carried unanimously.

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[NEW SERIES.]

MEMOIR OF MR. CHARLES BISHOP.

(Concluded from page 287.)

How unspeakably desirable and important it is that Christians should carefully attend to personal religion. It is the root of all consistent regard for the success and prosperity of the cause of Christ, the conversion of sinners, and the purity, spirituality, and edification of the Church. It is true, that without personal religion we may entertain some dry and speculative notions; but we shall have only a name to live while we are in reality dead. We may be the partisans of a sect, and flaming bigots for some shibboleth; but we shall do mischief by diffusing the venom of angry passions, and by the explosions of consuming and destructive zeal. It is irrational to expect that we can be heartily concerned for the salvation of others, while we are living in the neglect of our own. This, I believe, our friend saw in its true light, and carefully avoided an inconsistency so glaring and dangerous. Nothing could reconcile him to the mere profession of religion, and the shadow of piety. To be a Christian indeed, and to live in the comfortable assurance of future blessedness, were the objects at which he aspired. He was not only a real Christian, but truly a *spiritually minded* Christian. He kept his heart with all diligence, knowing that out of it are the issues of life. When exercising his mind on the truths of the Gospel, in a spiritual frame, with the simplicity of a child, he was in his element. Breathing after holiness was his daily employment. The word of God was to him what the mother's milk is to the new-born babe—when he found it he eat it, and it was the joy and rejoicing of his heart. He could say, "Thy law is better to me than gold, than much fine gold: sweeter also than honey, and the honey-comb." Far from being satisfied with frigid speculations, and dry correct notions, his soul was under the influence of spiritual things. His religion did not depend on external excitement, and the

transient emotions produced by casual occurrences : he showed that the love of God and the Saviour were in him, as water in the spring, rising spontaneously, and pouring forth streams which, while he was refreshed himself, convinced others that it was that well, of which the Redeemer speaks, which springeth up into everlasting life. Alas ! how deplorable it is, that so many professors of the Gospel appear to be in a great measure destitute of spiritual-mindedness. They are at home in conversing about the world—in dwelling upon the controversial points which divide good men from each other—and in confining themselves to notions, and the theory and out-works of religion ; but they do not cherish that breathing after the favour, and love, and image of God, the true sign of spiritual life. They do not follow hard after God, but appear shy, and out of their element when conversing on the heart-work of religion, and communion with God, the very soul and essence of a spiritual mind. “Out of the abundance of the heart the mouth speaketh.” The ways and ordinances of religion were the joy and delight of our departed friend ; and while owning and lamenting his defects, he evinced, in his humbling views of himself, the spirituality of his mind. There was a savour in his religion, which was manifest in the accents of his lips, and in the habitual course of his life and conversation.

There is every reason to believe that he walked humbly with God ; the objects of nature were with him an index to nature’s God ; the bounties of providence were relished by him as the gifts of his heavenly Father ; the means of grace were prized by him as leading him to the end of all—the smile and approbation of the Lord. Diligent he was in his worldly calling, but he was glad to quit it for his closet, and the exercises of secret devotion. He hailed the return of Sabbaths and ordinances : he enjoyed them with peculiar delight, and left them with reluctance. Though he might sometimes employ an hour upon the shades which distinguish the different denominations from each other, it was the bread of life upon which he fed. The name of Jesus was music to his ear : the love of Christ was the theme of his meditation, and wonder, and joy. Our esteemed friend left a few papers, a short quotation or two from which will at once indicate and prove that his mind was imbued with those spiritual feelings which kindle sacred zeal, secure the most sublime pleasure and delight, adorn the religion of Jesus Christ, inspire the soul with a holy assurance, and open the cheering, animating, and glorious prospect of future blessedness.

The following quotation appears to have been written, as a pious meditation, in the house of God :—“How difficult it is to compose the thoughts to devotion. How frequently has my mind wandered, like the fool’s eye, to the ends of the earth since I entered this place. I would fain possess the feelings of

Jacob, when he said, 'How dreadful is this place! this is none other than the house of God, and this is the gate of heaven;' but I find that the world follows me, even into the sanctuary of God. I would soar in affection, and mingle in spirit, in the pure worship of the glorified; but the wings of my soul are wet with the dews of mortality, and clogged with the dust and defilement of this drossy and polluting world. How delightful the thought, that ere long I may, through grace, join in worshipping the Redeemer, without these encumbrances, and spread the wings of faith and love before the upper throne.

'There shall we see his face,
And never, never sin;
There, from the rivers of his grace,
Drink endless pleasures in.'

On another scrap of paper I find the following, without any date; it is not marked as a quotation, nor have I any knowledge of its being borrowed:—"Strive by continual prayer to live nearer to God, that your soul may be brought into closer union, that the Saviour may be all in all. Live with Abraham in believing—with Elias in prayer—with Daniel in courage—with John in love—with Paul in feeling for the world. Christians are the temples of the Holy Ghost. O the necessity of the greatest purity in the outward man: to keep the whole requires constant prayer, watching, and looking to Christ. O that the contemplation of endless felicity in heaven may enrapture my soul, weaken my attachments to the earth, and excite me to greater diligence." On the evil of sin he writes in the following affecting manner:—"But O, my soul, if thou wouldst view sin in its darkest colours, and most terrible effects, go to Bethlehem, and ask, Why did the King of heaven become an infant of days? why was he, who filleth all space, wrapped in swaddling clothes, and laid in a manger? Go to Gethsemane, and ask, Why did the incarnate God agonize, and sweat great drops of blood? Go to the Judgment Hall, and ask, Why did the sovereign Judge of all men and angels submit to be judged? why did the innocent suffer such indignities? why was the guiltless condemned to die? Go to Calvary, and ask, Why did the Lord of glory hang on the accursed tree? why did the Lord of life pour out his soul unto death? It was to save thee from thy sins—to redeem thee from the curse of the law by being made a curse for thee—to deliver thee from going down to the pit by becoming thy ransom;—it was to purchase heaven for thee by his precious atonement and obedience unto death;—it was to purchase for thee the Eternal Spirit, by whose powerful aid thou mightest believe and love, and delight in this precious Saviour, this adorable Redeemer, this almighty Deliverer, through whom thy sins are pardoned, and by whom thou hast access unto God as thy reconciled Father. O, my soul, praise

the Lord for his mercy, and never cease to speak good of his name. Let this view of sin, and of a sin-bearing Saviour, humble thee in his presence, and empty thee of all pride and vain glory. Let it, at the same time, fill thee with gratitude to God for having provided such a remedy against the evils of the fall. *Sin*, even thy sin, nailed, pierced, and agonized the Lord of glory. O then, hate sin, and avoid it as thou wouldest tremble to plunge a spear into thy Saviour's bosom—as thou wouldest shudder to trample underfoot his precious blood! 'The wages of sin is death;' but O rejoice in this gracious declaration, 'The gift of God is eternal life through Jesus Christ our Lord.'" We have not room to multiply quotations, or it would be easy, from several papers and outlines of sermons, to show the spiritual bent of Mr. Bishop's mind, combined with no small ability both in regard to arrangement and composition; but we must forbear.

Our valued friend may be viewed as a bright ornament of his profession, when he is considered as carrying his religion into his whole course, and giving to it that pre-eminence in his affections and life which it so rightfully claims. While he was not slothful in business, he was fervent in spirit, serving the Lord. The conspicuous and high tone of his piety showed his intercourse with God. He knew, by happy experience, that the Christian is never less alone than when he is alone. His religion was not confined to his closet—it was heard in his voice, and seen in his life; and though it was not always exposed, yet we believe that it was never laid aside: nor when in the world did he put on a garb inconsistent with it. There is good evidence, that to a very honourable extent he walked within his house in a perfect way. The great topics of the Gospel with him were familiar at home, as well as abroad. In his house there was an altar reared to the Lord his God. Except when something very unusual occurred, reading the Scriptures, and family prayer, were attended to regularly. He not only considered the benefit connected with it to his own soul: he also felt it his bounden duty to acknowledge the Lord as the God of his family; he was sensible of his obligation to exhibit an example daily of acknowledging God in all his ways; he knew that he was responsible, to a certain extent, for the conduct and instruction of his dependents; he was aware of the tendency of family worship to promote domestic regularity—to secure the divine blessing—to strengthen the sense of our obligation to "endure as seeing him who is invisible"—and to fix serious impressions upon the minds of children and servants, which probably will never be entirely effaced. When it is considered that but a little time is required for these services, how easy it is, with a little forethought, and the arrangement of a suitable plan, to obviate every difficulty, and to remove every obstacle

to the practice of this manifestly important duty, there can be no excuse for the neglect.

A regular attention to this would go far to put an end to that pernicious gossiping which invades the order of families, imposes an unreasonable tax upon servants, consumes a great deal of precious time, and is often connected with an expense that will not, in the day of judgment, be crowned with the plaudit of the Judge. Is it not amazing that there can be a Christian, the head of a family, who lives in the habitual omission of family prayer, as if our families had nothing to do with God, nor God with our families? Incapacity, it is true, has been often urged as a plea for the omission. Did we, however, really and pressingly feel our wants, and persevere in our attempts to pray, there can be no doubt of our doing this duty with decency, and to the benefit of the members of the family. Many poor and illiterate, but pious Christians, perform this duty so as to edify, and greatly to benefit, their families. It is very painful that there is reason to fear that many, who are the heads of families, live in the habitual neglect of family devotion. How can it be rationally expected that those professors should spiritually prosper who live in the constant neglect of it? How can such Christians read, without trembling, "Pour out thy fury upon the families that call not on thy name?" It indeed requires some resolution to commence a practice which has been long omitted. Where there is a propensity to relax, perseverance demands decision and self-denial. The intrusion of worldly cares, and unforeseen circumstances, may occur to interrupt the regularity of domestic devotion. Constancy, however, will soon become a habit, and what before was a task, will become an unspeakable pleasure and delight.

Another very conspicuous feature in the character of my esteemed friend was, his ardent concern for the welfare of the cause of the blessed Redeemer. Its prosperity and spread lay near his heart. He was a living evidence of the truth of the declaration of the Psalmist, "They shall prosper that love thee." He greatly mourned over the low and drooping interest at Belper, and fervently prayed for a revival. In every way he could, and to an extent that bore hard upon his health, he laboured to promote the cause in which he was engaged. His efforts in preaching were often much beyond his strength, and very painfully indicated the weakness of his constitution, and the approach of consumption. In the few specimens of his sermons which I have seen, there is a union of piety, zeal, and ability, that does honour to both his head and his heart; and had he been at liberty from the cares and encumbrances of business, and favoured with opportunity for study and application, beyond all doubt he would have risen far above mediocrity, and have been an able minister of Jesus Christ.

When, in 1834, he left Belper, his health was in a very precarious and delicate state, and his ability to preach, or to attend to his worldly concerns, was frequently interrupted. When he returned to Nottingham, he was engaged in superintending some part of the business of Mr. Manlove. On the 1st of December, 1834, he and Mrs. Bishop were dismissed from Belper, and with strong testimonials recommended to the Church at Stoney Street, Nottingham. We fondly hoped that he would be spared to be a great blessing to us; but supreme wisdom determined otherwise, and supreme wisdom cannot err. For some time hopes were entertained that his valuable life might be continued. The aid of medicine, and excursions to the coast were tried, and at times with the flattering prospect of success. In the early part, however, of 1836, the symptoms of a fatal decline became more formidable and alarming. With scarcely any hope, he was removed to Boston, where he finished his course on the 26th of May, 1836. The stroke was very afflicting to his surviving and affectionate partner, but it was borne with adoring resignation. We shall bring this memoir to a close by the insertion of a paper containing some of the particulars of his experience in his last illness to the time of his death, with sincere prayers that the Lord may signally bless the widow and children of my dear friend, and that all the relatives he has left behind may inherit all the blessings he so ardently sought for them, and that they may all meet him in that blessed world where sin and death are no more.

“For some months previous to the last illness of our dear brother, we felt some fearful apprehensions that the Lord did not design him long for this world. Some symptoms that appeared made us fear the approach of the ensuing spring. We observed in him that spirituality of mind, and earnest solicitude about eternal things, which led us to think he was fast ripening for glory. He would say, ‘What a world of distraction this is,—so much anxiety about these frail bodies, which must soon return to dust, instead of evincing those anxious fears for our eternal welfare, and being solicitous as to how we shall appear at the judgment bar of God. When I examine the state of my own mind before God as a professor of Christianity, I find so very few of the real marks which ought to characterize the true Christian, that it makes me dissatisfied with myself, and to long for a closer communion with my God.’ ‘I wish,’ he would say, ‘we did but recommend religion more forcibly by our lives and conduct; for all we may say will be in vain unless we are consistent in our actions, for they will speak louder than words, and will convey a stronger proof of the sincerity of our professions.’ He always felt a pleasure in doing to the uttermost of his ability for the cause of Christ. The house of God, and the company of his people, were his greatest delight. Some weeks

after he was taken ill, which was in February, when speaking of his illness, he stated that he had a strong presentiment that it would be unto death, for he had not power to pray for his recovery as on former occasions, but he wished to lie passive in the hand of the Lord, for he considered that his time was the best. He thought it would not be improper to use every means that might conduce to the re-establishment of his health for the satisfaction of his anxious family and friends. Accordingly, it was thought advisable to remove him to Boston for change of air, hoping that it would be the means, by the divine blessing, of restoring him to his wonted health and strength. After reaching Boston, he writes thus—‘We arrived in safety, thankful, I trust, to the Father of mercies for his preserving care. I felt very unwell the first few days, having spit blood several times. It has now ceased, and do not let any of these symptoms alarm or depress you. Remember that many, many, who shall surround the eternal throne in glory, the lustre of whose crowns shall continue to shine through the countless ages of eternity, will be brought there by means of affliction. Pray for me, that this may be the happy result with your afflicted husband. I pray for increased resignation to his will, and that my dear relatives and connexions in this part may admire the religion, and be led to embrace that Gospel by which I am supported. O! this should be the supreme object of the Christian, to live and die magnifying the riches of redeeming grace. It is not enough that we possess the religion of Jesus: our conversation, actions, and deportment, should be such as to attract the attention of those who are strangers to true piety, and lead them to glorify our Father who is in heaven. Let us live close to the Saviour: faith in his atoning blood is the only sovereign and efficacious remedy against the sting of death.’ In a subsequent letter he writes, ‘The doctor is very tenacious about not giving me medicine—he wishes to avoid it as much as possible, and looks forward to fine weather as the most effectual restorative. But this is under the control of the Lord, and must be as he pleases; let us therefore endeavour to let patience have its perfect work. In the execution of the gracious designs of his providential dispensations, he may, for reasons inscrutable to us, and yet in perfect agreement with infinite wisdom, delay the fine weather; but may we be ready to say, and that from our heart, Not my will, but thy will be done. To say this sincerely, requires more than a mere effort of nature; divine grace alone can enable us to acquiesce in the disposals of the Most High. I often think how strange it is, that when we look back upon our past lives, and recall the many known deliverances from danger which the Lord hath wrought out for us, that when new difficulties arise, we are ready to manifest distrustful feeling towards our heavenly

Friend: these things ought not to be so; it is nothing less than ingratitude. Let the remembrance that "he is the same yesterday, and to-day, and for ever," lead us to cast all our care upon him. May nearness to God be my greatest delight. May every day, nay, may every hour, and O that I could safely add, every moment, witness me aspiring and breathing after God. No one can tell the entire worthlessness of this world's concerns but only as they are viewed in the light of eternity.' Notwithstanding our sanguine hopes that his health would be restored, and that he would return with renovated vigour and strength to the bosom of his family, we were doomed to meet disappointment. With feelings of deep regret, we perceived his strength gradually decline. One morning it was observed to him, that he had passed a restless night: he replied, 'Yes, but it will only make the rest above more glorious.' He often compared his sufferings with those of his Saviour, and expressed his gratitude that he had nothing more to endure; and then affectingly exclaimed,—

'What he endured, O who can tell,
To save our souls from death and hell?'

'I am a great sinner, but the blood of Christ cleanseth from all sin. Bless the Lord, O my soul; and all that is within me bless his holy name.' Often he expressed an anxious desire for the conversion of such of his dear relatives as did not attend to their eternal interests. To those who were present he talked seriously, and with great affection, telling them what a pleasure it would have been to him if he could have seen them attending to these things while he had been living; but he hoped they would give them an early consideration, and seek strength from above to support them in so glorious a work. He said, 'I hope you will tell those that are absent, whom I may never see more in the flesh, that I have often both talked about them, thought about them, and prayed for them, with deep and overwhelming concern, fearing they were still delaying to yield up their hearts to God; it has caused me to wet my couch with my tears, and to wrestle with God in prayer on their behalf.' He entertained the humble hope, that his earnest, heart-felt prayers would be answered. In a letter to a friend, he says, 'In my present and past trials, I have cause to bless God that has afflicted me, because all is intended in mercy to my soul. He does not afflict us willingly, but for our good. I am thankful that I have been able to bless God in the midst of pain, and I trust my chief concern is, to bow with resignation and humble submission to his blessed will. I have been confined to the house nearly two months. He who raiseth up, and casteth down, knows best what the result will be; he has some gracious end to answer in all this, and he has declared, that all things shall

work together for good to them that love him. My experience, like others, is varied; but I feel, I hope, Christ to be increasingly precious to my soul. How delusive every hope but that founded in the atoning blood of Christ. Here, and here only, we have a tried foundation, against which the gates of hell shall not prevail. In all our afflictions, let us look to the right source. At the farthest, the season for conflict will soon be over; very soon our warfare will be accomplished, and our troubles cease for ever. Let us commit the keeping of our souls into the hands of him whose promises are immutable—casting all our care upon him, because he careth for us.' On it being remarked that his sweats were very distressing, he replied, 'Yes, but the Saviour sweat great drops of blood; nevertheless, he could say, Not my will but thine be done.' At another time he would say, 'O that I could tell you what I feel—my heart is so full of love to God!' and then wept for joy. He was much concerned for his sister, who was then labouring under a severe cold, with a troublesome cough. She told him she should be better when the easterly winds subsided. He told her it was best to be prepared for the worst; he said, 'My earnest prayer has been, that I might magnify the riches of his grace, and live entirely to him.' She said, 'My dear brother, I hope we shall meet in heaven.' He clasped his hands as if in rapture, and exclaimed, 'Happy, happy meeting!'

"On the Wednesday before he died, he suffered acutely from pain; and seeing his dear wife in tears, he smilingly looked upon her and said, 'It is very painful, but I do not murmur. It will cease before long, and then O how pleasant the conquerer's song. Faith must have its perfect work.' On Thursday morning, he said to his afflicted partner, 'I think, my love, I am going,—this must be death,—pray for me that my faith fail not, and, if it be the Lord's will, that I may not be convulsed in my last moments.' His voice then failed, and it was with difficulty we could understand him. Towards night he fell into a dose, in which he continued until within a few hours of his death. When he was asked to drink, he replied, 'I will, my love:' these were the last words he spoke. He then appeared to sleep again, and did not awake till a short time before his death. He then fixed his eyes upon his brother, but could not utter a word. He however appeared quite sensible until his happy spirit took its flight, without a struggle, to that blessed world where the Conqueror of death lives for ever to save his people for ever. He died with his hands clasped upon his breast, apparently in the act of prayer, and seemed to convey more forcibly to those who surrounded his dying bed, than words can express, the sentiment which Balaam uttered, but, alas! never realized—'Let me die the death of the righteous, and let my last end be like his.'

“ Thus died this amiable, humble Christian, in the thirty-first year of his age. He was an honour to divine grace through all his pilgrimage, and he now inherits the promises. He has left a pious, worthy, and esteemed widow to deplore her un-speakable loss, and two sons. May they inherit in time and eternally all the blessings he sought for them.”

To this account the writer only adds, that he never saw his beloved friend in any other frame than that in which he should wish to be found in the near approach of death. “ Blessed are the dead that die in the Lord from henceforth ; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.”

W. P. N.

THE TEN TRIBES OF ISRAEL.

THE following statements are extracted from the Jewish Intelligencer, a periodical published in America. Whether the aborigines of America may be viewed as the ten tribes of Israel, is certainly an interesting inquiry ; and though we know the negative has been maintained by writers of considerable eminence, yet as the principal facts and arguments on the other side of the question are condensed in the following piece, we have thought that our readers would be glad to have a view of them. We only premise that though our limits will compel us to abridge the original article, we shall leave out none of the arguments.

“ That these (the aborigines of America) are of the ten tribes has been and still is maintained by many ; nor has there yet appeared any good reason for doubt on the subject. James Adair, Esq., lived as a trader amongst the Indians of North America for forty years, and was a man of unimpeachable and well established character. He returned to England, 1774, and published his ‘ History of the American Indians ;’ in which he thus expresses his conviction : ‘ It is very difficult to divest ourselves of prejudices and favourite opinions, and I expect to be censured for opposing commonly received sentiments. But truth is my object, and from the most exact observations I could make in the long time I traded with the Indian Americans, I was forced to believe them to be lineally descended from the Israelites.’ The celebrated William Penn, who was well acquainted with the natives of Pennsylvania before their manners were corrupted by their intercourse with Europeans, gives this description of them in a letter to a friend in London ; ‘ I found them with like countenances to the Hebrew race ; and their children of so lively a resemblance to them, that a man would think himself in Dukes Place or Bury Street in London, when he sees them.’ A more intimate acquaintance with them, their principles and habits, greatly confirmed in the mind of this excellent man, the correctness of the opinion formed by him from a view of their persons.”

After referring to Dr. Jonathan Edwards and some other highly respectable authors, as holding the same opinion, the writer of the article from which we are making the extract, introduces the following quotation from a letter of the Rev. Calvin Cashman, a missionary among the Choctaws. “ By information received of Father Hoyt respecting the former traditions, rites, and ceremonies of the Indians of this region, I

think there is much reason to believe they are the descendants of Abraham. They have had cities of refuge, feasts of first fruits, sacrifices of the firstlings of their flocks, which had to be perfect, without blemish or deformity; a bone of which must not be broken. They were never known to worship images, nor to offer sacrifices to any god made with hands. They have all some idea and belief of the Great Spirit. Their feasts, holidays, &c., were regulated by sevens, as to time, i. e. seven sleeps, seven moons, seven years, &c. They had a kind of box containing some kind of substance which was considered sacred, and kept an entire secret from the common people. The said box (or ark) was borne by a number of men, who were considered pure or holy, (if I mistake not such a box was kept by the *Cherokees*.) And whenever they went to war with another tribe, they carried this box; and such was its purity in their view, that nothing would justify its being rested on the ground. A clean rock or scaffold of timber only was considered sufficiently pure for a resting-place for this sacred coffer. And such was the veneration of all the tribes for it, that whenever the party retaining it was defeated, and obliged to leave it in the field of battle, the conquerors would by no means touch it." Mr. Smith remarks, that "this account well accords with accounts of various others from different regions of the Indians; but it is unaccountable on every principle except that the Indians are the descendants of Israel.

"The correctness of this opinion will be admitted, especially when it is considered that the statement made by Mr. Cashman is fully sustained. The following may be regarded as a summary of the many things which may be advanced on its behalf:—It is consistent with the few scriptural indications with which we are furnished: it is not impaired by their present ignorance of the arts and sciences: it is suggested by the traces of Hebrew that remain in the Indian language: it is sustained by the fact that the Indians worship but one Great Spirit, and in their worship address him as Jehovah, and use the Hebrew word Hallelujah. It is further sustained by the circumstance, that although the Indians are without the sacred Scriptures, or the knowledge of letters, yet they derive from tradition some historical particulars which have evidently been borrowed from that part of the bible, which was known at the time they left their own country. It is made probable by the striking resemblance which their religious and other institutions, with their manners and prejudices, bear to those of the Israelites. That the Indians of America are of* the ten tribes of Israel, is consistent with the few scriptural indications with which we are furnished, will appear from a comparison of those indications with Indian traditions, and the geographical relation of America to the land from whence they came.

In Jeremiah, third chapter, we have a very clear and express prophecy of the return of Israel; and in verse eighteenth it is said, "They shall come out of the land of the North to the land which I have given for an inheritance unto your fathers." This agrees with Jeremiah xxiii. 7, 8, "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led

* The writer admits that portions of the ten Tribes may also have gone to other parts of the world.—Ed.

the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." See also Isaiah xliii. 5, 6. Zechariah viii. 7. With these passages let us compare the traditions of the Indians. Tradition is the only mode they have of handing down history. Then "old beloved men select from among the young men the most suitable persons, and deliver to them their traditions in a solemn manner. To them, and not to the multitude are they often repeated, and they who hear them, in like manner, as they grow old, instruct others. They hold it as a fact that their forefathers lived in a very distant country; that they offended the Great Spirit, and suffered exceedingly from neighbouring nations; but that the Great Spirit in pity permitted them to come to this country; that their ancestors lived beyond a great river; that nine parts out of ten of their nation passed over, but the remainder refused and stayed behind. Mr. Mc Kenzie, in his History of the Fur Trade, and his journey through North America, by the Lakes to the South Sea, says that the Indians informed him, they had a tradition among them, that they originally came from another country inhabited by wicked people, and had traversed a great lake, which was narrow, shallow, and full of Islands, where they suffered great hardship and much misery, it being always winter, with ice and deep snows. At a place they call the Copper Mine River, where they made the first land, the ground was covered with copper, over which a body of earth had since been collected to the depth of a man's height." Is it not then probable that the ten tribes took counsel together to leave the places to which Salmanezer had sent them, and go forth to seek a country in which mankind never dwelt: that, while some stayed behind, the greater number passed over to the Euphrates; and pursuing a north, and then east direction, wandered for a long time through that cold region; and having at length gained the north-east extremity of Asia, in the neighbourhood of Kamptschatka, passed over Beering's Straits to the north-west of America? These straits are said by Dr. Williams to be only eighteen miles wide; there are, however, many islands, and these not far from one another. Besides this, there is much reason to believe that these straits were formerly much narrower than they are at present, and that the width of them has gradually, yet continually, increased. If so, their width 2500 years ago might have been so narrow as to render passage easy. It may also be added that one of the Islands is now called Copper Island, from the great quantity of copper found there.

The opinion that the Indians are descendants of the Israelites is not inconsistent with their present ignorance of arts and sciences. Other nations, when cut off from intercourse with the rest of the world, have declined from civilization to barbarism; and further, there is reason to believe, that the Indians did possess knowledge after they came to this country, which they have since lost—probably quite as much as we could reasonably expect the Israelites to have possessed when they left Hamah and Habor by the river Gozan, and the cities of the Medes. How else shall we account for the finding of brick, earthenware, implements of iron, and other metals? In what other way can we account for the remains of fortifications, ancient works, forts, mounds, and vast enclosures, which are manifestly very ancient, and from centuries before the days of Columbus. One of such magnificent works has been found near Newark, in Licking county, Ohio; another at Marietta; another

at Circleville; another on Paint Creek; another on the eastern bank of the little Miami river, Warren county; another on Paint Creek, near Chillicothe; another on the Sciota river; and others at other places. If these were not made by Indians of former ages, how came they there? Shall it be supposed that the Scythians, or natives of the north-east of Asia, passed over and made them? This is not likely, or rather not possible, for they possessed no such civilization at the time the Indians must have reached this land. An intelligent writer has furnished an hypothesis far more probable than that just suggested. "The probability," he says, "is, that the ten tribes arriving in this country with some knowledge of the arts of civilized life, finding themselves in a vast wilderness filled with the best of game inviting them to the chase, most of them fell into a wandering, idle, hunting life. Different clans parted from each other, lost each other, and formed separate tribes. Most of them formed a habit of this idle mode of living, and were pleased with it. More sensible portions of the people associated together to improve their knowledge of the arts; and probably continued thus for ages. From these, the noted relics of civilization discovered in the west and south were furnished. But the savage tribes prevailed, and in process of time annihilated their more civilized brethren. This accounts for their loss of the knowledge of letters, of the art of navigation, and the use of iron: and such loss can no more operate against their being of the ten tribes than against their being of any other origin."

After observing that we have no history of the wars, which, it is supposed, were waged between the several tribes of Indians at their first settlement in the country, the writer adduces the testimony of Baron de Humboldt, a distinguished traveller, as to the general resemblance which the features of the Indians of New Spain bear to those of the Indians in Canada, Florida, Peru, and Brazil. Speaking of Mexican Indians, before the Spanish conquests, M. Humboldt says, "When we consider that they had an almost exact knowledge of the duration of the year; that they intercalated, at the end of their great cycle of 104 years, with more accuracy than did the Greeks, Romans, and Egyptians, we are tempted to believe that this progress is not the effect of the intellectual development of the Americans themselves; but, that they were indebted for it to their communications with some very cultivated nations of central Asia." But the writer from whom we are extracting, says, "How could such communication be formed, and how maintained, and yet never discovered. It is extremely unlikely that the American Indians traversed backward and forward to the other side of the globe in quest of the arts and sciences, when they had to cross either immeasurable deserts on the one hand, or to navigate vast oceans on the other. If it were so, how did it happen that the existence of them, or of their country, remained unknown to the world? Such difficulties disappear at once if they be Israelites; and the hypothesis advanced makes every thing plain and easy." Humboldt further observes, that the Taultees appeared in New Spain in the seventh century, and the Aztecs in the twelfth, (as he learned from Hieroglyphical tables of the Aztecs,) and that they drew up the geographical map of the countries traversed by them; constructed cities, high-ways, dykes, canals, and immense pyramids composed of brick and clay, very accurately designed. He

particularly mentions one at Cholula, of which the height is 177 feet, and the base 1416 feet. If compared with the great Egyptian monuments, it appears to have been constructed on an analogous plan. M. Humboldt exclaims, "We are astonished to see in regions the most remote, men following the same models in their edifices." And well might any man be astonished at this until he regards the Indians as Israelites from Central Asia, who wandered from far off, arrived in this country, brought arts and sciences with them, for a time availed themselves of this possession, and at length lost it.

As it may be satisfactory to the reader to be furnished with another authority, some extracts will be made from the "Archeologia Americana, containing translations and collections of the American Antiquarian Society," published at Worcester, Mass, in 1820. "These military works—These walls and ditches cost so much labour in their structure; those numerous, and sometimes tasty mounds, which owe their origin to a people far more civilized than our Indians, but far less so than Europeans—are interesting on many accounts, to the antiquarian, the philosopher, and the divine: especially when we consider the immense extent of country which they cover; the great labour which they cost their authors; the acquaintance with the useful arts which that people had when compared with our present race of Indians; the grandeur of many of the works themselves; and the total absence of all historical records, or even traditionary accounts respecting them. They were once forts, cemeteries, temples, altars, camps, towns, villages, race-grounds, and other places of amusements; habitations of chieftains, videttes, watch-towers, and monuments." Of the authors of these works, the writer says, "From all we see of their works they must have had some acquaintance with the arts and sciences. They have left us perfect specimens of circles, squares, octagons, and parallel lines on a grand and noble scale; and unless it can be proved that they had intercourse with Asia or Europe, we now see that they possessed the art of working metals." All this accords exactly with the hypothesis advanced—The ancient Israelites possessed this art, and might have taken them there, and remained there unknown; but none of the barbarous hordes in the north-east of Asia at that time did possess such knowledge, and if there had been intercourse with Europe, this western continent could not have remained unknown to the literary eastern world. And as to the fortifications, they are exactly what might have been expected from a people considerably civilized, when struggling against a wild, ferocious, and no longer civilized people, who, though descended from the same stock, had now lost all sense of that fact.

The language of the Indians must next be considered.

(To be continued.)

A DEATH-BED SCENE,

Extracted from an interesting account which was read in the pulpit concerning Mr. Crook, a Baptist Minister, of Battersea, lately deceased.

"When exhausted with speaking, or prevented, by debility, from continuous conversation, he was heard to ejaculate such sentences as

the following: 'Precious Jesus!' 'Blessed Redeemer!' and on one occasion repeated the verse commencing, 'A guilty, weak, and helpless worm.' He never expressed a wish to recover, but to prosecute the work of the Lord. The events of the last few weeks had cheered and gladdened his heart. He had a desire to depart and to be with Christ, but the prospect of winning souls to the Saviour, whom having not seen he loved, would sometimes make him willing to abide in the flesh; but this was always expressed in a spirit of deep and cheerful submission to the Lord's will. There is no reason to believe that his confidence in the Rock of his salvation ever failed, or that the enemy was permitted to harass his last moments. On 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.'

"Several other deeply interesting conversations occurred with his friends at Margate, the substance of which, it is much to be regretted, have not been preserved, but the impression of which will not soon fade from the recollection of those who heard them.

"On Monday, June 19th, he was again removed to his residence at Battersea in a state of greatly increased debility, but strong in faith, and patient in tribulation. The cause of Christ still lay near his heart. Soon after his return, he expressed a great desire to see two or three young friends, in whose spiritual welfare he was deeply interested. One, to whom his ministry had recently been blessed, he addressed thus:— 'My dear young friend, I love you much, I think of you much, and I pray for you much. Remember that you too must be as I am; you too must lie on a dying bed; and remember, that nothing but Jesus will support you then.' To another he said, 'I am glad to welcome you to my sick bed; it is better to go to the house of mourning than to the house of feasting; this is the end of all men.' On being asked, if he had any message for a very dear Christian friend, who was detained from him by personal affliction, he said, 'How I wish I could see her; but we must be content to be separated in the flesh: tell her that I pray for her, and tell her that she has a Friend who is always with her; Jesus will never leave her nor forsake her.' To a friend, who, on seeing him for the first time after his return, observed, 'My dear Sir, I had hoped to find you stronger,' he replied, 'It is a great comfort to know that it is not an enemy who 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 partakers of his holiness.' A friend, who observed with deep interest his patient endurance of extreme suffering, remarked, 'You are a silent preacher now, but not an ineffectual one.' He raised his eyes to heaven, and exclaimed, 'What a mercy to be permitted to speak for the glory of God in any way!' It was his supreme delight and desire to glorify God. One evening, after a day spent in such extreme weakness that his affectionate partner had scarcely ventured to speak to him, and was sitting in silence by his side, he said, 'My dear, I desire to honour God.' She replied, 'My dear, you are honouring God: you have honoured him by labouring for him; you are now called to honour him by suffering for him.' He rejoined, 'Whether by life or death, I desire to honour God. I know in whom I have believed, and that is all I desire to know now—that is quite enough to

know in the prospect of eternity.' A christian friend then entering the room said, 'Well, my dear friend, how are you now?' He sweetly replied, 'Looking unto Jesus;' then again repeating the passage, upon which he had evidently been meditating, said, 'I know in whom I have believed, not as a novice; I have not these truths to learn now;' he added, 'There had been soul transactions between the Apostles and Christ—I trust there have been soul transactions between Christ and my soul.'

"During the first periods of his illness, he had sometimes expressed a natural anxiety respecting the future welfare of his beloved wife and children; but there is every reason to conclude that he had latterly laid firm hold of the promise, 'Leave thy fatherless children to me: I will preserve them, and keep them alive; and let thy widows trust in me.' On Thursday, June 23rd, he was so much revived that fond hopes were entertained of his ultimate restoration; but on the following day, these too sanguine expectations were destroyed for ever. He gradually declined until Wednesday, the 28th of June. On the morning of that day, there was no appearance of immediate dissolution; but towards evening he appeared worse, and about eight o'clock was seized with great difficulty of breathing. It soon became evident to his friends, that his dismissal was near at hand; he could scarcely articulate, but upon his wife's requesting him to give her one word relative to his prospects, he exerted all his failing powers, and said, 'My confidence is in Jesus.' Soon afterwards he said, 'My confidence is in the blessed word of God;' then extending his feeble arm, and drawing his beloved partner close to him, he said, 'Trust in the Lord, you will find him a very present help in every time of trouble.' A short time after, the medical attendant inquired if he were in pain: he replied with difficulty, 'Rather, Sir.' His wife said, 'But you find the everlasting arm supporting you;' he answered, 'I do.' His daughter was then raised to receive his last embrace; he kissed her affectionately, but could not speak. Soon after this, it became doubtful whether consciousness remained. A friend who was present said, 'Repeat a simple text you will soon discover;' some one then said, 'To you who believe he is precious.' A glow of animation spread over his countenance, and with a great effort he replied, 'Yes.' Another friend said, 'Looking unto Jesus.' He again replied, 'Yes.' The same friend continued, 'Trusting in Jesus.'—'Yes.' 'Living upon him.'—'Yes.' 'Glorifying him.'—'Yes.' 'Going to him.'—'Yes.' The expression of his dying countenance plainly manifested the interest which he felt, and the effort he made to reply proved how ardent was his desire to make it appear that his confidence was unshaken. At about half-past nine he began to sink rapidly; no sign of consciousness appeared for nearly an hour before the immortal spirit took its flight; the breathing continued difficult, but the struggle was less severe. At about a quarter before eleven, he entered the rest which remaineth for the people of God. He died as he had lived—in peace; he had verified the truth of the divine word, 'Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.' He was eminently a minister of the Gospel of Peace; his life was a comment on the apostolic words, 'The fruit of righteousness is sown in peace of them that make peace.' 'Blessed are the dead that die in the Lord; they rest from their labours, and their works do follow them.' Beloved, let us be followers of him even as he also was of Christ."

CORRESPONDENCE.

THE CASE OF BELPER.

To the Churches composing the New Connexion of General Baptists.

DEAR BRETHREN,

We, the members of the General Baptist Church assembling at Belper, Derbyshire, beg leave to lay our state before the churches of the Connexion generally, but especially before the churches included in the Midland District; earnestly entreating their sympathy, and the adoption of such measures as shall afford us speedy and effectual relief. The General Baptist cause was first introduced into Belper in August, 1817, by our respected friend, Mr. Richard Ingham, now minister at Broad Street, Nottingham. The attempt met with great encouragement, and a respectable chapel was erected and opened for divine worship in 1819, with the approbation and sanction of the Association. This object seemed the more desirable, as the church had then no chapel of its own, nor any ground in which to inter its dead, both which conveniences were secured by this erection. Though this step brought a considerable burden on the church, yet the additional hearers, and the produce of seat rents, went a great way towards defraying the interest, and the cause advanced beyond our reasonable expectations. Within three years, the debt on the chapel, which, with the ground, cost upwards of £800, was reduced to about £500. But several circumstances operated very unfavourably for Belper. The friends at Shottle and Wirksworth, in 1818, withdrew from their Duffield and Belper friends, and formed themselves into a distinct church, to the amount of sixty-nine members, including Mr. Barrow, and other substantial and valuable persons. This greatly weakened the cause at Duffield and Belper, though it still numbered 162 members. Let it be further observed, without offence, that the Duffield branch of the church were never hearty in the erection of a chapel at Belper, being intent on obtaining one at their own place; consequently they lent it little assistance. The cause, however, advanced, till, in 1822, the number of members amounted to 217. In the spring of this year, brother Ingham left us. Though we greatly regretted his removal, yet we could not blame him. He had little encouragement to continue among us, unless he had been willing to render us gratuitous services; and he foresaw that the Duffield branch, strongly inclined to keep aloof from the burden on Belper chapel, would seek an opportunity of becoming distinct and separate. This actually took place within a year after his removal. Duffield withdrew, comprehending ninety of the oldest and ablest members of the body, (their identical number when brother Ingham went first among them,) leaving the full weight of the burden to be sustained by the Belper friends alone. Thus, brethren, an infant church was turned adrift, and left to its own resources, at a time when it had contracted a heavy debt, when its members were young and poor, and the means of its improvement crippled and impaired. From that time we have been struggling with difficulties of no ordinary kind. Often we have been without a minister, and have never, for any length of time, been favoured with such ministerial aid as was likely to preserve and advance the cause. We blame no one. We have cause, no doubt, to humble ourselves before God, and be ashamed of our many deficiencies; yet we do think, that the principal cause of our failure, has been the want of a suitable and efficient minister; and we are firmly persuaded, that no material change for the better can be reasonably expected, till such a measure can be brought about. But how can we hope for this from our own resources? Our number has dwindled to twenty-eight, all of whom, almost without a single exception, are poor and obscure, and capable of doing very little for accomplishing such an object. In these circumstances it becomes a question, shall we be suffered to die outright? Shall our name be

blotted out from the list of General Baptist Churches? Will no eye pity, no hand relieve, no heart commiserate, no tongue plead our cause, no power step forward for our rescue?—Shall it be said, that an interest at one time so promising, raised without any assistance from the Connexion, kept alive through so many difficulties, and so near the heart of the body, has been suffered to become extinct, through the want of that assistance which could easily have been afforded, and which would have restored it to health and prosperity? We have a commodious and respectable chapel, in a central part of the second town in the county for size and population, at nearly half the prime cost, (the present debt being about £430, with some arrears of interest,) with a convenient burying ground, a suitable baptistry, a church of twenty-eight persons, an encouraging Sunday-school, and surrounded by an immediate population of more than 7000 souls. We have good congregations, when it is known before-hand that we shall have a respectable and approved minister. Our cause stands fair with the world, and public opinion is in our favour; other denominations, particularly the Independents, having often befriended us. We feel thankful that, during some past months, we have received frequent and gratuitous supplies from Derby, Duffield, and Wirksworth, and occasionally from other places; these supplies have been very acceptable, and we humbly request their continuance, till better arrangements can be made for us. Our congregations have improved, our prospects brightened, and we hope to have a further addition to our number by baptism.

Dear brethren, do compassionate our case, and adopt measures for our relief. We now address ourselves to the Midland Conference, and respectfully request its members to take up our case at their next meeting. The Home Mission is now nearly out of debt. Could a spirited effort be made in our favour by fixing among us, or procuring for us, a respectable minister, either from the Loughborough Institution or any other quarter, who could be assisted from the Home Mission for a limited time, we do hope that the cause would soon rise above its difficulties, and be able not only to support itself, but contribute to the relief of others. We subscribe ourselves,

Yours respectfully, in behalf of the church,
 Belper, August 10, 1837. JOHN TURNER, } Deacons.
 JOHN PARKINSON, }

REVIEW.

DISCOURSES on the application of Christianity to the Commercial and Ordinary affairs of life. By THOMAS CHALMERS, D. D. and L. L. D. &c., &c. Sold by Hamilton, Adams, and Co., London.

It was our privilege to hear most of these discourses delivered from the pulpit; and never shall we forget the breathless suspense, the complete subjugation of the audience, while the separate paragraphs were read. Of the thousands who heard him, few were constrained to weep, but many were ready to fall down in the presence of that God whose truth he so boldly and eloquently proclaimed. He never tried to touch the tender passions. Of the graces of composition he appeared to be unmindful. His object was to overawe every proud and rebellious soul by the exhibition of all the sublimities of religion, to show its prac-

tical tendency for the good of the individual and of the community, and to cause it to triumph over all the systems of infidelity and worldly policy. Had we the whole of Dr. C.'s works before us, we should like to enter on a thorough examination of his distinguishing principles, his manner, and his genius; but we must confine our attention to the volume before us. Like the other productions of this great man it exhibits one truth in several points of view. The effect produced, however, is not that which results from mere repetition. As when a great object is presented to us in various aspects we are surprised, delighted, and assured that we are obtaining a more adequate view of it, so on reading Dr. C.'s various statements of one great principle, in its different connexions and bearings, we feel the emotions of surprise and pleasure kindled in our bosoms.

He begins by showing us that many

mercantile virtues may exist without the influence of Christianity: and as this assertion appears to be incompatible with the scripture doctrine of man's total depravity, he endeavours to remove that appearance of unscripturalness in his views, by proving that the essence of human depravity consists in the estrangement of the heart from God; that this species of sinfulness may be profound, and awful, even in a mind which is adorned with many social virtues; and that a disregard of the claims of the Creator seems to be even more hateful when it is associated with great natural talents, the gifts of that Creator, and with a disposition to render what is due to all his creatures. Though we believe there is much less of social virtue than some persons imagine among those who are destitute of vital religion, we are persuaded of the truth and importance of the Dr.'s observations. It would surely be speaking in defiance of the clearest evidence of truth to say that there is no honour, honesty, or truth in worldly men. While pointing out the influence of Christianity in aiding and augmenting the social virtues, the learned Professor advances many striking observations. As his design is to offer a further illustration of the solemn truth that social virtue may adorn a mind that is totally depraved in the sight of God, he points out the difference between those virtues which are approved both by God and man, and those which are approved by God only; and as all the inducements which sustain the practice of the former may be gathered from earthly objects, and a regard to human opinion, he maintains with great propriety that the manifestation of them is no evidence of pious principle. Dr. C. is anxious that the preacher of the gospel should occupy noble ground in his controversy with sinners. He would yield to the latter all they can claim as respects their honesty and their honour; and having conceded these points, he still insists on their depravity of heart in relation to God, and on the defective nature even of their boasted virtues. With this design he shows the power of selfishness in promoting the honesties of mercantile intercourse, the dissipation of large cities, the vitiating influence of the higher upon the lower orders of society, and the idolatrous spirit which appears in the inordinate love of money. How much it is to be desired that every servant, every apprentice, could read the discourse of this faithful preacher on the true way of es-

timating the guilt of dishonesty. They would learn to compute guilt not by the amount of gain, but by the sacrifice of principle; and they would understand what Jesus Christ means when he says, "He that is faithful in that which is least is faithful also in much; and he that is unjust in that which is least is unjust also in much." Equally is it to be desired that masters and mistresses should read the seventh of these discourses. It is to be hoped they would not then compel their servants to work on the Sabbath day, or order them to violate truth, by saying "not at home," to any visitor desiring an interview with them. They would surely learn to sympathize with the souls which they are now training to habits of lying and Sabbath-profanation; and would tremble to incur the doom threatened against those who make a wreck of the eternal interests of their fellow creatures. But we must draw to a conclusion. The last seven discourses are on the expulsive power of a new affection, on the restlessness of human ambition, on the advantages of christian knowledge to the lower orders of society, on the duty and means of christianizing our home population, on the honour due to all men, the moral influence of fidelity, and the importance of civil government to society. It is needless to say that this great man is always eloquent. Every body is aware of the fact. His political views have rendered him of late rather unpopular; but no one who hears him preach will refuse to acknowledge the power of his oratory; and no readers of his works in future ages will deny him the praise of originality of thought.

THE COTTAGE PREACHER, or *Plain Sermons for Plain People*. By S. HENDERSON, author of "*Scripture Questions*," &c. Sold by Ward and Co., 27, Paternoster Row.

There is a particular clearness about these discourses. The divisions are easy and natural; and there is a sort of conversational familiarity in the mode of address. "They were written some time since for the purpose of being read, in manuscript, to small congregations of poor people assembled in some of the densely populated and benighted districts of the Metropolis. The hope that they may also prove useful to villagers has led to the publication of them. We sincerely pray that this reasonable hope may not be disappointed.

LETTERS FROM AN AMERICAN. *Sold by Ward and Co., Paternoster Row.*

The design of these letters is to promote peace and harmony between Britain and America. The writer is for immediate emancipation; but as he fears that violent measures would, by creating a rupture between the Southern and Northern States, throw back the cause of abolition, he entreats the friends of the slave not to make use of irritating language in their remonstrances on slavery; and that England may not glory too much over the United States, he insists that the practice of impressing seamen is as abhorrent to the spirit of liberty, and as productive of misery, as the worst form of slavery. That a separation will ultimately take place between the Northern and Southern States is highly probable. It may also be desirable to prevent it. But it is impossible that enlightened Britons should so sympathize with Americans on this point, as to withhold their indignation from the abominations of slavery, or for one moment view the sanctioning of them by any persons, as a legitimate mode of preserving the integrity of the Union. Besides, as christians, we are shocked to see the loathsome form of slavery in the church of Christ; and, contemplating it as a sin, we cannot cease to endeavour to repel and destroy it. The writer touches upon several other subjects connected with political economy. The free importation of American corn in exchange for British manufactures would, as he asserts, be a benefit to both countries; but as England has so large an amount of interest for her national debt to raise, she must have recourse to heavy taxation; and as the landlord cannot pay high taxes, unless he receives a high price for his corn, he must, as this writer states, be protected by the Corn Laws. In order, however, to prepare the way for the abolition of these laws, he recommends the reduction of our military establishments, and takes occasion to advocate the principles of the Peace Society, together with a plan for forming a congress of nations, the object of which should be to settle national disputes, and prevent the future occurrence of war. Such is a brief view of the character of these letters. Those who wish to investigate the subjects mentioned, will feel pleasure in the perusal of them. Our only comment is, that if men would act as this author advises, the results might be greatly to the advantage of both nations; but, alas! we much fear

they will continue to act as they have done, under the influence of pride, ambition, and covetousness.

SUMMER; or, *The causes, appearances, and effects, of the Grand Nuptials of Nature, in all its departments.* By R. MUDIE, author of "The Heavens," "The Earth," &c. *Sold by Ward and Co., Paternoster Row.*

This, like the other works of Mr. Mudie, is instinct with strong sense, breathes a spirit of piety, and contains a vast quantity of useful information. We most cordially recommend it to the attention of teachers, of youth, and to those inquiring minds who are anxious to form judicious and philosophic views of the works of God. The following analysis of the contents will give the reader an idea of its character. Chapter I. General principles, illustrations, and remarks. II. General character or idea and economy of summer. III. Leading function or operation of summer. IV. Preparation of nature for summer action. V. Preparation of the waters, especially the sea, for summer. VI. Summer animals by the sea. VII. Land animals in summer.

THE GOSPEL LEVER; *applied to the overturning of Romanism. In six discourses.* By the REV. E. NANGLE, A. B. *Sold by the Religious Tract Society.*

The three subjects noticed in this little book are Purgatory, the invocation of saints and angels, and the sacrifice of the Mass. That popery is a system of idolatry, deceit, and covetousness, is abundantly apparent from Mr. N.'s discussions and references.

WHAT? AND WHO SAYS IT? *an exposition of the statement that the established church "destroys more souls than it saves."* By the REV. THOMAS CHALMERS, D. D.; THE RIGHT REV. THE BISHOP OF CALCUTTA; THE REV. SAMUEL CHARLES WILKS; THE REV. HENRY BUDD; THE REV. CHARLES BRIDGES; THE REV. HENRY MELVILLE; THE EDITOR OF THE RECORD; THE EDITOR OF THE CHRISTIAN OBSERVER; and others. *In a letter to "one of the clergy who signed the late requisition to the Archdeacon of Worcester.* Edited by JOHN SEARCH. *Sold by Ward and Co.*

If the reader supposes that all these writers have joined in a publication the

object of which is to stigmatize and condemn the declaration of Mr. Binney, respecting the tendency of the establishment, he has formed a very mistaken view of the nature of this work: for the fact is, that John Search has searched the writings of the above mentioned gentlemen to find passages equally strong with that of Mr. B.'s, as to the soul-destroying tendency of a vast proportion of the Theology of the establishment, and of the administration of its patronage. His quotations are startling; and his observations on them shrewd and candid. It will be well if the perusal of them by evangelical clergymen should lead to solemn reflection, and to a separation from a system, the destructive influence of which is thus confessed by their own writers. Though we do not expect to see many changes of this sort, we are well persuaded that Mr. Binney's sentence will not be so repeatedly held up to execration as it has been, and that the different parties in the establishment will use softer forms of speech in alluding to the character and tendency of each other's theology.

BRIEF NOTICE.

THE SAVIOUR'S BRIGHT EXAMPLE; a model for Sunday-school Teachers. BY CHARLES GORBELL. Vol. I. Sold by Ward and Co.

No one can fix his attention on the Saviour's bright example without feeling the love of excellence growing warmer in his bosom. The modest author of this little volume has rendered a service to Sunday-school teachers by pointing them to the devotedness, the benevolence and love, the prayerfulness, patience, fidelity, simplicity, ardour and zeal, fortitude, meekness, humility, affection, obedience and perseverance, which were so conspicuous in the character of Christ. A pious spirit breathes through these pages. Perhaps the work would have been improved had certain passages of the Saviour's life, which exemplify the virtues specified, been particularly dwelt upon; but on the whole it is calculated to do good, and as such we recommend it to our readers.

OBITUARY.

JOSEPH HAYWOOD.—The subject of this short memoir was born at Hathern, in the county of Leicester, on the 23rd of September, 1814. In his boyhood he was very much attached to the Sunday-school which was under the care of the Rev. E. T. M. Phillips, the vicar at Hathern, who took great care to instruct him in the principles of Religion. After he left school, like others, he lived in a measure careless about his precious soul. In 1832 he was married to Susanna Clarke, with whom he lived till the day of his death. In 1835 he was taken ill, and removed to be under the care of his parents, who are respectable inn-keepers at Hathern. After lingering for several months, it pleased God to restore him; but, during this affliction, it pleased God to impress his mind with the subject of salvation, his awful state as a sinner; but having no guide to lead his tender feet into the path of piety, he soon forgot his God, and those pious impressions by degrees wore off from his mind. Early in the year 1836 he was led to the General Baptist chapel at Hathern, and was led by the means of grace to seek salvation by the death of Christ. From that time he became intimately acquainted

with the General Baptist minister of Sutton, who instructed him in the way of salvation, and he was led fully to depend upon Christ for salvation, which led him to rejoice with joy unspeakable and full of glory. He searched the Holy Scriptures, and saw it to be his duty to be baptized, and to join the Church of Christ; and about Christmas he offered himself as a candidate to the church at Sutton, and was received. Afflictions overtook him again, and he never enjoyed the privilege of fellowship here, but he is gone to join the Church in heaven.

As soon as his mind was fixed to take up his cross and follow the Lamb, he began to inquire, What can I do for that Saviour who has done so much for me? and he observed to his minister, "I have now two objects to live for, namely, to get good and do good; and what will be the best means to get good?" He was then recommended to study the Holy Scriptures, and to make them the man of his counsel—to live near to God by faith and prayer—to fill up his place in the house of God—to associate with those whose conversation was about the things of God, and to keep himself unspotted from the world. To do good, he was directed not to give

the world occasion to speak reproachfully against that holy name by which he was called—to pray to God for wisdom to direct him into the best means to improve his talents—to be steady, watchful, and persevering till death. The teachers of the Sunday-school at Hathern soon engaged him to overlook the writing class, and though feeble as he was in body, he attended to this so long as his strength would permit. He was often engaged in writing sketches of sermons as they were delivered, and began to study the Holy Scriptures for himself, and to write his views upon those passages which engaged his attention the most. But these studies were very soon interrupted by disease and inability. The love that he manifested for all the ministers of the Gospel was evinced by his conversation and attachment to them. During the last few weeks of his life, his mind was sometimes rather beclouded, owing to the nature of his disease; but, on other occasions, his soul was made very happy in Christ Jesus, as he expressed himself to one of the members, "O how happy I am! I long to be gone, and to leave this poor world of trouble." June 11th was the day when the candidates were baptized at the Zouch Mills, when there were 1000 spectators, and seven baptized and received the same day into the church at Sutton. This was a high day in Israel, and many found it good to be there—but Joseph was very ill, and apparently near to join the church in heaven, to sing redeeming love among the blood-washed throng. Early on the 13th he wished to have another interview with his minister, who was soon at his residence and spent the whole day with him, at which time he expressed his views on death and eternity, &c. He observed, "I have no fear of death, Death has lost his sting. O that Christ would come and take me to himself!" And on being asked if he was happy, he would answer in the affirmative, "Happy, happy." He continued till the 15th at eleven o'clock at night, and then he fell asleep in the arms of Jesus, and has left a beloved partner, affectionate father and mother, and one sister, to deplore their loss; but their loss is his eternal gain. On the 20th he was respectably interred in the church-yard, Hathern; when, by his own request, his funeral was attended by five of the occasional ministers of Sutton church. On the 27th his funeral sermon was preached in Hathern chapel, by the

General Baptist Minister, from Isaiah liii. 6, to an affected assembly, who then fulfilled his engagement to deliver an address to his parents, a task which the feelings of Joseph would not admit to their fullest extent.

May this breach be a lasting blessing to the bereaved widow and all the family. May they follow Christ in this vale of tears, and all meet in heaven to part no more. Amen. S. S. T.

JONAS RAPHAEL FOSTER, died at Retford, March, 1837. Our young friend was of a weakly constitution; he was cheerful, pleasant, and affectionate; he also made great proficiency in one of the fine arts. Our young friend was deeply impressed with the sight and sense of his sinfulness in the sight of God. The prayers of his afflicted father and mother,—the visits of Christian friends,—together with a careful and daily perusal of the Scriptures, enabled him to find peace with God, through our Lord Jesus Christ; and caused him to say, I have "redemption through His blood, the forgiveness of sins, according to the riches of his grace."

Owing to the feebleness of his frame, his faith was sometimes weak; yet, he could generally say, "I know whom I have believed," and he committed his soul to Christ against that great day. He was fully persuaded of the ability and willingness of Christ to save. His doubts arose from the thought that he was not sufficiently humbled before God; when speaking of this, he would cry, "O! my wandering heart," whilst floods of tears that flowed gave an evidence of the inward conflict of his troubled mind. He was much delighted with spiritual conversation, and was always overcome when the love of Christ was the subject, and would after this say, "This love passes knowledge." When spoken to on the dying pangs of the Redeemer he said, Surprising grace! he died for rebels, not for friends. O that "is a faithful saying and worthy of all acceptation, that Jesus came into the world to save sinners, of whom I am chief; herein is love, not that we loved God, but God loved us, and sent his Son to die for us" We may well say, "Thanks be unto God for his unspeakable gift." When the mystery of the incarnation and some other disputed parts of Scripture were one night the subjects of conversation, he looked wishfully and said, "We will leave that till we get to heaven; we shall know then

even as we are known. Christ is the wisdom of God ; Christ is the power of God, and the fulness of God, and the only foundation." The attachment he felt to his parents we cannot describe ; to his mother in particular, we have often seen those eyes now closed in death, fixed upon her countenance, whilst tears of affection have flowed gently, and the falling accent caught the ear—My mother ! my mother ! how I love my mother ! And if at any time grief sat on his countenance, it was when told he must leave his relatives below. Thissometimes was too much for his poor frame, and could only be removed by the pleasing anticipation of a meeting above. His affliction was extremely severe, yet he did not once complain, and though young he did not complain of his lot ; and we may say that he truly waited till his change came. The night before his death, he was visited by a Christian friend, who, for the first time, found him in bed. As he approached him he smilingly said, Here I am at last. Yes, said his friend, I have found you where I long expected ; is it well ? 'Tis, 'tis, though after all, 'tis solemn to die. When asked by his friend if it was for fear of consequences ; he said, No, 'tis the dread of the pain—

how shall—how shall I bear the last struggle—if that was over all would be well. He was encouraged to look to Jesus Christ, and hold fast by the promises of a faithful God.

On being informed that his end was nigh, he exclaimed, Happy end—happy end ! Then his Christian friend supplicated God's blessing on him, and laid the individuals before God ; his poor hand was lifted up, and he cried, "O Lord, let us all meet with joy above—do Lord—do." It was a solemn time to all ; his happy spirit took its flight without a sigh or groan, so that he was saved in that he feared.

His mortal remains were committed to the silent tomb, amidst the sighs and tears of weeping relatives and Christian friends ; and left to mingle with its mother earth in the General Baptist burial ground, West Retford, and some remarks were made by Mr. Fogg, on the subject of death. On Sunday, April 16th, Mr. Fogg preached an impressive sermon to a large and respectable congregation.

The first impressions that he received on the subject of Religion, were from the perusal of Pike's "Early Piety."

W. FOGG.

VARIETIES.

A FEW THOUGHTS

Suggested to the mind of the writer on observing the shops closed in consequence of the death of His late Majesty, William the Fourth.

Addressed to the Youthful Readers of the Repository.

Death is at all times an awful messenger, and truly it may be said, it is a solemn thing to die and exchange time for eternity.

"Thus launch'd from life's ambiguous shore,
Ingulph'd in death appears no more ;
Then undirected to repair,
To distant worlds we know not where."

The death of our lamented Sovereign William the fourth, ought to afford us many useful and salutary reflections. True it is, wherever that awful event takes place, whether in the palace or the cottage of clay, it alike demands our sympathy, and should bring home the earnest inquiry to our souls, "Am I prepared to die." But the distressing event we are now reflecting upon, calls indeed for our serious meditation :—the

nation bereaved of its king ; and as we pass through the streets of our densely populated city, and behold the solemnity that prevails, and contemplate the deep silence and affecting scene that now spreads itself over the Royal Palace, shall we then treat this subject with indifference ! O no ! the benevolent, devoted, and loyal subject, (who has been taught from the Book of holy writ to honour the king whom his God has set over him,) he cannot—but would deeply sympathize with the Royal widow, and earnestly breathe a prayer to the *King of kings*, that the heavy affliction might be sanctified to the bereaved partner of his lamented sovereign, to all the branches of that illustrious family, and that the subjects of this realm (who have hitherto lived without the fear of God in their hearts) might see the error of their ways, and be led with all earnestness of soul to prepare to meet their God. My dear young friends, is there nothing in this national bereavement, by which your young and tender minds can be benefited ? Let it, I entreat you, lead you to meditate on the

vanity of all worldly honours, and that you may see the great importance of holding all the fading and perishing things of this life, with a loose hand, that early you may be led to seek the Lord; whereby you shall obtain the fulfilment of his gracious promise, that those who seek him early shall find him. Remember the request the Lord makes to you, "My son, give me *thy heart*." And the Lord, in sparing your lives, is showing you the frailty of all earthly beings, and that there is nothing on this earth, on which you can set your hearts, that will bring peace and true happiness to your immortal souls. If your hearts are given to the desiring of riches, they may find wings and fly away; if your hearts are set upon your friends, remember they are but mortal, and soon will be no more. If you trust to your health and energies for your support in life, never forget, that the Lord who in mercy has given you those blessings, can alone continue them to you; and that "He can create and he destroy;" your health may soon be turned to sickness, your life be exchanged for death, and you only can possess resignation in sickness, peace and happiness in the prospect of death, as you trust to the Almighty arm of Him who has promised to be your guide and your portion for ever. Give Him then your hearts, that not only the things of this life may be made blessings to you, but that you may have a hope beyond the grave, that you may be partakers of that heavenly inheritance where peace and happiness for ever reign. Remember, my young readers, that all this is purchased for you by the Saviour of mankind; he became poor that you might be rich; he died that you might possess eternal life, and rose from the dead that you might shout with victory over the monster death. Seek then the Lord while he may be found; seek him through the merits of his dear Son; seek earnestly the aid of his Holy Spirit, that you may be kept from the evils of this wilderness world, and have a glorious entrance to the realms of bliss.

J. G.

INTERESTING ANECDOTE OF ABRAHAM BOOTH.

SOME years before the death of Mr. Booth, a female member of his church died, and left him a considerable legacy. A particular friend of his said to him, "I find, Sir, that you have lost a very valuable member of your church."

"Yes, Sir," he replied, "we have, and she has left me a legacy;" at the same time adding, "There are some of her own family who stand in need of it more than I do." He then asked his friend, whether, under such circumstances, he thought it would be right to receive it; for that he himself thought it would not. The legacy was, nevertheless, transferred to him, in conformity with the will of the deceased. Some time afterwards, Mr. Booth went to the Bank of England, and, without saying anything more to his friend, executed a transfer of the legacy to one nearly related to the family of the deceased female, for whose benefit he relinquished it.

Baptist Magazine.

VAIN EXCUSES.

"Persons who demur at contributing to evangelizing the heathen abroad, because, as they allege, 'they have heathen at home,' will be found to be those to whom these 'heathen at home' are least of all indebted. When making some slight effort a few years ago in Philadelphia, in behalf of 'female schools in India,' a department of missionary labour then of recent origin; those who met me with rigid mien, declaring they could not consistently, nor in conscience, divert their benevolence into a foreign channel, while so much remained unaccomplished at home, I found very seldom disturbed the repose of their own vicinity by their labours or their donations; while, on the other hand, those who wished 'God-speed' to my distant object, were known to respond most freely, and to give like princes to every domestic claim whether civil or religious. A gentleman who had been conspicuous in aiding a missionary collection, was met the following day by one of dissimilar habits, who chided him for the absurd eccentricity of which he deemed him guilty in giving to such an object, and in such profusion: it was preposterous, he said, to be sending heaps of money abroad, to be spent, no one knew how, while there were so many unemployed starving poor in —. 'I will give £—— to the poor of —, if you will give an equal sum,' said a christian friend. 'I did not mean that,' said the objector. 'But' continued he, 'if you must go from home, why so far? Think of the miserable poor of Ireland. 'I will give £—— to the poor of Ireland, if you will do the same.' 'I did not mean that either,' was the reply. No; it is

neither this nor that, which this class of objectors exactly mean; but, simply to veil their criminal parsimony by excepting against the proceedings of liberal

men, whom, if they could not condemn, they must, for very shame, if some degree imitate."—*Carey's Memoirs*, p. 83.
P. B.

INTELLIGENCE.

ACADEMY ACCOUNT.

These accounts not coming in time for the Minutes, they are inserted here at the request of the Treasurer.—ED.

<i>Dr.</i>	<i>£.</i>	<i>s.</i>	<i>d.</i>
1836.—July 13th.			
To balance brought forward	46	3	6½
22nd.—LOUTH:—			
Collection	9	1	4
Mr. T. Hudson	0	10	0
W. Ashton ...	1	0	0
Mrs. Greaves ...	1	0	0
Rev. F. Cameron	1	0	0
Miss Procter ...	0	5	0
Mrs. Ashton ...	0	10	0
29th.—Mr. J. Smith, being his balance as per last year's Account	7	16	0
August 23rd.			
DISEWORTH & KEGWORTH:—			
Collection 1835	1	10	0
Ditto, ditto 1836	1	10	0
Mr. Wm. Jarrom, 2 years ...	1	0	0
SEVENOAKS:—			
Rev. Mr. Pickance	1	1	0
October 6th.—MEASHAM:—			
Collection	2	0	0
Mr. Whitworth	0	10	6
HARBOROUGH Friends	6	3	0
Nov. 7th.—Mr. Robert Seals, Executor of the late Mr. Radford, for his legacy of £100 to the Institution, less by duty £10	90	0	0
Dec. 22nd.—FLEET:—Coll.	3	6	6
WISBECH:—			
Collection	5	1	10½
Mr. Jarrom ...	1	0	0
Mr. Batterbee	1	1	0
Mr. Brewin ...	0	10	0
Mr. Clarke ...	1	1	0
Mrs. Clarke, sen.	0	10	6
Mr. Wherry ...	1	1	0
Mr. Lilley	0	10	6
Mr. Robinson	0	10	0
Mr. Rumball ...	1	1	0
28th.—QUEENSHED:—			
Collection	2	3	6
Mr. Hudson ...	0	5	0
CHESHAM:—Mr. Garratt ...	2	2	0
MEASHAM:—			
Mr. Whitworth	0	10	6

VOL. 4.—N. S.

2 Y

	<i>£.</i>	<i>s.</i>	<i>d.</i>
ASHBY:—Rev. Mr. Goadby	0	10	6
GOSBERTON:—			
Mr. J. Butterfield	0	10	0
MARCH:—			
Rev. J. Jones	0	10	6
Mr. W. Booth	0	10	0
1837. June 28th.—BOSTON:	1	0	0
J. Wilks, Esq.	1	1	0
W. Garfit, Esq.	1	1	0
Mr. W. Small	1	1	0
Mr. J. Noble	1	1	0
Collection, 1836	1	11	6
BIRMINGHAM:—			
Collection	3	11	0
Rev. J. Cheatle	0	10	0
BIRCHCLIFF: Col. 2	6	7½	0
Rev. J. Hollinrake	0	10	6
Mrs. Barnes ...	0	5	0
Mrs. Uttley ...	0	5	0
HEPTONSTALL SLACK:—			
Collection	7	2	5
Rev. W. Butler	0	10	6
LEICESTER, <i>Dover-street</i> :—			
Mr. Harvey ...	1	1	0
Rev. J. Goadby	0	10	6
Mr. S. Grocock	1	1	0
Mr. J. Gill ...	0	10	6
Mr. Jos. Harvey	0	10	6
Ditto Association Collection	8	19	3
LONDON:—Mr. Dunch	1	1	0
Mr. James Hodgson, Stabling House	1	1	0
To balance due to Treasurer	0	15	5½
	<u>£230</u>	<u>2</u>	<u>6</u>

Cr. £. s. d.

1836.—July 22nd.—By Cash for a letter from Louth	0	0	10
Ditto, ditto to Leicester	0	0	10
Oct. 13th.—To the Tutor for two Students, viz., Hardy and Ingham, for the quarter ending Michaelmas, including 7s. 6d. to each	25	0	0
Postage of letters	0	2	6
Nov.—Ditto from Nottingham	0	2	3
Dec. 22nd.—Mr. Rogers, Fleet, Secretary, for letters	0	4	6
To the Tutor for two Students, viz., Buckley & Wilkinson, for the quarter ending Christmas, including their allowance of 7s. 6d. each	25	0	0

	£.	s.	d.		£.	s.	d.
1837, Feb. 11.—To Mr. R. Batteredham, of Wisbech, being a Mortgage taken from him on his Workshop and Land, at 5 per cent. per annum, that being the amount received from Mr. Radford's Legacy	90	0	0	Mr. N. Hurst	1	0	0
March 28th.—To the Tutor for three Students, viz., Hardy, Ingham, and Wilkinson, for the quarter ending March 25th, including their allowance of 7s. 6d. each	37	10	0	Mrs. E. Elliott	1	0	0
June 25th.—Mr. Jones, for his expenses to Wisbech to examine the Students	0	12	0	Mr. J. Smith, sen.	1	1	0
Mr. Wallis ditto, for ditto	1	5	0	Rev. R. Ingham	0	10	6
26th.—To the Tutor for five Students, viz., Hardy, Ingham, Wilkinson, Ackroyd, and Wilders, deducting one for the time spent at Stamford	50	0	0	Mr. J. Smith, jun	0	10	0
28th.—Rev. J. Goadby, Secretary, for letters, &c.	0	4	7	Mr. G. Astle	0	5	0
					9	11	6
	£230	2	6				

This account, audited by us, and found correct, i. e., Cash due to the Treasurer, 15s. 5½d.

(Signed) J. RUMBALL,
R. WHERRY,
W. BATTERBEE.

Accounts received July 27th, the Treasurer's book having been then audited.

	Dr.	£.	s.	d.
1836.—Oct. 24th.— Mr. James Smith, for money paid him by the Col- lector for July 25, for No. 5, Union Row	5	12	9	
August 22	5	1	3	
September 19	5	5	8	
October 17	4	11	8	
No. 6, Merri- man, 2 qrs.	2	10	0	
1837.—April 18.— 24 weeks, due April 3, includ- ing No. 5, and £2, 10s. Merri- man	25	13	5½	
June 27.— 12 wks. due 26th	8	4	10	
Merriman	2	0	0	58 19 7½
NOTTINGHAM:— J. Heard, Esq.	5	5	0	

	Cr.	£.	s.	d.
1836, Oct. 24th.—By accounts paid by Mr. J. Smith:— Bricks 4s., Re- pairing Window 2s. 8d.	0	6	8	
Highway Rate	0	7	10½	
Nov. 10.—Elsey, for painting doors, shutters, &c. of Academy Row	5	4	0	
1837.—April 18.— As per bills.	7	19	1	
May 13.—Bill per spouts	3	10	0	
Highway Rate	0	7	10½	
June 27.—Sten- celing house.	0	5	0	
Repairing Win- dows	0	2	2	
Collector's Sal- ary	2	2	0	20 5 8

REPORT OF THE MIDLAND HOME MISSION.

Dear brethren,

We are sorry that we cannot present a more encouraging report. Last Christmas but one, all grants were suspended under the confident expectation that the committee would be able to resume them the following year. In this however they were disappointed, and many of the stations have suffered severely in consequence. The committee has not been called together since the Easter conference, there being no probability of relieving the stations till the society is out of debt.

We have received the subscriptions of several of the churches, and are now encouraged to believe that the whole of the arrears will be paid off before the next conference. At present the balance against the society is nearly £25.

We earnestly beg that our friends will be prompt in collecting and forwarding their subscriptions, that the society may resume its operations without any unnecessary delay.

THOS. STEVENSON, *Secretary.*
THOS. SOAR, } *Treasurers.*
T. P. HULL, }

CHRISTIAN LIBERALITY AT WIRKSWORTH.

On Lord's-day, July 23rd, two sermons were preached in the General Baptist Chapel, Wirksworth, by the Rev. R. Ingham, of Nottingham, and collections were made towards liquidating the debt on that place of worship. As a debt of £350 still rested on the chapel, as it was precisely twenty-one years since it was opened for worship, and as brother Ingham was one of the first ministers who in conjunction with the late excellent Mr. Barrow preached in it, the church agreed to invite him on the occasion, and determined, if possible, to raise a good collection. This determination was neither *faint* nor *fruitless*, as the sum of £82, 12s. 6d. sufficiently proves. This sum might not be thought *remarkable* for a *numerous congregation* in a *respectable town*, containing those whose "familiarity with large sums of money may lead them to make benefactions as large as the heart of charity could wish;" but for a *hard-working congregation*, in a small town obscurely located, with but little commerce, where dissent is unpopular, and churchism rife and rampant, it cannot be denied that the collection was noble. It was not made for "a vain show," or an ambitious display, and it ought not to be considered a flash or fanfaronade. Laudation and eulogy apart, it may be observed that the Wirksworth and Shottle church, though unendowed, has borne her own burdens without even *soliciting* foreign help; has contributed to the public institutions of the connexion, and has, during the past year, besides extra ministerial support, and the collection above recorded, expended upwards of £30 in the erection of new pews.

BAPTISMS.

WARSOP.—On Sunday, June 18th, 1837, eight persons, two males and six females, received the ordinance of believers' baptism at Warsop, near Mansfield, Nottinghamshire.

They were baptized by Mr. John Fogg, who afterwards addressed them in an interesting and impressive manner, from Mal. iii. 17, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." The banks of the stream were crowded with anxious spectators, and every tree that commanded a sight of the ceremony

was filled. This makes an increase of twenty in this church during the last eighteen months, and we are happy to say, with thankfulness to God, that his cause prospers amongst us.

WM. ROSSELL.

EARL SHILTON.—On Tuesday evening August 1st, after an address by Mr. Verow, thirteen persons, six males and seven females, were, on a profession of faith in the Lord Jesus Christ, baptized by Mr. Almey in the name of the Triune Jehovah; after which the congregation, which was one of the largest we have ever witnessed, was addressed by our respected Pastor and Mr. J. Liggins of Hinckley.

On the Lord's-day following, the newly-baptized were received into the church by giving to each the right hand of fellowship; after which they were addressed by brother Knight, of Wolvey, from Romans viii. 6, "Be spiritually minded." Our congregations during the day were large, and a good feeling was manifested. May a divine blessing attend the labours of his servant, and may that Being who has been graciously pleased to hear our prayers, and to revive his work at this place, still continue to be merciful unto us and bless us; and may they who were this day added to our number continue "steadfast, unmoveable, always abounding in the work of the Lord." F. S. C.

ÆNON CHAPEL, ST. MARY-LE-BONE.

—On Wednesday evening, August 2nd, the ordinance of believers' baptism was administered to nine persons. Mr. Wileman opened the service by reading and prayer, after which our esteemed pastor, Rev. J. Burns, delivered a very suitable and impressive discourse from Luke vi. 46, "Why call ye me Lord, Lord, and do not the things which I say?" One of the candidates was the Rev. J. Staddon, who had been a useful and highly respected minister of the Bible Christian Connexion (a branch of Methodists) for the last twelve years. Many of his former friends were present, and very great interest was excited by an address which he delivered on the occasion, and which he has been so kind as to allow us to annex to this account. J. G.

St. John's Wood Grove, Aug. 3rd, 1837.

Rev. J. Staddon's Address at his Baptism.

"My Christian Friends,

It is with no small degree of pleasure that I approach the present pe-

riod, to comply with what I believe to be a plain scriptural injunction. I regard this as one of the most important periods of my life, and one too, that commences a new era in my religious existence. We are commanded by an apostle "To be ready always to give unto every man that asketh us, a reason of the hope that is in us, with meekness and with fear;" and I consider it a most imperative duty which I owe to myself, the church of God, and the public at large, to assign my reasons for leaving a christian society by whose means through grace I was brought out of darkness into light, with whom I have been identified for more than sixteen years, and amongst whom I have laboured during the past twelve years in the work of the ministry, in the strictest friendship. The people denominated Bible Christians, with whom I have thus been united, being a branch of the Wesleyan Methodists, like the old body, they believe in and practice infant baptism, which I am constrained to renounce. This change of sentiment, however, has not been produced by the impulse of a moment, but it has formed the serious and prayerful study of years. I have endeavoured to examine the Scriptures of eternal truth without prejudice, and the settled conviction of my mind is, that infant sprinkling is neither enjoined nor countenanced in the word of God, and that believers in Christ Jesus are the only proper subjects of scriptural baptism. I have also endeavoured to find out the radical meaning of those terms, employed by our Lord and his disciples on this subject, in the original Scriptures, and I feel perfectly satisfied that the only method of administration supported by the word of God, is that of immersion. In pursuing my ministerial duties, I have been frequently called upon to baptize infants, but for a long time I have done it with trembling, being conscious that I had no authority from the word of God for what I was doing; and for some months past I have refused to do it at all. Under the influence of such contending views and feelings I scarcely knew what plan to adopt, or what way to pursue. I had thoughts of retiring from the work altogether, though I believed the Almighty had called me to be engaged in it. My mind was directed to the Calvinistic Baptists, but I could not conscientiously subscribe to their dogmas, believing, as I do, that Jesus Christ is the Saviour of *all* men, especially of those that believe. At this important juncture I was conversing with an interested friend, who referred me to the General Baptists,

as a people whose views were in accordance with my own, and offered to write to an influential minister in the connexion in my behalf; this appeared to me as a providential opening, and it has eventually led me to offer myself as a candidate for baptism, and finally for the work of the ministry, should a wise and gracious providence open the way. I think it a pity that the General Baptists are not more generally known in some parts of our nation; had I known them sooner I should have united with them before, and I doubt not but others are found in similar circumstances. I consider myself amenable to the Divine Being for my principles as well as my practice, and I know to obey is better than sacrifice; I have felt it painful to break up the first and best associations of life; I have resigned a station of usefulness and responsibility in the church; I have broken through the kindest remonstrances, and sympathetic tears of friendship, to follow what I believe to be the command of God and the way of duty. I feel myself comfortable under the shadow of the divine wings, believing while I place implicit confidence in him, he will never leave me nor forsake me. I desire to give myself to God and his church, that my time and talents may be employed for the advancement of his glory, and the well-being of my fellow-creatures, and when the chief Shepherd shall appear, may I receive a crown of glory which fadeth not away."

BELPER.—On Lord's-day, August 6th, 1837, the ordinance of believers' baptism was administered to seven persons, in the General Baptist chapel, Belper; on which occasion Mr. Ayrton, of Derby, preached in the afternoon from Galatians iv. 30, "Nevertheless, what saith the Scripture?" After which brother I. Abbott baptized the candidates in the presence of a large number of spectators. In the evening Mr. Ayrton again preached, and administered the Lord's-supper to the newly-baptized, and a considerable number of members of the church. It is very pleasing to add, that two of the candidates were the fruits of our Sabbath-school instructions. May the Lord continue to bless us, yet more and more, for Jesus's sake. Amen.

HINCKLEY.—On Lord's-day, August 6th, 1837, our beloved brother Taylor preached a very appropriate and encouraging sermon, from Acts xxii. 16,

"And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord;" and afterwards, brother Almey administered the sacred rite to six persons, some of whom are active and useful in our Sabbath-school. The morning was fine, our congregation was good and attentive, and the utmost order prevailed; we hope we felt it good to wait upon the Lord. The services of the day were interesting. In the afternoon, brother Taylor again addressed us, from Philippians iii. 14, "I press toward the mark for the prize of the high calling of God in Christ Jesus;" from which he affectionately admonished us, and beautifully set forth the mark and the prize, when the newly-baptized were received into fellowship, and the death of our dear Lord and Saviour was commemorated by the ordinance of his supper. The Lord grant that this may be an earnest of better and more prosperous days amongst us.

FAREWELL SERVICES

Connected with the departure of Rev. C. Lacey, Mrs. Lacey, and Miss Kirkman of Barlestone, to India.

These solemn and interesting services were held at Archdeacon Lane Chapel, Leicester, on Tuesday, Aug. 22. The morning service related more especially to Mr. Lacey. Brother A. Smith, of Quorn, read the Scriptures and offered a suitable and fervent general prayer. Brother Peggs, of Bourn, delivered an introductory discourse from Job viii. 7, "Though thy beginning was small, yet thy latter end shall greatly increase;" in which he noticed the rise, progress, and prospects of the General Baptist Mission. Mr. Lacey gave a brief statement of the reasons which induced him to return to his former labours in Orissa, in which he remarked his early inclination to preach among the heathen the unsearchable riches of Christ, arising from a conviction of their hopeless and degraded condition, of the efficacy and ultimate triumphs of the gospel, and a sense of his obligation to his Lord and Master. He observed, that after fourteen years' experience of the pains, trials, and difficulties of a missionary's life, now that his juvenile ardour had passed away, his desire for such labours and his hope in them were not diminished: that as his obligations to the Lord Jesus were infinite and could never be discharged; as he had already been engaged in serving

his cause among the heathen with an encouraging measure of success; as he possessed in his knowledge of the language, and acquaintance with the habits, manners, and mythology of the Hindoos, some qualifications for the work of a missionary; as his call to the ministry of the gospel was identified with his inclination to that work, and as he was certain that he had a prospect of greater usefulness among the heathen than any sphere could possibly open to him in his native land, he felt assured that he should be most in the path of duty to return. He moreover added, that he had a strong attachment to the native Christians in Cuttack; that on the evening of his separation from them, he was constrained by their tears, their affectionate entreaties, and their fervent prayers, to promise them solemnly that we would, if possible, come back to live, labour, and die among them; that part of his family, three or four dear children, and other missionary associates, were already buried in that distant land; and that therefore his inclination and his sense of duty concurred in calling on him, now his health was established, to bid farewell to his friends in England, and to spend and be spent in the service of Christ in Orissa. Mr. Goadby, of Leicester, in the absence of Mr. Orton, of Hugglescote, who was expected to take that service, offered prayer on behalf of brother Lacey, commending him and his future labours to the blessing of Almighty God. Mr. Goadby, of Ashby, then delivered an affectionate and appropriate valedictory address to the returning missionary, and concluded the service with prayer. Brother T. Stevenson, of Leicester, gave out the hymns, which had been prepared for the occasion.

The evening service had reference to Miss Kirkman. Brother Derry, of Barton, (Miss K.'s pastor) read the Scriptures and prayed. Brother Stevenson, of Loughborough, made a few remarks explanatory of the objects of Miss Kirkman's future engagements, and offered on her behalf a fervent and suitable prayer; and Mr. Pike, of Derby, delivered an interesting discourse from Philippians iv. 3, "And I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life." The degraded condition of females in heathen lands—the obligation of christian females for the gospel—the means they might employ for the promotion of the gospel—and a few general advices to

Miss Kirkman, constituted the leading topics of this novel, excellent, and useful discourse. Brother Stevenson gave out the hymns, and Mr. Pike concluded with prayer.

A variety of circumstances and accidents conspired, to prevent a very large assembly being convened at these services. Added to its being held in the harvest season, a distressing uncertainty and want of information respecting the services prevailed in Leicester and the neighbourhood, in consequence of a parcel of posters containing the arrangements of the meeting, and notices for the neighbouring

churches, being unaccountably neglected by the carrier into whose hands they were intrusted.

CHAPELS.

GOSBERTON.—We learn that the enlargement of the General Baptist Chapel here, is in progress.

BOSTON.—The Revds. Dr. Bennett, and J. G. Pike, have been engaged for the opening services of the new chapel, High-street, Boston, September 21st and 24th.

POETRY.

THE TRAVELLING TRIBES OF ISRAEL.

"And times succeeding tribes shall greet
The spot once touch'd and hallow'd by their
feet." *Literary Souvenir.*

It seems an eve, an eve like that,
Which still to my memory clings;—
It fell with a deadly solitude,
Like the breeze on its crystal wings.

'Twas a dreary wild that I wander'd o'er,
And the desert waste spread far, [brow,
And the cold dews fell o'er my fever'd
As borne on its airy car.

Refreshing the pearly fall of night,
To my scorched withering frame,
I'd wandered far 'mid the sparkling sand,
And the scorching noon-tide flame.

Above me high, the blue expanse,
Was studded with gold-like gems,
A canopy of glittering stars,
Like angels' diadems.

Along the horizon still were seen,
The remains of an eastern sun,
Rearing their burnish'd fronts aloft,
Like the towers of Askalon.

The winds sigh'd round me tenderly,
And whisper'd gloomy notes,
For all around look'd mournful,
E'en the shaggy mountain goats.

Now all was calm, now all was still,
Save when the breezes wafting
A mingled hum, at distance far,
From dizzy depths came chanting.

At no great distance suddenly
There rose a flame on high,
And it hover'd o'er a numerous host,
Like a peering forest nigh.

The red light beam'd o'er the towering ark,
Round, a host of tents were pitch'd,

They were guarded by journeying
Israelites,
With a mass of store enrich'd.

Now from the camp, in a gorgeous vest,
Their mighty judge came forth;
And his silvery beard flow'd prophet-like,
As he stoop'd to touch the earth.

He sallied forth with a mighty train,
And a solemn awe prevail'd;
He raised to his mouth a silver trump,
And the resting pilgrims hail'd.

Loud blew the blast, and louder still
As it swept o'er the echoing plain,
And e'er it had sunk to a dying note,
It swell'd o'er the waste again.

Dense thronging pour'd the numerous
hosts,
Like the rush of a mighty wave;
But there was not the clank of battles
mail,
Though there, there was battle brave.

High in the centre rear'd the ark,
And an azure cloth stream'd o'er,
Upheld by golden staves it was,
And a pillar of cloud before.

Scarlet and purple waved around,
'Midst lamps of beaten gold,
And all in rich profusion beam'd,
That fancy could unfold.

Again to heaven the trumpets rose,
And the blast resounded far;
For day had dawn'd, and the spicy air
Came wafting from afar.

Another blast blew the alarm,
And onward moved the train,
The trumpets echoing through their ranks,
'Till lost amidst the plain.
Hebden Bridge. DULIA COLONNA.

MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY.

DEATH OF MRS. STUBBINS.

To the Editor of the General Baptist Missionary Observer.

Sir,

Thinking the following intelligence, which I have just received from Mr. Stubbins, will be interesting to most of your readers, I have sent you a copy.

Yours, &c.,
W. BENTON.

My very dear brother B.,

You will doubtless have thought us negligent in not writing to you ere this; perhaps we ought to have done so, and I now deeply regret that we did not. My beloved Anne thought, that as I wrote to brother Pike, you would see the letter, and know how we were; she would not send before she reached Cuttack, when she would write a very lengthy epistle. But, alas! alas! the Lord did not design Cuttack to be her home, but provided her a better one, even his own glorious kingdom. My dear brother, I scarcely know how, and my feelings almost forbid me, to enter upon my mournful tale. My dear, dear, and now departed wife, was very poorly immediately upon her arrival at Calcutta. I think she had something of the influenza, which was very prevalent, (I likewise had a slight attack,) and from which she never fully recovered, although she seemed considerably improved. We left Calcutta for Midnapore, accompanied by our dear brother Brooks, on the 18th of January: stopped at Midnapore until the 27th, when we left for Balasore, where we arrived the following morning. I hoped Mrs. S. was better than she had been since our arrival; she continued so two or three days, but on Monday night she complained. Dear sister Goadby gave her some oil of peppermint, after which she seemed better. The next morning, although she was very unwilling, I sent for the doctor, who was not apprehensive of any thing serious, but thought it probable she might have a slight attack of fever, and treated her accordingly. On Wednesday, he perceived her not quite so well, and took some blood from her arm. She continued to get worse; her fever assumed a settled appearance; the doctor therefore again opened her arm, and laid a blister on her chest; notwithstanding, the disease bade defiance to all opposition, and seemed to baffle all attempts to suppress it. In a short time, her head became much affected with inflammation, and it was feared her faculties would give way. This I felt as though I could not endure; but the Lord was merciful, and answered our prayers in this respect, for to the surprise of all, she retained her faculties uninterrupted to her departure. To show you the violence of her fever, I may just tell you, that in the short space of sixteen days, she had seven blisters, twice bled in the arm, and had about —— leeches on her head. Yesterday at noon, Feb. 19th, without a struggle or a sigh, she peacefully fell asleep in the arms of Jesus. This morning, at eight o'clock, brother Goadby interred her, and I was obliged to follow her justly much-loved remains to the gaping tomb in the European burying-ground. It was gratifying to my feel-

ings, on this mournful occasion, to see all the Europeans of the station present, apparently sympathizing with my severe, and (were it not for divine support) insupportable bereavement. I intend that a monument should, as soon as possible, mark the place of her precious remains. There were several circumstances that tended to mitigate my grief, and I trust they will yours. We were at our dear brother G.'s, whom we both knew, and who, in consequence of the many afflictions with which our Divine Master has visited him, had many conveniences and comforts which it is probable we could not have enjoyed elsewhere. My dear sister G., for whose kindness I shall ever entertain the warmest affection, and myself, sat up with her alternately the whole time of her illness. Another source of consolation was, Dr. Dicken's unremitting attention and deep concern; he came regularly three or four times a day. But the greatest comfort is, the patience, peace, and transporting happiness she uninterruptedly enjoyed. During her severe illness, not a murmuring or complaining word was uttered; her prospects of future bliss were cloudless; she was never once cast down, although she clearly saw her end was nigh. On one occasion, about three or four days before she died, and when the pain in her head was very violent, she said, "This poor frame must soon give way; but what if it does? I know that my Redeemer liveth, &c., (Job. xix. 25.) and I shall soon see my dear Saviour as he is; and, O the transport! But is it possible that so great a sinner should thus see him? O yes: for though my sins were as the sand, Christ has forgiven them all." On another occasion, "To live is Christ, but what is it to die?—infinite and eternal gain; and my Redeemer has gone before to prepare a place for me; and when he has fully prepared me for it, he will come again, and receive me to himself;" and many other things. On one occasion, as I stood weeping by her side, she said, with a heavenly calmness, "My dear Isaac, do not weep; remember I have frequently dedicated myself to the Lord, entreating him to do with me as seemed good unto him, only to enable me to promote his glory, whether it were by my life or by my death; and now he is doing what pleaseth him, shall I tell him not to do so? O no! I cannot, I dare not complain. The dispensation seems indeed mysterious, that death should stop me before I reach the field of labour; but he who has life and death at command, knows what is best, and he will do what is best, and I wish him." Again she said, "When you write to my very dear friends in England, tell them I do not regret coming to India. If I could have foreseen all I have been called to endure, and could have seen my end so near, I could not willingly have been detained. I feel it to be the will of God and the path of duty, and I trust the Lord will glorify himself by it." She wished this to be particularly expressed to you. On the morning on which she died, she several times expressed a wish to sing that beautiful hymn—

"There's not a cloud that doth arise
To hide my Jesus from my eyes;
I soon shall mount the upper skies.
All is well! All is well!

Bright angels are from glory come;
They're round my bed, and in my room;
They wait to waft my spirit home.

All is well! All is well!" &c., &c.

She was frequently much in prayer, and I observed it especially the night before she died, but never heard her express a wish to recover, but that she might be kept from sin, and prepared for heaven; and but a little while before she departed, she appeared to be praying especially for the Missionaries and the Mission cause; and the last words I heard from her lips were, "The Lord is my help and my shield; he is also my strong tower." When she departed, it was in so gentle a manner that it was some time before we could tell whether she was gone. In this triumphant and peaceful manner I lost a loving wife, dear to me as my own life; and you, my dear brother, a sister, whose sincere affection, fervent piety, and persevering zeal were, in many respects, equalled by few, and I think rivalled by none. What shall we then say to this providence? Why was this dispensation sent? Alas! we know not now, but we would take encouragement from the consideration, that we shall know hereafter; and when we next see her, we shall doubtless know why she was so suddenly, and under such circumstances, removed from us. Till then we must be still, and know that the Lord is God. Give my christian love to all my friends.

Your very affectionate and afflicted brother,

I. STUBBINS.

P. S.—My dear wife's to her mother is not a letter, but a rough copy of an outline, which she intended enlarging and correcting; but as I had it, I thought it would be a satisfaction to you to see it as it is.

When Mrs. Stubbins was writing these lines, her mother was no more. She died Nov. 14, 1836. Mrs. S. was therefore spared the pain connected with the arrival of such intelligence. She, alas! had little thought that her end was so near. So uncertain are all human affairs!

Calcutta, Jan. 12th, 1837.

"My very dear Mother,

"It is now six months since I saw you, and doubtless you have had many anxious thoughts concerning me, and have been ready to say, Anne has forgotten me. But not so; and never, till this pulse shall cease to beat, and these now active limbs be still in death, shall I forget you. No: a mother's name is always new. I hope, long ere this, you have recovered from your affliction, and can say with the Psalmist, 'It is good for me that I was afflicted.'

"On the 6th of August we left England, in the hope of reaching India's shores, with a nice breeze in our favour; but I soon began to be affected with sickness from the constant motion of the ship, and continued in a sickly state five or six weeks. But it was a mercy, for which I felt very thankful, that Mr. S. suffered so little, that he was not prevented waiting upon me the whole time. We have indeed been the subjects of many mercies, and, through the goodness of our God upon us, we arrived at Calcutta in health and happiness, on the 4th of January. It was altogether a memorable week: on Sunday we commenced the new year; on Monday was the anniversary of my dear I.'s birthday; on Wednesday was mine, and on that very day, for the first time, we joyfully set our feet on India's shores, where we hope to spend and

be spent for him who died for us, and brought us here. Our voyage was long but pleasant, not having experienced either storm or gale; we had a very strong breeze two or three days, when a gale was expected; the dishes and plates would sometimes take their departure from the dinner table, and with great difficulty we could keep our seats; but I felt quite cheered, as a calm is so unpleasant. The passengers were extremely kind: there were eight ladies on board, and most of them made me very handsome presents: their kindness opened my way for pleading that cause which I have espoused, and which I trust will ever lie nearest to my heart. I succeeded in obtaining more than I had anticipated, as they were none of them pious: I wish they were. One young lady appeared under very serious impressions; may the Lord deepen them, and may she be converted.

“We touched at the Cape—spent six days there, and enjoyed them very much. We boarded with a member of Dr. P.’s Church; she is a most amiable woman. Mr. Thomas, a Church Missionary, was also there; he was going to Madras. May the Lord go with him, and prosper him: he is a most devoted young man. Mr. S. preached twice on the Sabbath; but I cannot tell you how much I enjoyed meeting with christian friends, and in the sanctuary of the Lord, having been deprived of it for ten weeks. I was much delighted to see a number of the sable tribe sitting attentively to hear what the Lord had to say unto their souls. O that the time may soon arrive when all nations shall know the Lord. I feel sometimes ready to sink under the responsibility which lies upon me: may that God in whom I trust grant me grace and strength equal to my day. I cannot describe to you the sensation I felt at the first sight of the natives of India. They approached the ship in boats apparently ready to sink, and themselves almost naked. O what a degraded condition! Christian friends, send them the Gospel to change their outward and inward man; if you saw them, you would not cease to pray and strive for them. We have received letters from brethren Brooks, Goadby, and Sutton: they are all well. Mr. Brooks has just come in. O how delightful to meet a dear christian brother and fellow labourer in a foreign land; he resides at Midnapore, about seventy miles from Calcutta. In a few days more we shall accompany him home, when I hope to see our dear sister B.: I feel anxious to be there. And now, my dear mother, I commend you to God, who is able to keep you from falling, praying that his presence may be with you in life, in death, and for ever. I entreat also an interest in your prayers, that the good Lord may establish the work of our hands, and make us a blessing to many; and though we are separated on earth, I trust we are looking to, and preparing for, that happy world where parting farewells are known no more. My dear I. unites in love to you and my dear brothers and sister. We are well, and most happy. May the good Lord continue our happiness, if it be for his glory. We are now at Mr. Thomas’s B. M.; he and Mrs T. are very kind; may the Lord reward them. Truly we have found many friends in a far country. Give my love to all friends, and accept the same, from

“Your affectionate daughter,

“ANNE STUBBINS.”

We subjoin these extracts from other letters we have received on this painful subject. Mr. Goadby remarks,—

“During the whole of her afflictions, which were very heavy, she manifested the greatest patience and resignation; not a murmur escaped her lips. Sometimes she would exclaim, ‘Oh my head, my head!’ but she was, throughout the whole, uniformly peaceful and happy. Her confidence was strong and unshaken—her hope bright and cloudless to the last. She was much engaged in prayer, and her expressions of confidence in God, and submission to his will, were of the most pleasing kind. Our hopes of her recovery were never entirely gone until three hours before her death, when she appeared to sink very rapidly, but was still calm and peaceful, and said, with peculiar emphasis, ‘The Lord is my help and my shield; he is my strong tower,’ and then, peaceful and noiseless as the falling dew, her redeemed spirit left its worn-out tabernacle to join the glorious assembly above. Death assumed his least repulsive form, and while we hung over, watching with painful and intense anxiety, we could not help feeling, ‘let my end be like hers.’”

Mr. Sutton observes,—

“My dear wife and I had been fondly cherishing the idea of welcoming them to a participation in our labours and trials at Cuttack. We had prepared our house for them, their goods and furniture had arrived, for they were to be stationed with us, when, as they halted at Balasore, sister Stubbins was attacked with fever; she lingered for about a fortnight in a most happy and peaceful state of mind, and then gently died in Jesus on the Sabbath. Thus all our fond expectations are cut off, and our plans again frustrated, at least to human appearance; and yet I have had too much experience in the results of these afflictive dispensations not to know that God is often most favourable to our best hopes when he seems most adverse, and most kind when he appears to be most severe. Let not our friends despond, but still ‘onward, onward,’ and so much the more as we see the day approaching.

“The words of Scripture have been much on my mind since this event first appeared probable: ‘And his servants shall serve him.’ Do they not seem to say, ‘Mourn not that I have removed your affectionate fellow-labourer; I have another vineyard, and there, in a higher grade of service, I have appointed your sister to serve me. Think not then all is lost; far, far, from this; did you know all, you would see that very much is gained.’ This, dear brother, is another call to live and labour yet more diligently, seeking that honour which cometh from God only; so shall it be said, ‘Well done, good and faithful servant.’

“You will doubtless pray for, and sympathize with, our afflicted brother; we expect a mournful meeting with the solitary widower, instead of a happy greeting with the beloved wife and husband. To my wife especially, this is a heavy disappointment; she is much over-worked, and has never yet been permitted to have a sister to labour with her. But not our will, but our Father’s be done. We go on gradually at Cuttack. The first Sabbath in this month I baptized two persons, making nine since my return. We shall probably soon have a further addition.

Yours affectionately,

A. SUTTON.”

MR. SUTTON'S MISSIONARY
JOURNAL TO KONTILOO.

Dec. 12th.—This day we have been busily employed in preparing for a trip up the Mahanuddee, in company with our friends Noyes and Phillips. They are going on an exploring tour as far as Sumbhulpore, about 200 miles from Cuttack, with the view of commencing a new mission in that district, if appearances are promising. The people in the town of Sumbhulpore, and in nearly all the district bearing that name, are Oriyas; but on the north-east, as far as Burdwar and Midnapore, the country is principally inhabited by the Coles, an enterprising race of mountaineers without caste; and to the south-west is the immense country of Gundhwana, the site of the Goand country. The Goands are a similar race to the Coles, but inferior in their general character. Sumbhulpore, therefore, is a most important post; it is not, however, fully under the English government, but governed by its own Rajah who is tributary to the company, and a British resident resides as a general superintendent in the district. There is also an English merchant residing at Sumbhulpore, and lately, an English doctor has joined him in his mercantile speculations. The climate is considered cooler than at Cuttack, and after some time residing in it, it is considered healthy, but first settlers are exposed to attacks of fever. Mr. Babington, the merchant above alluded to, has resided there twenty years, and speaks well of it.

We expect to accompany our friends a little beyond Kontiloo; it was our wish and intention to go all the way, but we cannot go without leaving our station destitute. The interest I have had in bringing them out to labour in India makes me feel much concerned for them; indeed, independently of that, our intercourse with our friends, the Noyes', has been very pleasant, and we cannot but part with them with regret. May our gracious Lord direct their way.

After a hard day's work in sending off a packet for England; a load of tracts &c., for Mr. Brown; preparing for own excursion, &c., with such people as the Oriyas are, we came on board this evening pretty well fagged; but we shall now be prepared to start with the first dawn of morning.

13th. Tuesday.—Creeping slowly up the river. What current there is, is against us. The bed of the river, though

about two miles wide, is quite filled in the rainy season, but now it is reduced to a narrow shallow stream often not a foot deep. The weather is exceedingly cold night and morning. We had enough to do to keep ourselves warm last night, and I find my old woollen clothes and boat cloak very useful. The middle of the day however is very warm.

The first object of interest that we saw this morning was a very ancient temple, and an eastern building often seen in connexion with temples, for the accommodation of Brahmms and devotees. The temple was dedicated to Lunkaswari, viz., the goddess of Ceylon. About two years ago a byraggee for some cause or other threw the goddess into the river, where she now lies buried deep beneath the fast accumulating sand; the people excuse it by saying it was her wish to be thus disposed of. If a European had done it, we should never hear the last of it.

After breakfast, went ashore at Balia-tootha. I should observe that we are accompanied by Gunga and Bamadeb; left Bamadeb to cook, and took Gunga with us. We found a considerable collection of men in the village, but they were engaged in some discussion about their rents; we tried in vain to induce them to listen to our message, but their leader protested that they knew nothing but what respected this world, and could not learn anything about another; we were obliged to leave them without saying anything to advantage, unless our parting admonition may operate favourably. Proceeded onward through the jungle to a place called Nora-patua. Collected about eight men, who heard steadily, several women and loiterers heard part of the time. Our opportunity here was a pleasing and useful one. Gunga spoke well. Passed on to a miserable little village called Ram Chundra, but could do nothing, and as the sun was getting hot we walked off over the sand to our boats.

Went on shore in the afternoon to see the temple of Dhubalaswer. The temple is a very ancient one, built on a conical hill of iron stone, surrounded by the Mahanuddee, and presents both near and afar off a very picturesque appearance. The chief image is the lingu, but there is a multitude of various other images, many of exquisite workmanship and of very ancient date. The temples in Orissa remain in all their primitive simplicity and order, and few of the images are mutilated, or rather, I should

say, many are perfect. This is not the case with images in most parts of India. It is rare, I am told, to meet with one in upper India, of ancient date, which has not had its nose or limbs struck off by the Mahomedans. They have frequented Orissa less than most other provinces. There are no inhabitants near, not even an attendant brahmun; though I am told there is considerable land attached to the temple. The only living residents are pigeons and bats. There is a festival held here annually in honour of the following exertion of the power of the divinity. A thief stole a black cow in Cuttack, and drove it over the river towards the neighbourhood of the temple; but being hard pressed by his pursuers, he drove the cow into the temple, threw himself at the feet of Dhobalaswer, and vowed if he would change the cow into a white one, he would sell it and offer the proceeds to the god. The god accepted the offer, changed the colour of the cow, and in consequence, from that day to this a feast has been held in commemoration of the event. I proposed to our people to change the name of the divinity, and instead of calling him the white god to call him the thief's god. They smiled at my proposition.

Many interesting recollections crowd on my mind while pursuing our way up the river. It is nine or ten years since we took a similar journey. Gunga was then our companion on his first excursion, with his brahminical thread over his shoulders. During this journey he broke his cast with us, though he did so on several other occasions. How many changes have taken place in this brief period! Bampton and Cropper have been removed to their eternal home; Peggs and Lucey are in England; we have been there, or in America, but returned. Our little church had not then one *native* member, now we have upwards of forty. Some have professed Christ, been numbered with us, and are now, we trust, members of the church above. What changes may await us during ten years more! Lord, may we be wholly thine, then come what may all will be well!

Brought to our boats for the night at Balooa-tootha. Gunga Dhor and Phillips went off immediately into the village, and collected a good number of people. I soon followed with brother Noyes. The people were very eager to

furnish each of us with a seat, perhaps four inches high. We sat down, and Gunga addressed them at some length, which I seconded. A good many of the people followed us to the boats, where Bamadeb and I again addressed them. It was a very good opportunity, and the people heard without gainsaying. We returned and had worship: thus closes our first day's work.

14th.—This has been a day of hard labour and little profit. We walked all the morning till noon in the Athgur Rajah's territory. The first village we came to we thought too small for our purpose, when we passed on to another, where the people fled at our approach, but soon returned when they heard Gunga's singing. We talked a little to some poor ignorant people, among whom was a boishnob who knew our message, and said, by way of showing it, "Ok nerakar (the God who has no form) is all; what is the use of worshipping dry wood?" meaning Juggernaut. A conceited fellow soon after said to Gunga, "Come with me, and I will show you a man who will soon stop your mouth." Gunga accepted the challenge, and invited all to follow. None however came, and we followed our guide two or three miles to his village, where was his gooro, a Bengalee brahmun; we soon saw there was no good to be done there, and after a fagging walk back, about a mile of it over the hot sand, we reached our boats about noon.

We had another walk with all our party in the afternoon, but could only find the remains of a miserable village called Gola-bunka. I gave a tract to an old schoolmaster of Mr. Peggs's. This man, and an old brahmun, were all the visible* hearers we could get here. The old brahmun, in answer to some questions of Gunga, said the image of Krishnoo was set up here by the Rajah, and it was the Rajah who established the worship in each village. In reply to another question about talking with the excellent Krishnoo, "O!" he says, "Juggernaut himself don't say any thing—how can this? We returned to our boats, feeling that we have had a poor day.

(To be continued.)

* I might add, before we left Gunga stood on a mound, and, exalting his voice, gave a summary of the Gospel, and of our reasons for coming, so that perhaps every inhabitant of the place might hear.

RECENT LETTER FROM INDIA.

Refusal of a British Magistrate to collect an Idolatrous Tax.

We have been favoured with the perusal of the following letter, addressed to our friend Mr. Peggs, enclosing a list of subscribers for some copies of "India's Cries." The spirit of the system which patronizes idolatry in British India for gain, begins to show itself in its true character. May many of our noble-spirited countrymen, in that distant land, wash their hands of this unholy and dishonourable business. Such instances of persecution or martyrdom would tend rapidly to destroy it. Surely we may be reminded of the language of the apostle, "Hold such in reputation."

Bellary, Feb. 27th, 1837.

My dear Sir,

I intended long since to have replied to your circular, and friendly letter addressed to Messrs. Hands, Howell, and myself, on the subject of your book on the abolition of the pilgrim tax; but I have been prevented doing so till now, by circumstances beyond my control. I have much pleasure now in enclosing a list of the names of the gentlemen who are desirous of receiving the work. The first on the list (G. F. Casmajor, Esq.) is that of a gentleman who, by his unshrinking adherence to christian principle, and refusing to collect or take any management of a tax of a kind essentially of the same nature with that your book treats of, the pilgrim tax, has

exposed himself to the indignation of the Madras government, and has been deprived of his office as principal collector of the Cuddapah district. I need not, of course, enter into any details of his case, as it will no doubt before this have been made fully known to the friends in England who are interested in such subjects, and must call forth some decided measures on the general question. I would only express my delight that it should have fallen on one whose character is so well known in India, whose long-tried and valuable services of a public nature, whose high integrity of principle, as well as prudential wisdom, (which are equally prominent and characteristic traits of his character,) and whose decided and zealous attachment to the interests of religion, render him in a very high degree a distinguished personage. He is also placed in circumstances of independence, so as not to suffer any material inconvenience from the change of his appointment. It could not have fallen upon another person so well qualified to sustain the trial, nor upon one in whose behalf so general a feeling of interest will be felt. The Lord will thus overrule this event, I feel confident, for the good of the cause for which our friend is called to suffer.

May the Lord prosper all your efforts to promote the advancement of the common cause in which we are engaged, and bless you with his own spiritual presence and love, is the desire and prayer of,

Yours, in christian affection,

JOHN REID.

MISSIONARY INTELLIGENCE.

AMERICAN BOARD OF MISSIONS.

The total expenditure of the American Board of Missions for the year ending 1836, is, 248,317 dollars. The Board has sent out, during the past year, forty-four missionaries and assistants, &c.; and there are now under appointment, sixty-four missionaries and assistants. Many candidates for missionary work, both male and female, are still offering their services to the mission. The number of missions now under the care of the Board is thirty-one, including eighty-one stations; at which are labouring 115 ordained missionaries, five of whom are regularly-educated physicians—ten other physicians—sixteen teachers and catechists—eight printers and bookbinders—fourteen other lay assistant missionaries—and 158 married and unmarried female

assistant missionaries; making, in all, 321 missionary labourers sent from this country; and, including five native preachers and seventy-two other native teachers and assistants, THREE HUNDRED AND NINETY-EIGHT persons now connected with the missions of the Board and supported from its funds.

Connected with the several missions are forty-four churches gathered by the labours of the missionaries, embracing 2003 members—and 420 schools, embracing 17,715 pupils; besides four seminaries for training native preachers and teachers, at which 327 pupils are receiving instruction.

There are ten printing establishments for the use of the missions, (at three of which are type and stereotype foundries,) at which sixteen presses are kept in operation. These establishments possess the means of printing in nineteen differ-

ent languages, spoken by more than 450,000,000 of people; and during the year, have printed not less than 481,665 copies of books, tracts, and portions of the Scriptures—embracing not less than 18,640,836 pages. The whole number of pages printed for the missions of the Board since their commencement, is not far from 116,000,000.

The plans of the Board are very extensive.

BAPTISM OF CHINESE STUDENTS AT MALACCA.

We are gratified to learn that in the latter end of 1836, six Chinese youths, in the Anglo-chinese college at Malacca, have been baptized (?) by Mr. Evans, of the London Missionary Society, and are now in a course of training for the christian ministry among the Chinese. They gave pleasing evidence of piety.

Six missionaries from the same society arrived in the Navigator's Islands, in June, 1836. Three with their wives arrived in Madras, in December last. Other missionaries of this society, are now on their voyage to Mauritiis, South Africa, &c.

JEW'S SOCIETY.

New Episcopal Church in Jerusalem.

The Rev. John Nicolayson having been appointed Minister of the proposed Hebrew Church, at Jerusalem, was upon this appointment admitted to Deacons' Orders, on Sunday, March 19th, in the Chapel of Lambeth Palace, by the Archbishop of Canterbury, by Letters Dimissory from the Bishop of London; and, on Trinity Sunday, was ordained Priest by the Bishop of London. On Tuesday, June 13th, Mr. Nicolayson took leave of the Committee; by whom he has been fully authorized to proceed with the purchase of the ground and materials for the projected Church at Jerusalem, so far as the funds in hand will allow. He set out the following day for Liverpool; and was to embark on the 23rd, with his family, for the Holy Land.

FRENCH PROTESTANT MISSIONARY SOCIETY.

Six additional Labourers have proceeded to South Africa: of these, three are Missionaries—Loyer, Mæder, and Hagenbach; and the other three are unmarried females: Miss Eliza Colony is affianced to Mr. Daumas, and Miss Touzaa to Mr. Langa, both of whom

are already in the field: Miss Delatte is to assist Mrs. Rolland at Beersheba. They sailed from London, in company of Mr. and Mrs. Locke, in the "Valley-field," on the 9th of May.

A NEW AND DESIRABLE SOCIETY.

A society has been formed, with a view "to assist in protecting and promoting the advancement of defenceless or uncivilized tribes." T. Powell Buxton, Esq., M. P. is *President*; H. Tuckett, Esq., 20, Finsbury Circus, *Treasurer*; and S. Bannister, Esq., 21, Lincoln's Inn Fields, and W. M. Higgins, Esq., 54, Watling Street, *Secretaries*.

It is a melancholy fact, that the intercourse of Europeans with the uncivilized aboriginal tribes, has, in almost all cases, been characterized by injustice on the one side and suffering on the other. By fraud and violence, Europeans have usurped immense tracts of native territory, paying no regard to the rights of the inhabitants. In close alliance with the process of usurpation, has been that of extermination, which has already been carried to an incredible extent; in some cases, the work of destruction is already complete; while in others, it has made, and is still making, the most fearful advances. There is scarcely a tribe which has had communication with what are called the civilized nations, which is not the worse for the intercourse; European diseases and vices have been so deeply ingrafted that the extinction of the native races cannot be far distant, if measures be not speedily taken to check the growth of these evils.

To obtain justice for the natives by an improved administration of law, is now the Society's principal object. But it hopes to do more than this, by its efforts to convince European settlers that they will best consult their own interests by conciliatory conduct towards the native inhabitants, than by any measures of oppression and violence.

A member of the Committee has given the sum of fifty pounds, which the Committee offer for the best Essay, to be delivered on or before the 31st of December, on the following subject:—

The present State of the Uncivilized and Defenceless Tribes; The causes which have led to the diminution of their numbers, and their debased condition; and the best means of protecting them, and of promoting their advancement.

DEATH OF DR. CORRIE, BISHOP OF MADRAS.

The "Friend of India," published by the Serampore Missionaries, bears the following affectionate and honourable testimony to Bishop Corrie:—

"The melancholy intelligence was received last week of the death of Dr. Corrie, the bishop of Madras. Greatly as the death of a man so pre-eminent in goodness is calculated to impress the mind under any circumstances, the affecting incidents which preceded the close of his life, impart a feeling of peculiar solemnity to this mournful event. Fifteen months had scarcely elapsed since he was elevated to a sphere of influence, which enlarged his opportunities of doing good; and laid him under new obligations, to the fulfilment of which he devoted all the energies of his body and mind: but he is snatched from society, just at the period when the benevolence of his character had begun to be appreciated and felt. A few weeks only had elapsed after he had followed the beloved partner of his pilgrimage to the grave, before he is consigned, amidst the tears of the community, to the same tomb.

It is now within a few days of thirty years since Mr. Corrie arrived in Bengal, and proceeded immediately to the residence of Mr. Brown at Aldeen, which was so often hallowed by the presence of Martyn.

It is among the most pleasant recollections of Serampore, of which Aldeen forms the eastern extremity, that here, in the infancy of Indian Missions, Martyn, Corrie, and Brown, so often met Carey, Marshman, and Ward; and, with a mutual forgetfulness of all sectarian distinctions, mingled their councils for the advancement of Christ's kingdom in this benighted land. There is a melancholy satisfaction in recurring to the friendly meetings which were held at the Pagoda of Aldeen by these early labourers in a field which has since been marked out by the encampment of different sects; and this feeling is more strongly excited on an occasion like the present, where we are called to record the removal of another of this band, and are thus painfully reminded that one alone of the number still survives.

The character of Corrie will be best delineated by those who enjoyed the advantage of an intimate communion with him. Yet we cannot allow the event to pass over, without recording the deep sense of his christian virtues, which our acquaintance with him, although limited, could not fail to create. To know him, even

in a remote degree, was to love him. It was impossible to come within the range of his influence, without being impressed with the most affectionate esteem for his character; for he seemed to live in an atmosphere of benignity. His venerable figure would always have commanded respect, even if it had not been set off by that suavity of manner and cheerfulness of disposition which imparted so great a charm to his social intercourse.

He never permitted the majesty of Divine Truth to be compromised for a moment, by any deference for his fellow-men: at the same time, he enforced the claims of religion with a degree of mildness, mixed with earnestness, which appeared to give them additional weight.

His instructions acquired a tenfold efficacy from his own example, which affords a pattern of the most genuine christian simplicity. Free, to a great extent, from the infirmities to which human nature is subject, he was ever ready to make allowances for the faults of others, while he reproved them with sincerity.

If there was any drawback in his character, it appeared to arise from the predominance of the kindness of his heart, over the firmness of his determination. His liberality knew no bounds but his means; and too frequently overstepped even that limit, and obliged him to submit to privations of which his own benevolence was the cause. He acted but as the almoner of his income; which he appeared to consider, like every other possession, only as a trust for the benefit of others. In this trait of his character, he was the exact counterpart of Brown and Thomason, who were remarkable for giving away every thing, and giving it cheerfully.

Though Dr. Corrie was not calculated, from the feebleness of his voice and a nervous tremour, to shine as a public speaker, his private ministrations, in society and in his own circle, made ample amends for the absence of pulpit eloquence.

From his first arrival in the country he considered himself a debtor to the heathen; among whom he laboured as opportunity offered, with zeal and success. To the diffusion of divine truth and of christian principle he devoted all the powers of his soul; and there was no institution for the promotion of these objects which did not receive his cordial support. Rarely has such a combination of christian excellence been presented to public admiration. All that remains to us of it now, is the example which he has left behind; and which, if rightly improved, will serve to animate and encourage those whom he can no longer instruct with his lips."

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

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[NEW SERIES.]

INDICATIONS OF THE SPECIAL AGENCY OF
DIVINE PROVIDENCE.

(*Concluded from p. 291.*)

As the presence, so the energy of God is every where, directing every object and event according to the counsel of his own will. Nothing is remote from his view, nothing too big for his power, nothing too little for his notice. But as there are general laws within which he works, and according to which he calmly moves on his affairs; so there are coincidences, turns of affairs, correspondences of some events to others, forming retributions to the wicked, and encouragements to the pious;—conjunctures of circumstances which now oppose our progress, now facilitate it,—or, which operate at one time as a chastisement, and at another as a solace to the believer; and by all which the special agency of God is, as we conceive, made *apparent* to the humble observer of his hand. We have intentionally used the word *apparent*, because, when we speak of special providences, we do not mean that there are any occurrences uncontrolled by God; or in the government of which he does not actually exercise infinite wisdom, power, and goodness: but it enters, as we conceive, into his plan to make his agency or purposes more *apparent* in certain trains or combinations of events than in others. It is to these *appearances* of the Divine hand we apply the phrase special providences. Some of them we have noticed, and we proceed to observe that writers of biography have often adverted to the agency of God as remarkably seen in the preparation of instruments for the work they have to perform. In reference to some eminent characters, their remarks may be just. When Jeremiah received his prophetic commission, he was told that the Divine Mind had him in view from the earliest dawn of his existence; and the Apostle Paul employs similar language concerning his own ordination to the work of preaching the gospel. Jeremiah i. 5. Gal. i. 15, 16.

It is not unreasonable to suppose that, in conformity with this premeditated purpose, these distinguished men might be subjected to a discipline fitted to prepare them for the part they were to act. But we are now on delicate ground. It may be asked, Was this appointment of Jeremiah or of Paul totally irrespective of Piety? Did it include an appointment to piety? If it did, is not this inconsistent with conditional election? Our answer is, It did not, as we conceive, include an appointment to piety. It is easy to conceive of a bad man giving utterance, as Balaam did, to truths taught him by inspiration. The Apostle Paul distinguishes between a mere perfunctory performance of his duties, and his preaching so "as to have a reward;" and, instead of considering his apostleship as securing his piety or salvation, he said he "kept under his body and brought it into subjection, lest after having preached to others, he should himself be a cast-away." The piety of these good men was foreseen, but not unconditionally appointed.* As we did not, however, intend to enter on doctrinal disquisition, we return to our former strain by remarking that, under the superintendence of a God who sees the end from the beginning, circumstances may be transpiring around every Christian, in order to prepare him for future trials and duties.

Again: *seasonableness* of supplies marks the hand of God. If the Christian, when reduced to the greatest extremity; his ordinary resources dried up; the demands upon him for pecuniary means, great; and the causes of trouble and anxiety, numerous; is suddenly and unexpectedly relieved from a quarter to which his thoughts were not in the least turned, may he not see the finger of God? He enjoys the mercy, though not the miracle, which Elijah experienced, when the ravens were commanded to feed him. The memory of every observant Christian will supply many such illustrations of a kind providence. As the poor parents of the child Jesus, when they had to go into Egypt,

* The writer acknowledges the difficulty which reason finds in attempting to reconcile *certainly* of foreknowledge with the doctrine of the free agency, and moral responsibility of man. He can easily perceive that as the idea of knowledge does not include that of appointment; so neither does the idea of foreknowledge include that of foreappointment. A difficult question, however, still remains. How can the knowledge of the future actions of men be *certain*, if it be true that they may either act in obedience or in disobedience to the divine will, according to the unconstrained dictates of their own minds? Now, as the fulfilment of prophecy proves that God has a certain knowledge of future events; and as the idea of our free agency is essential to that of our accountability, both these truths should be admitted; and the human mind should find its resource in ascribing to God an infinite degree of discernment; or, in considering that God may have many unknown ways of foreseeing the future actions of free and accountable agents. Those controversialists, who will not admit the possibility of prescience unaccompanied with preappointment, appear to the writer, not only to remove the foundation of human responsibility, but to have low views of the power of divine discernment.

were furnished with the pecuniary supplies requisite for so long a journey by the unexpected presents of the eastern Maji, so the unanticipated bounty of a friend has often served to relieve the humble Christian from embarrassments, or prepare him for trials which he did not foresee. Opportune succours, occurring in the hour of affliction, have often been viewed as the creation of rivers in dry places, and streams in the desert.

If events accord with our prayers, or with promises which we have pleaded, it is not enthusiasm, it is rather the genuine exercise of faith, to view them as flowing from the special agency of God; and when adversities occur, when worldly advantages are denied, when calamities, against which we have prayed, overtake us, we are still under the merciful superintendence of the Divine Mind. The light of future accomplishment may make those purposes of Providence plain which are now involved in mystery; or if they be not explained in time, they will be entirely cleared up at the last day, or in the ages of eternity. The following lively reflections of Jenks are worthy of attentive consideration:—

“O how often have kind events been wrought off to my hands, and things done for me, even without me! yea, and made to succeed best of all to my wishes, even when brought about against my designs! How often have events befallen me, that looked sore against me, and I was ready to quarrel with heaven for being so hard with me? yet afterwards I have not only been reconciled with the crosses, but saw cause to pay my devout thanks to the wise mercy of my God for doing me so much good by the seeming evils. So have I seen not only the smiling face of God in my comforts, but felt the kind touch of his good hand in my very crosses. How often have I been surprised with success in my journeys; as if the Lord had sent his angel before me to prepare my way, and contrive the accidents of my stages, to carry me on with courage and comfort? How often have I found myself supported in threatening dangers; as if a hand out of the clouds had caught hold of me, to bear me up, and pluck me out, when I saw no way of escape, and had no power to do any thing for myself? How often have I had a sudden impulse to begin the work which I never before had thoughts of, and saw but a very few steps before me how I should go through with it? yet setting about it, I was, in the progress, surprised with assistances so coming in, that I scarce knew where to leave off. I see, my soul, that I am not so much master of myself as to direct my own path, or to command my own choice. And I must say, here I am now, but I know not what the Lord has yet to do with me; for I find myself as an instrument in his hands, and more at his disposal than my own. Yea, even when the doors are all locked up with sleep, and I am purely passive; yet he comes in upon me,

and warns me in a dream, and makes my reins instruct me in the night season."

Importance is often justly attached to small incidents. Occurrences, which in narration appear trivial, and which the auditor or reader is not able to conceive of as possessing much interest, operate in actual experience as restoratives to a grieved spirit, and produce some of the sweetest sensations. If the heart be in a state of depression; if it have been deeply wounded by strokes of bereavement, by disappointments, or losses; by the attacks of enemies, or the desertion of friends, a look of sympathy, a kind word, an expression of cordial esteem, unexpectedly received, shall produce more consolation than in prosperous times is felt to proceed from great acquisitions of honour or gain. A rich blessing is wrapped up in an incident, apparently insignificant; a trifle has stemmed the torrent of passion, and restored the soul to peace; and though we cannot make others appreciate the cause of the change in our emotions, we sensibly feel its effect, and ought to take it as an evidence of God's providential care. When some extraordinary event brings tranquillity to the bosom, it is by all parties referred to the superintendence of heaven; but as it is characteristic of divine dispensations to accomplish great ends by small means, we have at least equal reason to recognise the hand of God, when a most desirable result is brought about by an ordinary occurrence. The widow and the orphan will attest the justness of these remarks; and, while telling you of the anxieties which have pervaded their bosoms, they will, if they are pious observers of God's works, refer to little favourable circumstances, which, in succession, have brightened the prospect of life; as proofs that "God is the father of the fatherless, the friend and husband of the widow."

To prevent mistakes on Providence, we ought to recollect, that God never acts contrary to his word, and that he does not always approve of what he allows. He has promised to be with his people, to bless them, to support them, and to overrule all things for their good; but he has not promised to exempt them from poverty, affliction, or death. Let the Christian, therefore, look at the Lord as he is revealed in his word. In his outward dispensations he often comes to us enveloped in clouds and darkness, and acting in a mysterious way; but in his covenant engagements he always appears arrayed with the beams of mercy and compassion. Though a careful attention to external circumstances may often aid us in deciding upon the path of duty, yet it is not from a consideration of them that we are to judge of our acceptance in the sight of God; for "no man knoweth either love or hatred by all that is done under the sun." In judging of our spiritual condition, we must compare the state of our mind with that state to which the

promises of the Gospel are made. Worldly prosperity is no evidence either for or against our eternal salvation; for though some of God's people have been favoured with great temporal possessions, and an uninterrupted flow of health; yet others have been required to pass through many deep waters of affliction. "The law and the testimony" form our rule of action; nor ought we to ascribe to Providence the consequences which flow from the transgression of this rule. God may permit what he does not sanction. Matrimonial connexions are thought to be determined by the ordination of heaven; but when in forming these unions people act in opposition to the word of God, sacrifice their religious principles, and listen to the calls of covetousness and ambition, they ought to be viewed as human rather than divine works. Those matches, as they are termed, are not made in heaven which are expressly forbidden by the revealed will of God. Similar remarks may be made concerning other conditions of life. May the word of truth, therefore, be as a light to our feet, and a lamp to our path; may no specious appearances tempt us to deviate from its fixed principles of action; and though while conforming to them we may not immediately realize the anticipated good, yet let us recollect, that the promises of God are immutable, and that in future years he will constrain us to say, "Verily there is a reward for the righteous. Verily there is a God that judgeth in the earth."

In conclusion, if it does enter into the scheme of God's government to make his hand apparent to the pious observer, let us watch for it. "Whoso is wise, and will observe these things, even he shall understand the loving-kindness of the Lord." An old divine was accustomed to say, "He that watches for the finger of Providence shall never want a finger to watch." If so tender a care is exercised over us, "let us be contented with such things as we have;" for God only knows what our principles will bear, or what would operate as a temptation to evil. If we have brought misfortunes on ourselves, let us remember the divine clemency: "He will turn again; he will have compassion upon us; he will subdue our iniquities, and cast all our sins into the depth of the sea." By a penitent application to atoning blood, pardon may be obtained; and by supplication at the throne of mercy, we shall either obtain a change in our condition, or grace to bear our trials. If we are in affliction, let us be resigned. "The cup which our Father giveth us to drink shall we not drink it?" Our Father will not present us with a cup of poison; nor will he lay upon us more strokes of chastisement than he will enable us to bear.

W.

THE TEN TRIBES OF ISRAEL.

(Continued from page 334.)

THE language of the Indians will be found to increase the probability that they are Israelites. It has much Hebrew in it, and though there is some difference between the words used in the different tribes, the language of all is substantially the same. After having introduced the testimonies of several respectable writers, including that of Dr. Jonathan Edwards, that the several tribes of Indians, notwithstanding a little diversity of colour, are descended from the same stock; that their manners and usages, modes of speaking and thinking, are at the bottom the same; and that the variations of dialect may be accounted for, from their want of letters and of communications, the writer thus proceeds,—

“As to the language, Dr. Edwards, Dr. Boudinot, Mr. Adair, and others, are decidedly agreed, that it appears to have been Hebrew. They have no comparative or superlative degree more than the Hebrews. Dr. E. remarks, that both the Hebrew and Indian are found without prepositions, and all formed with prefixes and suffixes; a thing probably known to no other language. And he shows, that not only the words, but the construction of phrases in both, have been the same. He also remarks, that their nouns and pronouns are manifestly from the Hebrew. Mr. Adair speaks with great confidence as to their language being Hebrew, and notes their laconic, bold, and commanding figures of speech, as exactly agreeing with the genius of the Hebrew language; and says, that after living forty years among them, he obtained such knowledge of the Hebrew idiom of their language, that he viewed the event of their having for more than two millenaries, and without the aid of literature, preserved their Hebrew language so pure, to be little short of a miracle. To illustrate the Hebraism of their figures he furnishes the following address of a captain to his warriors, when going to battle:—“I know that your guns are burning in your hands; your tomahawks are thirsty to drink the blood of your enemies; your trusty arrows are impatient to be on the wing; and lest delay should burn your hearts any longer, I give you the cool refreshing word: *join the holy ark*; and away to cut off the devoted enemy.” Other specimens of Indian oratory having been adduced, the writer continues his argument as follows:—“Not only is the style and construction of the Indian language similar to the Hebrew, but it contains many words and phrases which are Hebrew. Dr. Boudinot, Mr. Adair, Mr. Smith, and others, have made large lists of some of these, and from these the following collection is made. the words in which are taken, some from some tribes, and some from others. So far from our being surprised at not finding more Hebrew words among the Indians, we may be surprised that after a lapse of 2500 years, a people divided into many tribes, and having no written language, should have retained any one word as it was. They have many words which are Hebrew syllables transposed—one of these (I—niah—ani) will be introduced; and a more intimate acquaintance may yet lead to a considerable enlargement of the number of words here enumerated. But if the Indians be not Israelites, it would seem to be altogether unaccountable, and indeed miraculous, that they should at such an immense distance from Palestine use any words

whatever similar to the Israelites. If the Indians did not bring them from Palestine, where did they get them? It would be folly to expect more than we have of the pure language, when we recollect how much the Hebrew tongue became deteriorated during the seventy years' captivity, although literature was preserved, and that more than seventy generations have passed away since the downfall of Israel, and they have lost all their literature.

<i>English.</i>	<i>Indian.</i>	<i>Hebrew or Chaldaic.</i>
Jehovah	Yohewah	Yehowah
God	Ale	Ale, Aleim
Jah	Yah or Wah	Yah
Shiloh	Shilu	Shiloh
Heavens	Chemin	Shemayim
Father	Abba	Av, Abba
Man	Ish, Ishte	Ish
Woman	Ishto	Ishah
Wife	Awah	Chawwah
I	Niah	Ani (the two syllables transposed)
Thou	Keah	Chah, affix of Alhta
We	Nacaunuh	Nachnu
This man	Uwoh	Hoo
Wiuter	Kora	Korah
Canaan	Canaai	Canaan
To pray	Phale	Palac
Now	Na	Na
Eat	Aika	Akal Chal
Rushing wind	Rowah	Ruach
Ararat (or high mount)	Arrarat	Arrarat
My skin	Nora	Ori
Man of God	Isto Allo	Ish Aloah
Waiter of the High } Priest }	Sagan	Sagan
<i>Parts of Sentences.</i>		
Very hot	Heura hara, or hala	Hara
Praise to the first cause	Halleluwah	Hallelujah
Give me food	Natone Bomam	Natoni Bamem Chal
Come hither	Hace-yete	Aca-ati (Samaritan)

To the above may be added the word Mohawk, the name of one of their tribes; it is a curious and interesting fact, that this tribe has been regarded by the other tribes as superior to the rest; as lawgivers, or interpreters of the law; thus being amongst the Indians, as the Levites among the Jews. The Hebrew word Mechochek, spelled and sounded so much like Mohawk, signifies lawgiver, or law-interpreter, or superior; so that that tribe appears to have both a Hebrew rank and a Hebrew name. This tribe did not engage in war, but directed and judged other tribes, by whom also it was supported. These statements are corroborated by the declarations of Dr. Boudinot and Mr. Colden, a man of considerable note, who wrote the History of the wars of the Five Nations, about the year 1760."

The small number of Hebrew words as yet discovered in the Indian language, is attempted to be accounted for, partly by adverting to the variations of form which different nations would give to words as they heard them pronounced by the Indians; each spelling them in confor-

mity with the pronunciation of his own tongue : and partly, by referring to the small number of radicals, compared with compounds, which the Indian language contains. "Every property or circumstance," continues the writer, "to be mentioned by an Indian, must be noted by a new monosyllable added to its name. The phrase *our loves*, for instance, is expressed by the following long word, Noowomantammoonkanunon-nash.* Sometimes one word among them includes an entire definition of the thing. It may further be added that they use many plain religious emblems of the divine name, as Y, O, he, wah—Yahand Ale, and these are the roots of a prodigious number of words through their various dialects. They call lightning and thunder, *Eloha*, which is decidedly a Hebrew word, and its rumbling noise, Rowah, which Mr. Faber thinks may not improperly be deduced from the Hebrew word, *Ruach*.

Passing from the evidence derived from the language of the Indians, we proceed to notice the fact, that the Indians worship but one Great Spirit, and in their worship address him as Jehovah, and use the word Hallelujah, as another argument to prove that the Indians are Israelites. To worship one unseen, pure, eternal spirit, does not accord with the uninstructed mind of man. In every age, and every nation, the human race has discovered a propensity to render religious homage to material objects; and had not God condescended to reveal the spirituality of his nature to Abraham and his posterity, it is probable that all just conceptions of this subject would have vanished from the earth. In knowing God under the appellation of Jehovah or Jah, the Israelites were peculiar. All other nations till the advent of Christ, had gods many and lords many. If then we find in a country, at a vast distance from the land of Israel, a people shut out from the human family, living alone, who evidently never heard of Jesus Christ, yet preserving the worship of one and only one Great Spirit, calling him Jehovah and Jah; we find a people with the peculiar characteristic of the Jews or Israelites, and are bound to suppose either that they belong to that people, or that God revealed himself to them, as he did to the Israelites: as the latter notion is quite unscriptural, we are bound to embrace the former. Nor is it sufficient to answer that the Israelites were themselves prone to idolatry; for though this is a mournful fact, it ought to be recollected that whatever idols they introduced, they always viewed Jehovah as specially the God of Israel: and as prophecy intimated that they should bethink themselves, when "carried away captive," why may we not hope that they were brought at last to hate the idolatry for which they suffered so many judgments.

Extracts from the writings of several eminent men, including Roger Williams and William Penn, and from the discourses of missionaries, having been produced to show that the Indians worship but one God, and that, they believe in the existence of angel, of heaven and hell, the writer thus proceeds: "While the Indians have various names which they apply to God, and which are expressive of his attributes, and on ordinary occasions, speak of him as the Great Spirit, they have, like the Israelites, their tetragrammaton, or sacred name of four letters; and this like them they regard it as irreverent and sinful to name altogether in

* It appears to us almost incredible, that any nation once acquainted with the Hebrew mode of forming a plural possessive, should ever depart so widely from it.—Eds.

common speech. It is only on solemn occasions, and in a solemn manner, that they utter the name Y. O. He. Wah, and the four syllables are but rarely if ever sounded together. The mode in which they use the sacred name is this. In their solemn religious dances, they commence with solemn reverence of the body, singing, Yah, Yah, Yah; then, Ho, Ho, Ho; afterwards, He, He, He; and lastly, Wah, Wah, Wah; that is, Yehohewah. Then they will strike up again, and sing the praise of the Lord in a well-known Hebrew word, Hal, Hal, Hal, le, le, le, lu, lu, lu, yah, yah, yah, i. e. Halleluyah. And frequently the whole of them will then strike up afresh, Halle, Halle, Halle, Hallelu, Hallelu, Hallelu, Halleluyah. So also frequently they sing the name Shiloh, without knowing that it means Christ; and this name they associate with the name of the four letters; singing, Shilu, Shilu, Shilu, yah, Shilu He, Shilu Ho, Shilu Wah. Thus they use the name Jehovah, but by dividing into four parts, and repeating each of these parts two, three, or four times, and then proceeding to the next, they avoid that which they deem irreverent, naming the whole of that word together. Is not this the view entertained by the Jews at the present day? According to the testimony of Mr. Adair, the Indians have also the Israelitish view of themselves, that they are God's peculiar people. Their fathers, they say, were under the immediate direction and government of Yehohewah, who was with them, and directed them by his prophets, while the rest of the world were out-laws, and strangers to his covenant. It is stated by this writer, and by Dr. Boudinot, that they have an imitation of the Hebrew cherubim, in certain figures which, though they never worship them, they paint afresh at the first fruit offering, or the annual expiation of sins. "The evidence thus supplied that the Indians are Israelites, by the consideration of the object of their religious worship, is unquestionably very important. Yet the position is further sustained by the circumstance that though the Indians are without the Sacred Scriptures or the knowledge of letters, yet they derive from tradition some historical particulars, which have evidently been borrowed from that part of the Bible which was known at the time they left their own country." Here the writer quotes from Du Pratz, who said an Indian told him, that at the beginning God kneaded clay, and made it into a little man; that he afterwards blew on his work, and forthwith the little man had life, grew, acted, walked, perfectly well shaped. He also quotes from father Charlevoix, a tradition of the Hurons and Iroquois, "that the first woman came from heaven, and had twins; and, that the elder killed the younger." Several other authors are mentioned, as having received traditions from them, respecting the longevity of mankind, the deluge, the tower of Babel, Aaron's rod, and the ancient intercourse of heaven with earth. Col. James Smith says that the Caughnewaga Indians, with whom he was a prisoner four years, have a tradition, "That in the beginning of this continent, the angels, or heavenly inhabitants, as they call them, frequently visited the people, and talked with their forefathers, and gave directions how to pray, and how to appease the Great Being when he was offended. They told them, they were to offer sacrifices, &c., &c. All these traditions," continues the writer, "appear to have originated in facts. If the Indians be Israelites, we know how they obtained the knowledge of them: but it seems utterly impossible to suggest another mode equally probable. But further. The striking

resemblance which the religious and other institutions of the Indians, with their manners and prejudices, bear to those of the Israelites, tend much to confirm the probability that they are the same people."

Circumcision was appointed as the peculiar characteristic of the seed of Abraham, and God never appointed any other persons to use it. Mc Kenzie speaks of this practice as prevailing in the north-west; and Dr. Boudinot informs us that the Indians to the eastward say that their ancestors, previous to the white people coming into the country, were in the habit of using circumcision, but latterly, not being able to assign any reason for so strange a practice, their young people insisted on its being abolished. An old christian Indian, who died in 1728, made a similar statement to Dr. Beatty. Immanuel de Moraez, in his history of Brazil, says, it was practised among the native Brazilians, who were of the same origin with the Indians of North America.

The descendants of Abraham might undoubtedly have degenerated into savages, and have retained the practice of circumcision; but what savage, who did not descend from that stock, would ever have thought of such a rite?

It is probable that every tribe has its own temple. Mr. Bartram has given a description of one of them. It stands alone in the highest part of the town. It consists of four square or cubical buildings of one story high; uniform, and of the same dimensions, so situated as to form an exact tetragon, encompassing an area of half an acre of ground, more or less, according to the strength and size of the town, or will of the inhabitants. In one part of this building they hold their councils, and transact public business; in another part is the holy of holies. The building is closely shut up on three sides, and has a partition wall run through it longitudinally, from end to end, dividing it into two apartments; the back part is dark, having only three arched apertures, or holes, opening into it from the front apartment, and these are but just sufficient for a man to go in at. The secluded place is the sacred part, and it is said among them, to be death for any person to enter in except the Mico, or High Priest. The priests guard it day and night; and here they deposit all the sacred things, such as the physic pot, rattles, chaplets, eagle's tail, calumet or sacred stem, the pipe of peace, &c. None are admitted to the temple unless by permission of the priests, and never any but males.

As they have their temples with a trace of resemblance to that at Jerusalem, so they have their prophets and priests. Dr. Boudinot, who gives an account similar to the above, concerning their temples, says, that in the Muskobze language, *Kitch Lalage* signifies cunning men, or persons prescient of futurity, much the same with the Hebrew seer. But the Indians in general call their pretended prophets *Loa-che*, men resembling the holy fire, or *Elohim*. Their tradition says that their forefathers were possessed of an extraordinary divine spirit, by which they foretold things future, and controlled the common course of nature; and this they transmitted to their offspring, provided they obeyed the sacred laws annexed to it. Mr. Beatty, says, that like the Jews of old, they consult the prophets upon any extraordinary occasion, as in great or uncommon sickness, mortality, &c. *Ishto-Hoolo* is the name of their great beloved men, and the pontifical office descends by inheritance to the eldest.

When the *Archi-magus*, or High Priest of the Indians, enters on his

office, he is, like the High Priest in Israel, inducted by various ceremonies, and by anointing; having first purified himself. When the holy garments are put upon him, bear's oil is poured on his head; and in the dress of the High Priest may be traced humble imitations of the dress of the ancient High Priests. The poverty and distressed condition of the Indians, even had their traditionary accounts been preserved in entire accuracy, would have prevented an exact resemblance of dress; it is sufficient for our argument if there be only a poor imitation. As, among the Jews, when the High Priest went into the holy of holies on the day of expiation, he put on a white dress, which, when the service was over, he left in the tabernacle; so, before the Indian High Priest officiates in making his holy fire for the yearly atonement for sin, he clothes himself with a white garment, a waistcoat without sleeves, resembling the ephod of the Jews; and made of a finely dressed deer or doe skin; also, with a white dressed buck-skin and white shoes streaked with red; all which, when the service is over, he leaves in the beloved place. Inresemblance of the sacred breast-plate, the Indian Priest wears a breast-plate made of a white conch shell, with two holes bored in the middle of it, through which he puts an otter-skin strap, and fastens a buckhorn white button to the outside of each, as if in imitation of the Urim and Thummim which miraculously blazoned on the High Priest's breast the unerring words of the divine oracle. For the plate of gold, the Indian wears around his temples either a wreath of swans' feathers, or a piece of swan-skin, so doubled, that the fine snowy down may appear on each side; and for the tiara of the Jewish Priest, he has on his crown a tuft of white feathers; and it is probable for the bells of the former, that the latter has on the toes of his mocassons, a number of blunted turkey cock spurs. The elder seer or High Priest, not only presides in spiritual matters, but maintains and exercises great influence in the state, and is always consulted previous to military expeditions. Mr. Bartram, to whom we are indebted for this information, says, "that they hold their beloved man, or priest, in great respect, and pay strict obedience to what he directs."

According to Dr. Boudinot, as the Jewish prophets had oracular answers to their prayers, so the Indian prophets, who invoke Y. O. He, Wah, and meditate with the supreme holy fire to obtain suitable rains, have a transparent stone of supposed great power when it is put in a basin of water, for assisting to bring down the rain, agreeably to a reputed divine virtue impressed on one of the like sort in times of old. Is not this something like a tradition of the blazing stones of Urim and Thummim?

Baron Humboldt says, "We have examples of *theocratic forms of government* in South America; for such were those of Zac, of Bogota, and of the Incas of Peni, two extensive empires, in which despotism was concealed under the appearance of a gentle patriarchal government. The empire of the Zac (he adds in a note) which comprehends the kingdom of New Grenada, was founded, according to their tradition, by a mysterious person called Idacanzas or Bochira; who, according to the tradition of the Mozcas, lived in the temple of the Sun at Sogamozo rising of 2000 years." Upon this the Rev. E. Smith remarks, "Here tradition gives this people an ancient mysterious founder. His present votaries were the Mozcas. He lived at Sogamozo,

inhabiting a temple. The government of this people is theocratico-patriarchal. Whom does all this most resemble? Israel, or the ancient barbarous Scythians? It would seem the warmest advocate for a Scythian descent would not be fond of answering this question. But admitting that this theocratic patriarchal government must well accord with Israelitish tradition, it seems not unnatural to say, their ancient mysterious lawgiver was Moses, from whom the devoted Mozcas may have derived their name, and also the name of his supposed residence Sogamozo. It is natural to view this as a tradition (somewhat confused by rolling millenaries) of the lawgiver Moses, ministering at the tabernacle in the wilderness 2000 years (more or less) before some noted era of this tradition. Suppose Sogamozo to have been Sagan Moses. Sagan, Adair assures us, was a noted name of the waiter or deputy of the Indian High Priest. And it was the very name of the deputy of the High Priest in Israel, as the noted Calmet informs us. Against the word Sagan, Calmet says, "The Jews thus call the deputy of the High Priest." He adds, "The Jews think that the office was very ancient. They hold that Moses was Sagan to Aaron." Here, then, the old rabbinical traditions say, that Moses was Sagan to Aaron in the wilderness. How natural then that the same tradition should descend to the American Mozcas (if they be Israel) and that Sogamozo (Sagan Moses, mistaking the place of his residence for the name) was their ancient legislator.

(To be continued.)

A HELP TO SELF EXAMINATION RESPECTING FAITH.

SINCE regeneration is the effect of that faith to which the promises of pardon, justification, and adoption is made, I ought not to be satisfied with regard to my interest in the promises unless I feel in myself the proper actings of a regenerate nature. If it be faith which purifies the heart, the test of a regenerate state should not be confined to the agenda (the things to be done) of Christianity; it should be extended to the credenda, or things to be believed. Have I, therefore, scriptural views of God? of his nature and perfections? Have I scriptural views of man? of his guilt, depravity, and ruin? Do I ascribe salvation unreservedly to the free grace of God, and yet an entire accountableness to man? Do I view Christ as he is set forth, the glory of all the divine dispensations towards man, equal with the Father, bearing voluntarily the sinner's deserts, doing and suffering every thing requisite for the free justification of those who receive Him, meriting, obtaining, and sending forth the Holy Spirit, as Mediator, to renew and sanctify the sinner, and exercising towards his people the offices of prophet, priest, and king? Do I view the Holy Spirit, as the source of all spiritual light and life, grace and consolation? Do I see that unless I receive a gratuitous justification, through faith in Jesus, and am regenerated and sanctified by the Holy Spirit, I shall be undone for ever? Do I view personal holiness as pervading every purpose and desire and feeling of my heart towards God and man: and as that fruit which I must labour, under grace, to produce to the honour of Him who hath bought me with the price of his own blood? Do I view the future world as the Scripture exhibits it to me?

How does my heart stand affected towards these truths? Do I labour to use them practically? Am I, as in myself, a lost sinner, daily prostrating myself before God the Father, under the guidance and grace of the Holy Spirit, through the atonement and intercession of Christ Jesus? Do I depend

solely on the work of Christ for acceptance with God; and on the influence of the Holy Spirit for all grace and consolation? Am I living like a dependent, but accountable creature; and, while I know that in all things grace must both prevent and follow me, am I labouring to perfect holiness in the fear of God? Am I avoiding scenes of temptation, watching the first approaches of sin, carrying religion into every relation of life, maintaining close communion with God in private, and diligently using all social and public means of grace; doing whatsoever I do, in word or deed, in the name of the Lord Jesus, and seeking to abound in all the fruits of the Spirit?

Or, if I have to lament much confusion and indistinctness in my views of Divine truth, am I, with child-like simplicity, crying to God, "What I know not teach thou me? Lord, what wilt thou have me to do?" Am I willing to learn of any man, and desirous to know every truth interesting to my eternal peace, even though it should be mortifying to my corrupt feelings?

And, if I feel such workings of pride, and unbelief, and self-righteousness, and sensuality, that I hesitate and tremble to pronounce that my heart and life stand well affected toward all these truths, do I desire they should do so? Are there not secret intercourses of my heart with God, where no eye sees me, and no ear hears me? If I can trust nothing where I expect there may be a single human witness, because I feel a variety of evil passions beginning then to rise in me, yet is it not true, to the glory of Him who hath wrought it in me, that there are genuine feelings of self-renunciation and abhorrence before his throne; and though I suspect the simplicity of my motives, in all which my fellow-creatures are to witness, yet that this is also bewailed from my heart before God? Is it not true that I feel at times gratitude towards Him for redeeming love, the acquiescence of my whole soul in a scheme of salvation so suited to me as a sinner, and a lively sense and recollection of especial mercies to me? Is it not true that I am conscious of so much evil in myself, that I feel and acknowledge that God can look into himself only for the motives of his gracious dealings towards me? Is it not true that I can and do tell him, with my whole soul, that I desire to be holy as he is holy, and that I view heaven with delight, as that place where I shall for ever cease from sin? Have I not consciousness in myself, that in my troubles, perplexities, and temptations, I have received a holy bias of spirit towards God, that I carry my sorrows to him, as a child to his father, and that I would not give up the feeble hold I seem to have upon him for a thousand worlds? J.

CORRESPONDENCE.

RULES FOR THE MINISTERS' FUND.

To the Editor of the General Baptist Repository.

Sir,

According to the appointment of the Association, I send you the substance of the Rules, together with a list of the present subscribers to the Ministers' Fund, for insertion in the Repository.

None but such as are regular ministers are entitled to any interest in the fund: and each minister or missionary to subscribe not less than one guinea per annum. No minister shall be entitled to any annuity from the fund, until he has subscribed for not less than five years; and such annuity shall be in proportion to the number of years

he has subscribed. The Committee shall have it in their power to make an additional allowance in cases of extreme distress. Every minister excluded for immorality, or leaving the connexion, shall forfeit all interest in the fund. All business relating to this society shall be transacted at the yearly meeting, which shall be held on the Wednesday morning of the Association week, and be determined by three-fourths of the members present.

The annual subscriptions become due on the last Wednesday in June. If any member neglect to pay his subscription, he shall have due notice from the Secretary, and if payment be not made in twelve months after such notice, he shall from and after that period, cease to have any interest in the fund. There are other

rules which regard the lending the money on proper security, the Committee, &c.; but the above is the substance of the principal rules of the Institution.

	£.	s.	d.
In 1833 there was subscribed	21	10	6
1834	19	2	0
1835	24	18	6
1836	25	4	6
1837	26	4	6
	<hr/>		
	£117	0	0

The following are the present subscribers:—

	£.	s.	d.
Rev. A. Smith	1	1	0
— F. Beardsall	1	1	0
— H. Hunter	1	1	0
— S. Wigg	1	1	0
— R. Kenny	1	1	0
— J. Peggs	1	1	0
— G. Cheate	1	1	0
— Hudson, two years ...	2	2	0
— J. Goadby	1	1	0
— Felkin	1	1	0
— Derry	1	1	0
— Everard	1	1	0
— E. Stinson, two years	2	2	0
— Knight	1	1	0
— Hardstaff	1	1	0
— Yates	1	1	0
— Underwood	1	1	0
— Butler	1	1	0
Mr. J. Smith	1	1	0
— J. Garratt	1	1	0
— W. Stevenson	0	10	6
— Goodson	1	1	0
— Winks	0	10	0
Miss Hodson, Stubbing-house	1	1	0

Several friends have given donations to the Society, which donations are included in the sums mentioned,—Mr. Thos. Roberts, senr, £5; Mr. Thos. junr. £5; Mr. William Wilkins, £5. Several friends became honorary members, and then withdrew. Why, we cannot tell. We sincerely hope that they will subscribe again, and that many others will do the same. The institution is proceeding, and will proceed. Circumstances will occur which I have no doubt will press the necessity of such a fund on the attention of the junior ministers, and, I hope, on the attention of the connexion. On looking over the list of honorary members, you will not see very many of the wealthy friends connected with our body. I am sorry for this. Is it for want of information? Let the ministers of the churches supply this.

It is hoped, that hundreds of our less wealthy but not less zealous and liberal friends, will promote the interests of this institution. We have *one lady* who subscribes a guinea. May we not hope that this friend is a pledge of the friendship and liberality of many of her sex, to an institution which has for its object the support of infirm and aged ministers of our Lord Jesus Christ.

I am, Sir, yours respectfully,

H. HUNTER.

No. 5, Notintone Place, Snenton,
Nottingham, Sep. 1837.

To the Editor of the General Baptist Repository.

Gentlemen,

Worldly approbation is of small value. If in our efforts for the evangelization of the world, we are not actuated by zeal for the Divine glory, and compassion for perishing souls, we are not likely either to persevere through numerous obstructions, or to enjoy a pleasing consciousness of the smile of God. With these views, I still confess I felt a little disappointed at reading an article in the Eclectic Review, containing a notice of Mr. Poynder's speech on the connexion of the British Government with idolatry in India. The reviewer gives a sort of historical sketch of the efforts made by British Christians to dissolve that connexion; awarding just praise to Dr. Buchanan as first endeavouring to open the eyes of his countrymen to view the sinfulness of this hateful alliance. Honourable mention is also made of the present Bishop of Calcutta, and of some other labourers in this good work. But not a single distinct allusion is made to the General Baptist Missionaries, who, from their nearness to Juggernaut, have to bear the greatest degree of discouragement arising from this sinful connexion, whose testimony was lifted up against it before Bishop Wilson left his native country, and who have, in my view, done more to stir up the public indignation against it than any other denomination of Christians. Is it not desirable that a short account of the efforts made by the General Baptists, in reference to this subject, should be inserted in your Repository?

I am, Gentlemen,

Yours, &c.,

A CONSTANT READER.

REVIEW.

A SMALL SELECTION OF HYMNS, designed as a Supplement to Larger Collections, and especially adapted to Meetings for Prayer, and the Revival of Religion.

We can imagine that the very mention of a fresh Hymn Book is wearisome to many of our readers; so great is the number of the productions of this kind which have teemed from the press during the last few years. If we may be borne with, however, we must solicit their attention to *one* more. The present compilation is the work of the London ministers, and has been brought forward principally with the view of supplying what has been considered a serious deficiency in our standard hymn book. We refer to the want of hymns of deep sentiment, and especially adapted to meetings for social devotion. In descriptions of the works and attributes of God, general ascriptions of praise, and didactic compositions upon many other subjects, the larger collection abounds; but in fervent addresses to the Deity, the free expression of religious experience, and in adaptation to special circumstances and states of mind, it is by no means so excellent. The collection before us, then, we repeat, is intended and is also well calculated to supply this deficiency. We have had the pleasure of observing the trial which has been made of it in one of our congregations, and the spirit and feeling, the variety and lively effect which it infused into the service, gratified us exceedingly; and we doubt not that other congregations would experience a similar benefit were they to commence the use of it. The hymns are excellent—unexceptionable in doctrine—full of feeling—and adapted, from their exquisitely experimental character, as well for the closet as for the exercises of public worship. The price is one which places the book within almost every body's reach. The number of the hymns is 309.

THE DREADFUL REQUISITION; or, a Treatise on the Righteousness of God in punishing the neglect of souls. By the Rev. CHARLES STOVEL. London: Jackson and Wilford, St. Paul's Churchyard.

It is the object of the whole treatise to show that the blood of neglected souls will be required at the hand of Christians, and that the claims of humanity, the prin-

ciples which regulate society, the provisions of mercy, and even the riches of distinguishing grace, vindicate the righteousness of God in making the requisition. We cannot see how the author can reconcile this doctrine with the idea of unconditional election to eternal life; but as we cordially approve of his views, we shall not offer any controversial remarks. While passing through these pages we sometimes wished that the style was more easy, that the terms employed in stating the leading topics were more select, and the connexion between the several parts of each separate argument more obvious. Sentences evincing acute discrimination, depth of discernment, and breadth of comprehension, together with some touching strokes of pathos, are often to be met with; but with these excellencies, there is still a want of that transparent perspicuity and flowing ease, which we know the author would by application quickly acquire. The truth is, however, that he is earnestly desirous to do good; and in his burning zeal to rouse a spirit of holy activity, he is probably unmindful of the elegancies of speech.

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. Sold by Ward and Co., London.

It is a long time since we read a memoir more interesting, instructive, and encouraging to ministers, than this of our departed friend Dr. Newman. His life was not indeed full of extraordinary incident; but he was a man of extensive learning, sound judgment, and exalted piety; and as Mr. Pritchard has very judiciously laid before us large extracts from a diary, extending through more than forty years, and enriched with many valuable observations on general literature, ethics, theology, and modes of study, we have the pleasure not only of watching the gradations of his mental progress, but of acquiring much useful knowledge. He is exhibited as a decided advocate of particular redemption. He believed, as we have private reason for asserting, in the universality of the atonement; but as he distinguished be-

tween redemption and atonement, the representation of Mr. P. is correct. Though our own views respecting the virtue of the Saviour's death are probably more liberal and extensive than those which were held by this excellent and venerable minister, we can easily imagine why some may think there is a difference in the import of the terms redemption and atonement. The aspect of atonement is more directly towards God; that of redemption towards man: but, whether this distinction be correct or not, the limitation of redemption is owing solely to the limitation of faith; and not to the fact of Christ's having died with one design for some men, and with a different design for others. We cordially encourage young ministers to obtain possession of this book. They will be gratified to observe, among other things, the glowing friendship of Mr. P. for the worthy doctor, whom he regarded as almost faultless, and whose opinions he highly respected. Towards the end of the work, there are a few passages which,

having been written under the influence of zeal for the reputation of a departed friend, sorrow for his loss, admiration of his virtues, and the consoling hope of meeting him in a brighter world, possess a more than ordinary degree of interest.

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THE WITNESSING CHURCH. *A Sermon delivered before the Wesleyan Missionary Society, in Great Queen Street Chapel, London, April 28, 1837; and in Grosvenor Chapel, Manchester, on account of the East Lancashire Auxiliary to the London Missionary Society, June 20. By the REV. JOHN HARRIS, Author of Mammon, &c. Sold by Ward and Co., London.*

The author's name is an ample recommendation of his sermon. It is needless to say that the style is every where elegant, the views of the subject vast and comprehensive, and the appeals to the conscience overwhelming. May it have an extensive circulation.

OBITUARY.

MARY JEFFRIES.—The following lines contain some few particulars of the melancholy and unexpected death of Mary Jeffries, who was born at Portsea in the County of Hampshire, on the 3rd of July, 1811, of poor but honest parents, who at a very early age placed her in a Sunday-school; and who appeared to be deeply impressed with the advice and instruction of her teachers, and in a few years was appointed a teacher of the General Baptist Sabbath-school, in Clarence Street, Portsea, then under the pastoral care of the Reverend William Brand, where her unceasing attention to the children under her care, excited universal admiration; and it was often remarked that while the weather and many other circumstances would detain many of the teachers from the school, Mary Cutler (her maiden name) was always there. About the year 1825 her eldest brother, a serious young man, and to whom she was most affectionately endeared, went abroad and there died. Her next eldest brother quickly followed. These circumstances deepened the serious impressions already made, and convinced her of the deep necessity of preparing to follow them.

Some time after this the Reverend Wm. Brand resigned the pastoral office of Clarence Street, in which he was suc-

ceeded by the Rev. E. Burton, whose ministerial admonitions took deep root in her heart, and soon made her an anxious inquirer for "What should she do to be saved?" After consulting a few of her Christian friends, her mind was so deeply awakened to the necessity of joining the Church of Christ, and following her Redeemer through the flood, that she expressed her wish to do so in a letter to the pastor, of which the following is a copy:—

February 16th, 1835.

Rev. Sir,

I have attended Clarence Street Chapel and Sunday-school for several years, and always felt happy in attending to what I then thought all my duty, without thinking seriously of the important situation I then held as teacher in the Sunday school, or any lasting concern for my own soul, until I heard you preach from the 18th Chap., 1st Book of Kings, part of 21st verse, "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." From that time I felt myself to be a very great sinner, and had followed Baal so long, that I was afraid to ask forgiveness of the Lord. Then hearing you preach the sermon to the young people, "And who then is

willing to consecrate his service this day unto the Lord?" I thought if the Lord would this day accept of my services, how happy I should be to serve him, but was so strongly impressed with my own sinfulness, that I dared not hope for pardon; and on December 25, as you preached from the 9th chapter of John, 27 verse, "Will ye also be his disciples?" I then prayed unto the Lord to enable me to give myself unreservedly to him, and make me his disciple; but I did not feel any comfort until the first of February, when you preached from the 1st chapter of John, part of 36 verse, "Behold the Lamb of God," which was the happiest day I ever spent, for then I could pour out my spirit in earnest prayer unto the Lord, and felt comfort in believing that the Lord had heard and answered my prayer. And now seeing the ordinance of Baptism to be of divine appointment, and an ordinance which our Lord Jesus Christ himself followed, I think it my duty to be baptized.

MARY CUTLER.

Shortly after this she was admitted a member of the Church; and continued so until her marriage and removal to London in the month of January, 1836, when the respect she was held in and the regret at her removal, were strongly testified by the valuable testimonial she received from teachers and friends. She now joined the General Baptist Church in Great Suffolk Street, under the pastoral care of the Reverend John Stevenson, and continued a truly pious and devoted member, until the month of April following, when it pleased Almighty God to afflict her seriously. It was here that the sweet fruits of early piety manifested themselves so powerfully; it was here that the religious books, the bible, and the parting gifts of several of her pious friends, formed the delightful and consoling companion of her afflicted hours; and the pious resignation of the mind, proved the health of the soul. In a few weeks it pleased Almighty God so far to restore her as to admit of her returning to Portsmouth, hoping that the change would re-establish her health. After an absence of seven weeks, she returned to London so far recovered as to be able to attend divine worship the whole of the summer; and a hope was entertained that her life would be spared. But, alas!

alas! death, the destroyer of all human hopes, had set his seal on her; the former illness had made such inroads on her constitution, as not to admit of her recovery; and on the following November she was again afflicted, which continued more or less until the 7th day of February following; during which time, the same pious resignation manifested itself so strongly to those Christian friends, who from time to time visited her. Her mourning pastor has desired through us to hear his testimony to the consistency and excellence of her Christian conduct, from the time of her admission to the Church in Great Suffolk Street. Her spirit and demeanour were a lovely manifestation of the truth and grace she had received. He also wishes to testify that the expression of her latest experience was most clear and satisfactory. The language of her dying lips gave the most ample assurance that she is gone to the Saviour she loved, to dwell in the heavenly mansions he had prepared for her. On being visited by a friend the day before she died, and while kneeling in prayer, her friend assured her that they would meet no more on earth, but expressed a hope that they might meet in heaven; to which she replied with a smile, "All's well with me," and in the evening about nine o'clock she was taken much worse, and continued so until the morning about four o'clock, when the immortal spirit took its flight into the realms of bliss. Thus, at the early age of twenty-five years, depriving the Church on earth of a valuable member; parents of an affectionate daughter; and the husband, after thirteen months' marriage, of a truly pious and virtuous wife. Her remains were interred on the following Sunday at the burial ground in the Waterloo Road, Lambeth, attended by her pastor and several of the most esteemed members of the Church; and on the following Sunday, her death was improved by an impressive funeral discourse, delivered by the Rev. Jno. Stevenson, from Job 19th chap. 25th, 26th, and 27th ver. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

JAMES JEFFRIES.

VARIETIES.

THE EFFECTS OF PRELITICAL
DOMINATION,

As described by Richard Baxter.

*To the Editors of the General Baptist
Repository.*

Gentlemen,

The following extract from a scarce work, "*Baxter's Gildas Salvianus*," illustrates very forcibly the influence of the union of Church with the State, even on the minds of men who had themselves suffered persecution for conscience sake. It refers to the time of Elizabeth and James, when the nation was just freed from Popery. It will be new, and perhaps interesting to many of your readers.

Yours, &c.,

A BOOK WORM.

"No sooner doth the sun shine upon them, but contentious spirits begin to swarm; and the prison doors are no sooner open, and their bolts knocked off, but they contrive the suppressing of their brethren, as if they had been turned loose as fighting cocks to fall upon one another, and to work for satan when they had suffered for Christ. The party that was for prelacy and ceremonies, prevailed for the countenance of the state, and quickly got the staff into their hands, and many of their brethren under their feet; and so contrived the business, that there was no quiet station to be had in the ministry for those that would not be of their mind and way. And many of them endeavoured to have a brand of ignominy set upon their names who desired the discipline and order of other reformed Churches: that all might be accounted schismatics that would not be ruled by them even in ceremonies. The contrary minded also were some of them too intemperate, and impatient, and unpeaceable, and some few of them turned to flat separation, and flew in the faces of the Prelates with reviling: for their sakes many wise and peaceable men were the worse used; and they that were got into the chair began to play the scorers and the persecutors, and thought meet to impose upon them all the nick-name of Puritans, as knowing how much names of reproach and scorn could do with the vulgar for the furthering of their cause. Some of these Puritans (as now they had named them) were imprisoned, and some put to death, and some died in and by imprisonment: they are all made incapable of

being preachers of the Gospel in *England* till they would change their minds, and subscribe to the lawfulness of Prelacy, and the Liturgy and Ceremonies, and use these accordingly when they use their ministry. O how much did many good men rejoice that the Lord had visited their native country with deliverance, and the light of the glorious Gospel of his Son! How much did they long to lay out themselves for the saving of their dear countrymen, and to improve the present freedom for the most effectual propagation of the truth! When, alas! their own friends, some of their fellow sufferers, animated and assisted by many temporizers, did suddenly disappoint their hopes, and shut them out of the vineyard of the Lord, and would suffer none to labour in it, but themselves and theirs. Alas! that persecution should be so soon forgotten; and that they should have no more sense of the cruelty of the Papists, to have moved them to some more tenderness of the consciences and liberties of their brethren. That they had no more compassion on the Church of Christ, than to deprive it of the labours of so many choice and worthy men, and that at such a time of necessity. When Popish priests were newly cast out, and multitudes of congregations had no preachers at all, but some silly readers, yet might not these men be allowed to preach. If the judgments of these Prelates were never so absolute for the Divine right of their own government, yet could it not be so for the absolute necessity of the cross, surplice, and every part of the forms in their Liturgy! Had they but countenanced most their own party, and silenced all that did speak against their government and ceremonies, and only allowed them to preach the Gospel without subscription to the lawfulness of these things, and with a silent forbearance of the use of the ceremonies, they might have better secured their own power and way, and have exercised some sense of brotherly love and compassion on the necessitous state of the church, and in all likelihood might have stood safe themselves to this day. A wonderful thing it seems to me, that wise and good men (for such I doubt not but many of them were) should think it better that many hundred congregations in England (to say nothing of Ireland or Scotland) should be without any preaching at all, to the apparent hazard of the damnation

of men's souls, (who were so deep in popish ignorance before,) than that a man should preach to them that durst not use the cross or surplice! Were these of more worth than so many souls? It was lawful in the Apostles' days to baptize without the cross, and to pray and praise God without the surplice; and why might not the prelates of England have tolerated that in the churches' necessities, at least as a weakness in well-meaning brethren, which the apostolical churches used not at all? What if they were lawful? They that thought so might have them. Were they now become more necessary than the preaching of the Gospel, when in the Apostles' times they were of no necessity or use at all? If it were obedience to the prelates that was necessary, they might have required obedience to undoubted and necessary things, and they should soon have found it. Had they contented themselves to be as officers under Christ, to see to the execution of his laws, and to meddle at least with no needless new legislation, I think few would have questioned obedience to them but the ungodly. But it was sadly contrived to have such impositions on men's consciences in needless or indifferent things, as the most tender conscientious men were likeliest to disobey, and as might be snares to those that desired to please God, (when the business of church governors should be to promote the obedience of Christ's laws, and to encourage those that are most fearful to disobey them,) and to do as the law makers, Dan. vi. 5, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

But thus it came to pass that the enemy of the church did too much attain his ends: such excellent men as Hildersham, Brightman, P. Fayn, Parker, Ames, Bradshaw, Dod, Nicolls, with multitudes more, were laid aside and silenced; and multitudes of them that petitioned for liberty in Lincolshire, Devonshire, and other parts, suppressed; and the nation in the mean time abounding with gross ignorance, was brought by observing the countenance of the times, to like their own readers better than painful preachers, and to hate and scorn the zealous obedience to the Laws of Christ, and all diligence for salvation, because they observed, that those men that were such, were so many of them hated and persecuted by the rulers, though on the occasions before mentioned. And here was the foundation of our greatest misery

laid: while some of the rulers themselves began to turn their hatred against practical godliness (which corrupted nature hates in all) and the common people took the hint, and no longer confined the word puritan to the nonconformists, but applied it commonly through all parts of the land, to those that would but speak seriously of heaven, and tell men of death and judgment, and spend the Lord's day in preparation thereto, and desire others to do the like; that did but pray in their families, and keep their children and servants on the Lord's day to learn the way to salvation, instead of letting them spend it in gaming or revelling; they that did but reprove a swearer or a drunkard; these were become the puritans and precisians, and the hated ones of the time, so that they became a by-word in all the towns and villages in England that ever I knew, or heard of (as to these things). And thus when the prelates had engaged the vulgar in their cause, and partly by themselves, and partly by them, had so far changed their cause, as that all serious Christians that feared sin, and were most diligent for salvation, were presently engaged among their adversaries, and they were involved with the rest, though they did nothing against the government or ceremonies, and the most ignorant and impious became the friends and agents of the times, and everywhere made the most pious and sedulous Christians a common scorn, to the dishonour of God, and the hardening of the wicked, and discouraging of the weak, and filling men with prejudice against a godly life, and hindering many thousands from the way of salvation: then did God himself appear more evidently as interested in the quarrel, and rose against them, and shamed them that had let in scorn and shame upon his ways; and this, even this was the very thing that brought them down.

Besides this, there was scarce such a thing as church government or discipline known in the land; but only this harassing of those that dissented from them. In all my life I never lived in the parish where one person was publicly admonished or brought to public penitence or excommunicated, though there were never so many obstinate drunkards, whoremongers, or vilest offenders. Only I have known now and then one for getting a bastard, that went to the bishop's court and paid their fees; and I heard of two or three in all the country (in all my life) that stood in a white sheet an hour in the church: but the ancient discipline

of the church was unknown. And indeed it was made by them impossible, when one man that lived at a distance from them, and knew not one of many hundreds of the flock, did take upon him the sole jurisdiction (and executed it not by himself, but by a lay-chancellor) excluding the pastors of the several congregations, who were but to join with the churchwardens and the apparitors in presenting men, and bringing them into their courts: and an impossible task must needs be unperformed: and so the controversy as to the letter and outside was, who should be the governors of all the particular churches! but as to the sense and inside of it, it was, whether there should be any effectual church government, or not! Whereupon those that pleaded for discipline, were called by the new name of disciplinarians; as if it had been a kind of heresy to desire discipline in the church.

At last the heat began to grow greater, and new impositions raised new adversaries. When conformable puritans began to bear the great reproach (there being few of the nonconformists left) then must they also be gotten into the net; altars must be bowed to or towards: all must publish a book for dancing and sports on the Lord's day, disabling the masters of families, and parents (though they had small time on the week-days, by reason of their poverty or labour) to keep in their own children or families from dancing on that day, that they might instruct them in the matters of God. If a man as he read a chapter to his family, had persuaded them to observe and practice it, and with any reasons urged them thereto, this was called expounding, and was inquired of in their articles, to be presented together with adultery and such like sins: so also was he used that had no preaching at home, and would go hear a conformable preacher abroad: so that multitudes have I known exceedingly troubled or undone for such matters as these, when not one was much troubled for scandalous crimes. Then lectures were put down, and afternoon sermons, and expounding the catechism or scripture in the afternoons. And the violence grew so great, that many thousand families left the land, and many godly, able ministers, conformists as well as others, were fain to fly and become exiles, some in one country and some in another, and most in the remote American parts of the world. Thither went Cotten, Hooker, Davenport, Shephard, Allen, Cobbet, Noyes, Parker, with

many another that deserved a dwelling place in England.

Yet I must profess I should scarce have mentioned any of this, nor taken it for so heinous a crime, had it been only cruelty to the persons of these men, though they had dealt much hardlier with them than they did, and if it had not been greater cruelty to the church, and if they had but had competent men for their places when they were cast out. But, alas! the churches were pestered with such wretches as are our shame and trouble to this day. Abundance of mere readers, and drunken profane deoboist men, were the ministers of the churches; so that we have been this many years endeavouring to cleanse the church of them, and have not fully effected it to this day. And many that had more plausible tongues, did make it their chief business, to bring those that they called Puritans into disgrace, and to keep the people from being such. So that I must needs say, that I knew no place in these times, where a man might not more safely have been drunken every week, (as to their punishment) than to have gone to hear a sermon if he had none at home. For the common people readily took the hint, and increased their reproach, as the rulers did their persecution; so that a man could not in any place of England that I came in, have said to a swearer or a drunkard, "O do not sin against God, and wound or hazard your own soul," but he should have been presently hooted at as a Puritan. He could not have said to an ignorant or careless neighbour, "Remember your everlasting state: prepare for death and judgment:" or have talked of any scripture matters to them, but he was presently jeered as a puritan or precisian: and scripture itself was become a reproach to him that talked of it, and they would cry out, "What! we must have talk of scripture now! you will preach to us! we shall have these preachers ordered ere long." So that it was become commonly in England a greater reproach to be a man truly living in the fear of God, than to live in open profaneness, and to rail at godliness, and daily scorn it, which was so far from being a matter of danger, that many took it up in expectation of preferment; and the preachers of the times were well aware that the rising way was to preach against the precise Puritans, and not to live precisely themselves. And thus both ministry and people grew to that sad pass, that it was no wonder if God would bear no longer with the land.

INTELLIGENCE.

ORDINATION, ETC., AT TIVERTON, NEAR TARPORLEY.

The formation of a General Baptist Church here, and the ordination of Mr. D. Gathorp, took place Aug. 13, 1837. By the recommendation of the Yorkshire Conference, brethren Hollinrake and Butler engaged in conducting these interesting services.

The morning service commenced by singing, after which brother Hollinrake read suitable portions of Scripture and prayed. Brother Butler then delivered a very excellent introductory discourse. Brother H. then proposed the questions to the Church respecting their union and choice of brother D. Gathorp as their pastor, which were answered by brother Wm. Cooper in behalf of the Church. Brother H. then proposed the questions to brother Gathorp respecting his conversion to God, call to the ministry, &c., and received his confession of faith. Brother B. then gave the right hand of fellowship to thirteen individuals. Brother H. prayed; a hymn was sung, and the congregation adjourned.

In the afternoon, after singing, brother Hollinrake offered the ordination prayer, and, with brother Butler, laid hands upon the pastor. Brother B. then delivered a faithful charge from 1 Peter v. 2, "Feed the flock of God," &c.

In the evening brother Wm. Cooper was set apart to the office of deacon. Brother Butler prayed, and, after laying on of hands, brother H. addressed the Church from 1 Thess. v. 12, 13.

May the Lord open our way for more extensive usefulness, and add to our numbers such as shall be saved.

D. G.

ENLARGEMENT OF THE BURIAL GROUND AT WOLVEY.

The burial-ground belonging to the General Baptist Chapel in the village of Wolvey being nearly filled with graves, a considerable difficulty has been experienced for some length of time by the friends for want of space to bury the dead in. To obviate this difficulty in future, they have purchased a piece of land which lay contiguous to the old burying-ground, which has been thrown open, and added to it, which, altogether, makes a very eligible place of sepulture.

On Lord's-day, June 25th, public services were held, afternoon and evening,

to solicit subscriptions towards defraying the expenses of purchase, conveyance, &c., when the very liberal sum of £32, 1s. 4½d. was realized. The assistance of our highly esteemed brother Wigg, of Leicester, was obtained on the occasion. This worthy minister delivered two excellent sermons to the edification and impression of many who were present. The one in the afternoon was grounded on part of the twenty-third chapter of Genesis, which gives an interesting account of Abraham purchasing a piece of land of the children of Heth to bury the body of his departed Sarah in. That in the evening from the seventh verse in the fifty-second chapter of Isaiah. May it be seen in the last general resurrection, that many that were sown in weakness and corruption in our burying-place, are raised in power and glory.

JOS. KNIGHT.

Wolvey, Aug. 20, 1837.

MRS. THOMPSON'S SUBSCRIPTIONS.

We congratulate the friends who sympathized with the widow of our late esteemed friend and brother, Mr. J. S. Thompson, on the result* of the effort which they have made for her benefit. We cheerfully insert the following report.

At a meeting of the Committee appointed to superintend the obtaining a subscription, and of appropriating the same for the benefit of the widow and family of the late Rev. J. Thompson, held at the Swans Inn, Market Harborough, September 4th, 1837.

Present:—

Mr Chas. Goddard, in the chair.	
Rev. S. Wigg,	Mr. H. Harris,
Rev. J. Goadby,	Mr. T. Heygate,
Rev. J. Buckley,	Mr. J. Green,
Mr. J. Butterfield, as	Mr. T. Flavell,
representative for	Mr. W. Andrews.
the Committee at	
Gosberton.	

It having appeared that the total subscriptions, including interest, amount to the sum of £345, 0s. 11½d.; and that sundry advances have been made to Mrs. Thompson, amounting to £29; and that there has been paid for funeral and sundry other expenses £9, 8s. 2d.; leaving a balance due to Mrs. Thompson, of £306, 12s. 9½d.

It was resolved. That two hundred

* For particulars, see cover.

and fifty pounds of the net amount of the subscriptions be transferred to Mrs. Thompson, in conjunction with the following gentlemen, viz:—

Mr. W. Wherry, Draper, Bourn,
Mr. J. Butterfield, Draper, Gosberton,
Mr. J. Cave, Draper, Spalding,
Mr. T. Flavell, Grocer, Harborough,
for the sole purpose of supporting, educating, and apprenticing the several children.

Resolved. That the surplus amount of £56, 12s. 9½d., and any further sums that may be received towards the aforesaid object, shall be paid over, forthwith, to Mrs. Thompson, with the view of enabling her to enter into business, for the better support of herself and family.

Signed, for the Committee,
C. GODDARD, *Chairman*.

REPORT OF THE GENERAL BAPTIST HOME MISSION, FOR THE YORKSHIRE DISTRICT.

Dear brethren,

The period has again arrived, when it is usual to address you in behalf of our Home Mission, and in presenting our annual Report for your inspection, it would afford us unfeigned satisfaction, could we tell you, that we are making rapid progress in the populous towns of the district, that we are occupying several new stations, have ample funds, and active agents employed by this society in extending the cause of the great Redeemer. But alas, the present with us is the day of small things; our resources are very inadequate to our wishes and desires, and the consequence is, that our operations are conducted on a very limited scale. We have no doubt, that if our exertions were greater, they would be attended with proportionate success, for "God is not unrighteous to forget our work and labour of love."

As we have at present but one station, and that an important one, our observations must of course be principally confined to that. The past has been an important year to our friends at Bradford, and to us as a Conference, and a review of it is sufficient to induce us to thank God and take courage. We have been enabled by the divine blessing, and the assistance of our friends, to erect a substantial and commodious chapel: this was opened for religious worship about the middle of January last; since which time considerable congregations have attended, and some additions have been recently

made to the church by baptism. The writer of this address supplied the place on the last Lord's-day in April, and was much gratified with the congregations which he then addressed.—His decided conviction is, that if suitable means be employed, we shall soon have a flourishing interest at Bradford, and shall reap an encouraging harvest of immortal souls. In order to this, it has been thought very desirable to engage a permanent supply for the place: application has been made to our esteemed friend, Mr. Richard Ingham, now at the Academy, to supply the pulpit for six months on probation, after the Midsummer recess. Should he comply with this request, as we trust he will, we entertain sanguine hopes that the cause will rise; and if spared till another year, that we shall have to report considerable success, as the result of our united exertions at this very important station.

But, beloved brethren, amidst all our congratulations and hopes, it is truly lamentable to see how little is done by our churches for this interesting mission. It is a fact, that for some time past we have had no funds, and the consequence is, that our worthy treasurer has been called upon to advance to a considerable amount. We are pledged to stand by the cause at Bradford, several of our friends have involved serious responsibilities, and the pledge we have deliberately and solemnly made, cannot be violated, without a gross dereliction of principle, and a glaring neglect of duty. It is unpleasant to indulge the tone and to employ the language of complaint, but still we consider it our duty to make a fair report of our proceedings and prospects. Much greater efforts *must* be put forth by us, than have ever yet been manifested, if we are to succeed to any extent,—and why should they not? It is evident, that we have the ability to do much more than our present engagements require,—and shall we be charged with *unwillingness*? Forbid it every principle of consistency, of religion, and of gratitude!

We cannot look around our respective localities, without being affected with the awful abounding of impiety. Men are perishing for lack of knowledge, and are dying without salvation; their situation demands our sympathy and our aid—"Preach the gospel to every creature," is still the command of heaven—"Come over and help us," is still the language of the church. Time flies with affecting rapidity, and every thing on earth, in heaven, and in hell, enforces the wise

man's direction—"Whosoever thy hand findeth to do, do it with thy might." Let us remember, brethren, that we are only *stewards* of what we possess, and are responsible to the Judge of all for our possessions. Let us view the benevolence of the Deity, in the gift of his beloved Son, and the compassion of the Saviour in dying for men: let us contemplate the worth of immortal souls, and survey the scenes of a vast eternity: let us consider the distinguishing name we bear, and be impelled to action by a sense of obligation and duty. We recommend you, brethren, to be consistent with your profession and principles, and then our funds will be commensurate with our wants, our stations will multiply, our cause will spread on every side: the blessing of them who were ready to perish will come upon us: vice with all her attendant train, shall vanish and be no more; "the heavens shall drop down from above, and the skies pour down righteousness, judgment shall run down the streets as waters, and righteousness as a mighty stream, and the tabernacle of God shall be with men."

Our cordial thanks are tendered to our collectors and contributors for their kind exertions during the past year; the account appended to this address, will show them how their money has been appropriated, and we affectionately urge them to renewed exertions, and increased liberality—"Let us not be weary in well doing, for in due season we shall reap, if we faint not."

Signed, by order of the Conference,
WILLIAM BUTLER, Secretary.
Heptonstall Slack, May 15th, 1837.

The Treasurer's Account, from Whitsuntide, 1836, to Whitsuntide, 1837.

	Dr.	£.	s.	d.
To Balance on hand (see the last Report)		5	18	6½
Collections and Subscriptions	33	8	11	
		£39	7	5½
	Cr.			
1836, July 20, By printing 400 Reports		0	13	0
Dec. 26, Paid rent up to January 13th		11	16	0
Paid half a Year's Interest		7	10	0
Paid for supplies by order of the Conference		1	11	0
1837, March 27, Paid towards Interest by order of the Conference		6	0	0
Balance in hand		11	17	5½
Total		£39	7	5½

FORMATION OF THE NOTTINGHAM RELIGIOUS TRACT SOCIETIES' UNION.

The first General Meeting of the above Union was held in the General Baptist Chapel, Stoney Street, Nottingham, on Tuesday evening, August 15th, 1837. The meeting was opened by the Rev. H. Hunter with singing and prayer, after which Wm. Herbert, Esq., was called to preside.

The chairman expressed, at considerable length, his warm approbation of Tract Societies, and stated that he felt it an honour to be identified with them, and hailed with pleasure the formation of this Union, as that which would be calculated to increase the efficiency of Tract Societies. He regretted that so many professors of religion, who had it in their power to promote the interest of these useful Institutions, remained satisfied with the bare knowledge that such Societies did exist.

The secretary read the Report, which noticed the importance of diffusing religious knowledge among the poor; the benefits resulting from a union and co-operation of Tract Societies, in diffusing their labours, avoiding an interference with each other's province, promoting the growth of christian charity, &c.; and announced the intention to furnish a Report to the London Tract Society for the benefit of others.

This Union consists of those Tract Societies that distribute scriptural truth; and the object is to effect a more extensive and orderly circulation of religious tracts in the town of Nottingham and adjacent villages. This Union will not interfere (except by friendly suggestion) with the government or internal arrangement of any Tract Society. A Treasurer, two Secretaries, and a Committee of two Representatives from each Society included in the Union, in connexion with the respective ministers, will conduct its affairs; and at the annual meeting, each Society, connected with this Institution, is expected to forward a report.

The ministers of various congregations in the town addressed the meeting. It was an interesting and profitable season.
C. LINDLEY.

CENTENARY MEETING AND UNITED COMMUNION AT BIRMINGHAM.

A century having elapsed since the formation of the Baptist Church in Cannon-street, Birmingham, the pastor

and his people agreed to commemorate that event, and to invite all the Baptist Churches in the town to take a part in the proceeding. A hundred years ago, seventeen pious individuals, whose hearts the Lord had touched, united to form this Church, which is now the largest Baptist Church in England, and which is distinguished for its high respectability, and its great usefulness, both at home and abroad. August the 24th being the centenary, a devotional meeting took place at seven o'clock in the morning, when several of the brethren engaged in addressing the throne of grace. At half-past six o'clock in the evening, a meeting, consisting of the different Baptist congregations in the town, was held. Mr. Swan, the pastor of the Church, presided; and, after prayer by Mr. Hands, the assistant Minister, delivered an affectionate and appropriate address. Mr. Showel, one of the deacons, read an entertaining and interesting narrative of the rise, progress, and present state of the cause. A hymn was then sung, and the large assembly was addressed by Messrs. Cheatle, Morgan, and Ham, and also by J. Room, Esq. This delightful meeting continued till ten o'clock, a hymn of praise was sung, a short prayer offered, and the people departed to their habitations, "joyful and glad of heart for all the goodness that the Lord had done for his people," at the same time anticipating, with holy pleasure, the opportunity of meeting each other on the approaching Sabbath, unitedly to celebrate the supper of the Lord.

In the afternoon of Lord's-day, the 27th, the members of the different Churches were seen bending their steps towards Cannon-street meeting-house, where their esteemed pastors and their beloved flocks met to commemorate the death of their common Lord. The service commenced at three o'clock.

The entrance into the chapel was by ticket; none, therefore, but members were present. The spacious chapel was completely filled, and nothing could exceed the holy joy that beamed in every countenance through this vast assembly. The platform from which the ordinance was administered was occupied by the pastors and deacons of the various Churches, who all took part in the service.

Mr. Swan, pastor of the Church in Cannon-street, presided. He first gave out a hymn, and then read the 17th chapter of John; after which, Dr. Hoby engaged in solemn prayer. Another hymn was sung, and Mr. Morgan, pastor of the Church in Bond-street, delivered a few striking remarks. Mr. Cheatle, pastor of the Church in Lombard-street, blessed the bread, and, in conjunction with the other Ministers, brake it. Mr. Ham, pastor of the Church in Newhall street, blessed the wine, and, with his brethren, poured it forth. Dr. Hoby, pastor of the Church in Graham-street, made some observations suited to the occasion. Afterwards a hymn was sung and the meeting closed.

Thus terminated one of the most beautiful, delightful, and interesting services, the writer ever expects to witness on this side eternity. It was good to be there, and the scene was one that will not soon be forgotten. Many a tear of joy bedewed the cheek of the aged Christian, and all felt it to be a time of love. Every heart appeared to respond to the Redeemer's beautiful prayer, "That they all may be one, as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me:" and the whole seemed to anticipate the bliss of heaven, and to rejoice in the prospect of that glorious meeting around the throne, when a great multitude, which no man can number, shall join in the praises of the Lamb that was slain.

G. C. R.

POETRY.

JEHOVAH JIREH.

BEAUTIES ever fresh and glowing,
Every hill and dale displays,
Food for myriads joyous growing
In ten thousand forms and ways.

Meadows green, and banks all flowery,
Shady groves of fruitful trees;
Solomon, in all his glory,
Could not vie with one of these.

Fearless, happy, unmolested,
Chirps the sparrow on the wall;

Croaking ravens, snugly nested,
God, your Father, feeds them all.

If such care for things are taken
Which must wither and decay,
Shall his children be forsaken,
Who are better far than they?

Why so doubtful—why despairing?
Cast your gloomy thoughts aside;
Trust his promise, nothing fearing,
He is God, and will provide.

Leicester.

W. H.

MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY.

THE FAREWELL ADDRESS TO REV. CHARLES LACEY, PRIOR TO HIS RETURN TO INDIA.

Delivered by Mr. Goadby, of Ashby-de-la-Zouch, in Archdeacon-lane Meeting-house, Leicester, August 22, 1837. Inserted by request.*

MY DEAR BROTHER,

It is with feelings of reluctance that I stand up to address you this morning. Not because I possess a spirit of indifference towards you, my brother. No, not in the least degree. I love you as a christian brother, and esteem you as a faithful labourer in the Lord's vineyard; as one who has, in a good degree, borne the burden and heat of the day. But this duty has been imposed upon me rather suddenly, and very contrary to my expectation. Had these farewell services taken place at the time first proposed, another minister was appointed to this duty, and a very different part of the service was assigned to me. But as it now devolves upon me to address you, I bow with submission to the appointment, throwing myself on your indulgence, and on the indulgence and candour of the present assembly.

You well recollect, my brother, the time of your espousals to Christ. O! that was a time of great mercy! The Lord looked upon you, and said unto you, "Live!" I have known you almost ever since that period. I well recollect some of your first attempts in the ministerial work, and the pleasure and profit with which many attended your ministrations; and the high probability there was of your usefulness and success, had you remained in your native land. I recollect too the period when you first gave yourself to the missionary work, determining to consecrate your labours and your life to the service of Christ among the benighted heathen. The day too, the solemn and interesting day, when you were set apart for the great work, is still present in my recollection; and I had the happiness and honour to take a part in those sacred services. Alas! my brother, how rapid is the flight of time! Fourteen years have elapsed since then. And many, very many, who were present on that occasion, now sleep in the dust; and their spirits have taken their flight to the eternal world. What a chasm fourteen years makes in the social and domestic circle! How few there are amongst us who have not had to lament the ravages of death! Some beloved object or other has been taken away, to remind us of our mortality, and to teach us to number our days and apply our hearts unto wisdom. The Lord, in mercy, help us to regard the admonitions given, that we may devote ourselves to his service and glory, and endure as seeing him who is invisible. You well recollect, my brother, those days, and those services; and the peculiar feelings which then pervaded your heart. O! with what perturbation and sorrow—what fear and trembling—what joy and hope, you left your dearest connexions, your

* The substance of this address is the same as delivered from the pulpit; although, in a few places, a little variation or addition has been made.

christian friends, and your native land! What were your feelings when you first stepped on board the vessel that bore you away? and how many a longing, lingering look, you cast on those you were leaving! But when you had cleared the river, and gained the ocean, and had taken the last farewell look at your native country, then your thoughts and desires began to turn towards India; and your preparations, and your prayers, yea, and your very soul itself, became concerned about the great work in which you were engaged. Through a merciful providence, my brother, notwithstanding all the dangers of the sea, you and your dear partner, reached the land of your labours; and you well recollect what were your peculiar feelings when you first saw the poor stupid Hindoos swarm around you; and when you saw the unsightly and obscene images to which they bow. You recollect also, my brother, the horror you felt at the sight of the murderous fires that lighted up the funeral pile; and at the obscenity, and death, and murder that attended the car of Juggernaut. Well, all these things, horrible as they were, taught you more than ever the value of the Gospel of Christ, and the imperious necessity of making it known to the natives, as the only way that leads to God. You set yourself to work, you laboured to acquire the language, and in due time commenced preaching amongst them. And you did not labour in vain. God was pleased to bless your labours: first one, and then another, and then another, were added to your numbers. A christian church was planted, and watered, and grew up amongst you; and Hindoos in Orissa began to lisp the name, and sing the praises of the blessed Redeemer. Blessed be the God of all grace, for his goodness and mercy—for his presence and effectual blessing! Your heart was grateful, my brother, and the hearts of your brethren too, for the success that attended your labours. Like the apostle of old, you were led to exclaim, "Thanks be to God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."

Thus you continued to labour in Orissa for many years, until personal and family affliction rendered it necessary for you to revisit your native land. And your return has been blessed of Providence to the re-establishment of your health, and that of your dear partner as well; so that now you are refreshed, and invigorated, and fitted for renewed labours in the missionary field. Your return also, my brother, has been made a blessing to the churches of our Connexion. Most of them have enjoyed your visits, have benefited by your labours, and have listened to the appalling and interesting details that you have given. Your visits amongst us have also been highly conducive to the interests of the mission, and have added materially to the income of the Society; and what is still better, have made our hearts feel more deeply for the heathen, and possess a more ardent desire to assist and support the missionary cause. We bless God, my dear brother, on your behalf, for all these benefits. But, while we acknowledge you as the instrument, we would render to HIM all the praise. Not unto us, O Lord, not unto us, but unto thy name be glory! Thou hast wrought all our works in us!

But these times and seasons, pleasing and profitable as they were, are now passed away; and the opportunity is come that we are assembled together to take our final leave of you once more, and bid you farewell

in the name of the Lord. This, my brother, is a sample of all earthly unions and connexions. We meet—we congratulate each other—we are pleased and profited with the interviews—the time elapses—we bid each other farewell, and we are gone! So it was in days of old: after the apostle had laboured a long time amongst the Corinthians, he left them. "Finally, brethren," he says, "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." 2 Cor. xiii. 11. When he took his leave of the Ephesian elders, he says, "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore, I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. And they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship." Acts xx. 25—38. It is with feelings resembling these, my brother, that we now approach the period of bidding you farewell. We fervently pray that the Lord may be with you, and bless you—that he may give you a safe and prosperous voyage—that you may reach distant India in health and peace—that your life and health may be preserved for many many years to come; and that you, and your amiable partner with you, may be made a great and effectual blessing. God Almighty grant that it may be so.

Concerning the duties that will devolve upon you in Orissa, my brother, you know them much better than I do. And on this account I feel a difficulty, and a delicacy too, in offering you any advices. Were I addressing a youth, just entering on his work, I should know better what to say. But you have been in India, you know the missionary requirements, and the difficulties and trials connected with the work, much better than I can tell you. You know the people, their manners, and customs, and prejudices. You know their ignorance and stupidity, and the dreadful idolatry into which they are sunk. Instead, therefore, of giving you advices and directions, let the remaining part of my address be considered rather as an appeal to your understanding and experience.

Alas! my brother, the affecting exhibitions of idolatry that you have witnessed, have often humbled you deeply before God. O, what a picture of human nature is a depraved, idolatrous Hindoo! It is well said by the apostle, that man by nature is "far off" from God; that he is "without God in the world." What a proof of the necessity of divine revelation. Idolatry will never cure itself. It has had a long period of trial; but it still remains the same. The refined inhabitants of ancient Greece and Rome, with all their wisdom and philosophy, were stupid idolaters. "Professing themselves to be wise, they became fools: they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things—they changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." Nothing, my brother, nothing can reach the case of depraved and guilty man, but a revelation from heaven: but this meets the exigencies of his case. It leads him, as it were, by the hand, to God, and to Christ, and to happiness, and to heaven. The Gospel teaches

him his state and condition, and humbles him in the dust before God. It leads him, covered with guilt, to the foot of the cross; and bids him "Behold the Lamb of God, that taketh away the sin of the world." Here, my brother, is the antidote to all the sorrows of guilty man: and it is the duty of the christian minister to make this Gospel known. It has, hitherto, been the great subject of your ministry, as those who have heard you most frequently can testify. And it will be so still, I doubt not. But in discharging this duty, you will have to try every variety of method; and too often, alas! will be recompensed only with insult and abuse. Thou, therefore, endure hardness, as a good soldier of Jesus Christ.

How needful the out-pourings of the Holy Spirit, to bless and succeed the word. Paul planteth, Apollos watereth, but God giveth the increase. There have been many days resembling the day of Pentecost; and there will yet be many more. Look for them, my brother, expect them, pray for them. Without seasons like these, India will never be converted to Christ. I rejoice, my brother, that you believe this doctrine; that it is apparent in your ministry, that it influences your heart. O let us ever hold it as one of the vital doctrines of the Gospel. Remember it is yours to preach the word, and to preach it plainly, to address the understanding and the conscience; but it is the office of the Holy Spirit to seal it on the heart. "Our Gospel," the Apostle says, "came not to you in word only; but also in power, and in the Holy Ghost, and in much assurance."

You know also, my brother, the value of the sacred Scriptures, to enlighten your understanding, to direct and comfort you in your work. How needful to be conversant with them, that the word of Christ may dwell in you richly, in all wisdom; that you may feel its influence on your heart and life. Your work will be pleasant and easy, when the word is precious, and when you enjoy the presence of the Lord. O then you can read, and study, and labour, and preach; then you can bear trial and opposition, and say with the Apostle, "None of these things move me, neither count I my life dear to myself, so that I may finish my course with joy, and the ministry that I have received of the Lord Jesus, to testify the Gospel of the grace of God."

Ministers should be men of prayer; and of all ministers, missionaries among the heathen need it most. Wherever your lot may be cast, and by whatever difficulties you may be surrounded, look to the Lord by humble prayer, casting all your care upon him. You have found it to be a help in years past, my brother, and you will find it so still. They that wait on the Lord, renew their strength;—they look to him and are lightened. Remember, my brother, the Lord is nigh, when your friends are far off. If you cannot tell them your trials and sorrows, you may tell them to the Lord; and he is a present help in every time of trouble. And you have the Saviour's promise to be with you. "Lo," he says, "I am with you always:" at home and abroad, in the city and the jungle, among friends and foes, in health and sickness, life and death. Let these recollections cheer you and animate you in your work; though, at times, you should meet with opposition, the ridicule of the ignorant, or the contempt of the haughty brahmuns. Remember the Lord says, "Fear not, for I am with thee; be not dismayed, for I am

thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee by the right hand of my Righteousness."

Again, my brother, you do not go forth unaided by the churches; you are not going a warfare at your own charges. You have the assurance from your friends of assistance and support. You may go forth, therefore, with confidence, that your bread will be given and your water will be sure. You know the connexion with which we are united; you know the difficulty with which missionary money is raised; and the necessity there is for economy in the expenditure. I do sometimes fear, my brother, lest the demands of our missionaries should rise higher, and higher, till the Society will be unable to support the demand. A word to the wise is sufficient. Wisdom and prudence will dictate what you ought to do. Remember also, your christian friends will follow you with their ardent prayers. Morning and evening they will hear you up at a throne of grace; that the Lord may bless you, and prosper your work, and multiply your numbers a thousand-fold.

And you do not labour uncertainly, nor fight as one that beateth the air. You have the great prophecies and promises of the Word for success. God himself has foretold that "the idols shall be utterly abolished;" that his "salvation shall go forth as brightness, and his righteousness as a lamp that burneth;" that the "Word shall not return to him void, it shall accomplish that which he pleaseth, and prosper in the thing whereto he has sent it;" that "the Heathen shall be given for an inheritance to the Saviour, and the uttermost parts of the earth for a possession." It may not succeed at the time exactly, and in the way and manner that you might suppose. But it will surely come to pass, and HE will accomplish all his purposes. Let this encourage you in your work. Already the labours of missionaries are felt, already there is a shaking among the dry bones. Light is diffused. Hindoos perceive the superiority of Christianity, over their foolish and idolatrous system. They read the Scriptures—they adopt European manners—they desire English instruction for their children—they secretly contemn their idols, and desire to be emancipated from the degradation and slavery of caste. All this indicates that a great change is at hand. *When* it will come, and *how*, we cannot say: but *it is coming*; and the Lord will hasten it in his time. And you, and other missionaries, my brother, are the means by which the Lord is pleased to accomplish this great change.

O, my brother, what an honour to be employed in this great work! to be an humble instrument in the Lord's hand, to effect this mighty change! And this is the work to which your life is devoted, and I doubt not that you will employ all your energies, and all your powers, in this service. You will daily look to the Lord, and put your trust in him; remembering that he is always present. This will produce a powerful impression:—to feel assured that the eye of God is upon you—that he sees all your actions—that he knows all your ways, and all your words, and desires, and thoughts, and motives:—that he searches the reins and the heart. How deeply these considerations will humble you before him!

The love of Christ also will operate; and your obligations to him will have a constraining influence on your heart. Often you will meditate

on his love, and say, "How deeply am I indebted to the Saviour, who loved me and gave himself for me! What shall I render to the Lord for his benefits! I owe him much; and I can never repay my infinite obligations for his matchless love! But it shall be my desire to serve him, and the labour of my life to make him known." You will feel also the tenderest compassion for the poor perishing Hindoos. But this is an old feeling, my brother, you have known it for years. It has operated on your heart again and again. And it will take still deeper hold of you, when you return, and witness again their awful delusions. O, your bowels will yearn over them, and you will feel willing to impart, not only the Gospel of God, but your own soul also.

The shortness of time too will much impress your thoughts: "What I do, you will say, I must do *now*, the night cometh when no man can work. What I do, let me do it heartily as unto the Lord, remembering that there is no work, nor device, nor knowledge, nor wisdom in the grave whither I go." The Lord help you, my brother, thus to feel and to labour.

And your thoughts will often go out towards the eternal world! The thoughts of death and eternity, and the giving up of your final account will deeply affect you, and stimulate you onward in the great work. These reflections have often exercised your mind already, and will exercise it again. Remember, "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." You well know this blessed scripture, my brother, and you have anticipated the great plaudit that will be given at the last day: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make the ruler over many things: enter thou into the joy of thy Lord!" This will be an ample and gracious recompense for all your labour and for all your toil. Go then, my brother, sail to the shores of distant India; recruited with health and strength, and prepared and animated for fresh labours in the missionary field. Go, and give thyself wholly to the work, that thy profiting may appear to all. Go then, my brother, feeling the weight and responsibility of the work in which you are engaged: and keeping the great end in view, death and judgment; heaven and hell. Go, my beloved brother, and look to the Lord Jesus for his presence and blessing: for his grace and strength to help you in time of need. Remember he has said, "Lo I am with you always, even to the end of the world." Go then, my brother, join your fellow-labourers in the missionary field. Live with them in christian fellowship and love. Be kindly affectioned one towards another. Be perfectly united with them in the same mind and in the same judgment. Let the natives see that you love one another; that your only emulation is, who shall do most good to their souls; and who shall consecrate himself most to the glory of God. Go, my beloved brother, and God Almighty bless you, and make you a blessing. May your life and health, and that of your dear partner, be mercifully preserved; and may you be eminently useful in turning many from dumb idols to serve the living and true God. And if we never see each other again on earth, may we at last meet around the throne of our heavenly Father, with all the millions of the redeemed out of every kindred, and tongue, and people, and nation, to sing, Worthy is the Lamb that was slain to redeem us to God. Blessing, and honour, and glory, and power, be unto him that

sitteth upon the throne, and unto the Lamb for ever. With these words, my brother, I bid you farewell. May God Almighty bless you and make you a blessing. Amen.

LETTER FROM MR. LACEY.

Royal Saxon, off Downs, Sep. 7th, 1837.

Dear Brother,

I promised to write to you, and feel no inclination to neglect this engagement. We arrived all right in London, but soon found that the Royal Saxon was not likely to leave dock so early as we had been advertised, so that we had time comfortably to make our arrangements. I arrived in town by Defiance two hours later than usual, in consequence of the rim of the off fore wheel coming off; this was providentially perceived by the coachman, and clamps applied, so that no inconvenience, besides delay, occurred. Early on Thursday I went on board with Mrs. Kirkman and her daughter, and we there ascertained that the ship would not leave dock before Saturday or Sunday. I was much pleased with the ship, and better still with the cabins brother Pike had engaged for us. Mrs. K. was much pleased with the appearance of the ship, and her accommodations. The fact is, that as she is not much of a passenger ship, her poop cabins are procurable on about the same terms as what the lower cabins of a passenger ship would be. I had a good deal of bustle about getting our luggage on board, and before I got the last on, she had loosed from her moorings, and was being towed out of dock. On Lord's-day I was engaged twice; in the morning at Ænon Chapel, for brother Burns, and in the evening for brother Ferneyhough. In the evening the chapel was well filled. On Monday the ship left dock and passed down to Gravesend, while we paid some farewell visits to our friends in Paddington and other places. On one of these visits a friend, Mr. Gwinnap, paid me £10 for the first year's board and education of five orphans, which he has engaged to take: he has given me the names they are to bear. I hope many friends will imitate so good an example. We were ordered to join the ship at Gravesend on Tuesday morning: accordingly we were stirring early, and got off by one of the first steamers, which brought us to Gravesend about half-past ten o'clock. When we got there, we found the ship had passed down, and was laying at anchor about four miles below. Without going on shore, therefore, we engaged a boat, and in an hour and half were along-side the Royal Saxon. The captain, officers, and others received us with much apparent cordiality. We were not the last of the passengers to come on board. Several friends from London and Brentford accompanied us on board, and remained with us till we weighed anchor, when, after singing, "Blest be the dear uniting love," &c., and prayer, with many tears and affectionate wishes, we parted, and they returned to land, leaving us to bend our course towards the wider ocean. Soon after we had got under sail, another group of Leicestershire friends arrived along-side, but could not come on board: to these we bid adieu, and they returned. And now one after another having dropped off, we seemed left alone; most that is interesting and dear, we seem to have left behind; yet it is matter of consolation, that widening distance, though

made up of continents and oceans of vast extent, cannot separate those who love each other in the highest and best sense. As soon as our friends had left us, we began to arrange our cabins, and to make things as comfortable as we could. In consequence, however, of our bedding, &c., being all stowed away between decks, and the men being engaged in working the ship, I had to take to the cabin floor for the night; my macintosh cloak kept me warm, but the boards made my sides sore. Last night we got up our bedding, and were comfortable. This morning we are working our way towards the Foreland very slowly. The wind, good for us if we were out, is perplexing in these narrow shallows, before we are out. Our Skipper, though not remarkable for any intellectual intimation, is nevertheless considered to be a good seaman. His lady accompanies him this voyage, and is on board. We have a Surgeon on board, apparently an intelligent young man; besides we have three other passengers—an Officer of the Indian Army, the Queen's,—a young Frenchman,—and a lady who is going out to her brothers, who are Indigo planters: thus, we shall form a society of about a dozen, or probably more. All seem social and happy but the young Officer, and the poor fellow seems much depressed; very likely leaving her whom he dearly loves. Miss K. is well and has begun her Ooriya studies this morning. The pilot takes this ashore. Farewell: love to friends.

Affectionately yours,
C. LACEY.

LETTER FROM MISS KIRKMAN.

To the Editor of the Missionary Observer.

Royal Saxon, Sep. 6th.

Dear Sir,

As I probably may not have any opportunity of sending to England for some months, I send by the pilot who is going ashore. I shall feel obliged if you will allow the following appeal to appear in the Observer, any time you deem most suitable.

"Shall we have a bazar at the next Association?" is a question I wish to propose, soon enough to have it answered in the affirmative. Between thirty and forty pounds were realized from the last bazar; and it is probable, that not one penny less was contributed to the regular funds of the Mission on that account. As the funds of the Mission are low, I would ask, does it not seem highly desirable to repeat the effort? The next Association will be in the Yorkshire district; and our female friends in that county, will have a good opportunity of showing that they possess as much missionary zeal, as any part of our Connexion. At our last bazar, one or two friends gave us a beautiful specimen of what Yorkshire ladies are capable of doing; and as I trust our dear friends, in the Midland and Lincolnshire districts, are not weary in well-doing, we may hope to have a very good one. The profits might be devoted to the Orphan Asylum, or our interesting Native Christian School, as may be deemed most advisable. If it were at all necessary, various incentives to diligence might be urged, such as, the object is interesting and important; the pleasure and satisfaction arising from a consciousness of doing good; the command of

Jesus to "work while it is day;" and the consideration that the night of death is fast approaching, "when no man can work." I cannot help identifying myself with all that is passing at home; and shall therefore prepare a few articles and forward them to England, should a favourable opportunity occur; otherwise I shall dispose of them in Calcutta.

E. K.

MR. GOADBY'S JOURNAL.

(Concluded from page 316.)

Jan. 7th, 1837.—I intended to have gone to several villages in the neighbourhood to-day, but was prevented by pain that indicated the approach or return of my old complaint; however, I had a long and somewhat interesting discussion on the truth of the Hindoo shastras. I referred to the *rámányim*, and said, that though this book might refer to some facts, yet they were so mixed up with fiction as to destroy its title to truth; besides this book, though it contained the actions of Ram Chundra, the seventh incarnation of Krushtnu, did not pretend to inform them of the way of salvation, and consequently ought not to be taken into the account as a sacred book, and that they did injury to their own cause by introducing it in that way. Now, I said, think of one account that it contains, viz., that Hunuman assisted Rama and Boot from the Himalaya, nine mountains, each nine miles or kos in circumference; that in carrying them down, numbers of small stones fell off, and these stoues are the mountains you see, near extending hundreds of miles: they are then much larger than the mountains from which they fell. "O no," said an old man, "the kos by which they measure are debtas kos." Very well, I said, how long are they? He replied, "I don't know, but in the shastras it is written, That with the debtas a hundred of our days is but like one to them." I said, in our shastras it is written, "with God a thousand years are but as one day." "Very well," he said, "that is better: let us suppose that their kos are longer in proportion." Very good, I said; then instead of nine kos, say nine thousand: (these kos are two English miles each;) there were nine mountains, each nine thousand kos in circumference—India would not hold them. But suppose it would, and calculate the dimensions of Hunuman to be proportionate to the bulk he carried; and suppose he set one foot in Orissa, no stones could fall under it. "O," said one, "he

flew." Nay, I said, your book tells us how many steps he took. They immediately gave up the point, which led to further disputing on other subjects of equal interest, but too long to write. I only add this:—Say Brahma is part of every thing—the shastras afford proof or assertion, and that is the same thing with you;—say he is distinct from every thing—the shastras affirm this also;—say he does not exist at all—the shastras will corroborate what you say. Which am I to believe? I cannot believe all: all are equally probable; therefore I reject all but the last, and say, he does not exist. This is a great fault in you Hindoos—you receive the most contradictory statements for true, merely because your books contain them, when you know that an affirmative and a negative cannot both be true of the same subject in the same sense.

8th.—Have found to-day, to my sorrow, that there is an appearance of my old disease, which may trouble me again, but I hope for the best; and taking it in time may stop all serious consequences. This evening had a good congregation at my tent, to which I spoke for more than an hour. They manifested considerable disquiet when I told them there was no Saviour but Christ. One said, "Who is he? when did he live? before the flood or after? how many brothers has he?" and several other such questions, to which I refused to reply except by saying, Were you sick, and the doctor prescribed for, would you refuse to take his medicine unless he told you first what it was, how one part operated on another, and how all would operate together? or will you refuse to look at any thing till you can understand how you see? This would be equally wise. You know you are sinners; your schemes of salvation are opposed to each other, and show that they were made by men. I tell you of one God has provided, and you refuse it because you cannot know how the Son of God could become man, and die for sin, &c.; is this wise? Sin is your disease—God the physician: Christ the medicine provided, but you refuse to accept it because you

cannot know all about it. Don't be so foolish, you would not if you were ill in body. Heard to-day of brother Stubbins's arrival: joyful news!

9th.—Was present to-day at a great season of worship among the mussulmans; not a festival so much as a rejoicing that their yearly season of fasting has ended. The ramadan festival is observed every twelfth moon; and thus following the lunar year, may occur at all seasons, retrograding through the whole of the months. It continues thirty days, or from the appearance of one new moon to the appearance of another; it commenced this time on the 10th of December, and ended last evening. Mussulmans, during the intervening time, abstain from food, drink, smoking, and, except in extreme cases, even from medicine, between sun-rise and sun-set; but many of them spend the night in excess, and sleep during the day.

The day after the close of the fasting season is a day of great rejoicing. Some say they rejoice because Mahommed has, by his merits, obtained the forgiveness of their sins; others, and I think with greater probability, suppose they rejoice because their season of fasting has ended. During the whole of the fasting time there are no religious feelings discernible among them more than at other times.

The place where they assembled is near our tent, about sixty-six feet long, and thirty-three wide. They began to assemble about ten o'clock, A. M. When the greater part of them had arrived, all, as they entered the place, prostrated themselves as in prayer, and bowed to the ground several times; this done, they sat down in rows. After a short time, an old man arose, and went to one end of the open area, (their worshipping place is quite open,) and putting his fore fingers in his ears, shouted very loud. I could distinguish nothing of what he said except "Alla;" this he did three times; then they all arose, made various motions with their fingers, and touched several parts of the head and face, then bowed two or three times, and resumed their seats. Then the priest began to read or repeat something, and at certain expressions there was a general murmur, such as is sometimes heard in the Established Church when the Litany is read. After this the priest rose, and stood on a step elevated in front of the people, and began to read. He was a man of about thirty years old;

on each side stood an old man, who occasionally joined in a sort of chorus; the reading continued about half an hour. When this was done, they again prostrated themselves, and rose up to depart; but first there was a general salutation: two persons met, laid their hands upon each other's shoulders, brought their right shoulders together, then the left, and again the right, then joined hands, smiled, and bowed to each other. During these actions they spoke to each other, nor was there any respect of persons; rich and poor saluted in the same manner. Then began a distribution of rice to the poor, all who could give having brought some for the purpose. A few fire and match-locks were discharged, and they departed to their homes. During the greater part of the ceremony there was but little seriousness; but two or three times, for a minute or two each time, a death-like silence pervaded the whole—about 400 persons.

While we were looking on, we could not help talking about the effect these men, with their energies, might produce if they were Christians; many of their countenances beamed with intelligence. About half an hour after they were gone, a young man came to me, and said he believed Jesus Christ was the only Saviour, and that trusting in him, he hoped to obtain salvation; that he was a great sinner, and his sins had caused him great affliction; he now wished to become a servant of Christ. In conversation I found he came from Bharripoor, and had heard the Gospel preached there. He said, about a year ago, in consequence of going to hear the Gospel, and talking about it, he was so persecuted by his family, that he determined to leave them, and go to Balasore. He left home with his wife, and came thus far; and not having any money, obtained work in this neighbourhood, and has remained. There was much mildness and diffidence about him. I asked whether he ever prayed; he said, "Yes, daily." What do you pray for? "That God would pardon my sins, and keep me from sin: that Jesus Christ would be my Saviour, and help me to believe in him." After considerable conversation, I asked him to pray aloud; we knelt down, and the poor fellow, with a voice scarcely audible, prayed that God would forgive his many sins, for Christ's sake, and give him the Holy Spirit, and preserve him from sin, confessing that he had been a great

sinner. His manner was quite devotional, as though he was not unaccustomed to the exercise, but he seemed very timid. I then prayed with him and for him. He says his wife will go with him where he goes. I told him the consequences if he became a Christian, but his countenance and expression of voice was like Paul's, "None of these things move me." I have great hope of him, and feel cheered and thankful; may the Lord finish his work in him.

10th.—The young man came again to-day, and appeared much in the same mind. I mentioned to him the trials and difficulties he would have to endure if he became a Christian, and told him that every Hindoo would be his enemy: how will you bear that? "I shall not mind it if Christ is my friend," was his reply. But when they point at you, and wag their heads, saying, Look! there is a Christian,—all this in derision, how will you be supported, and able to bear it? "By fixing my mind on Christ," he answered. I said, Have you any work? "No," he replied; "I had, but it is all taken away from me because I will be Jesus Christ's disciple." Where is your wife? "She is at home, but will probably be turned out before I get back; the people threatened me, before I came, they would turn us out." Well, I replied, if they turn you out what will you do? "I don't know." Are you willing to work? "Yes." Then come to me, and I will give you what work I can; but you must not be idle; Christianity teaches, if a man will not work neither shall he eat.

In the evening had a long dispute with several men; among them was one who seemed so satisfied with himself and his skill in asking puzzling questions, that at first he annoyed me a little. He said, "There are fifty letters, and from these letters all the books are written: who could write so many books with only fifty letters?" I said, In the English language are a great many more books, and only twenty-six letters. "How," he asked, "could so many books be made?" Men wrote them, I answered. "No," he said, "God does every thing; he made language, and books, and your watch, and every thing." I asked, Is God true and sinless? "Yes." Then he could not write books that encourage sin, or that contain lies; and being all-wise, could not make mistakes. "No, certainly not." Then men must have written these books. "No," he said, "men could not." Suppose, I said,

some rich man in Calcutta sends you a letter, saying he will come and see you, and bring you much money on such a day, you would be pleased; but if he did not come, and you heard no more of him, should you say his letter was true or false? "False." Then you allow that men may, and sometimes do, write lies in letters? "O yes." Then if they please to write lying books they can. He then spoke of the evidence of their books on certain subjects. I said, The books must first be proved true before they are admitted as evidence on any subject. After proving their books false, and the production of wicked and designing men, I came back to the point whence we started—the salvation of the soul. They think it very uncharitable when I say there is no Saviour but Christ; and the man who had led the dispute before asked, with considerable impatience and scorn, "What, are you the only favoured people of God, and are all the rest of mankind disregarded?" I then related to him the dealings of God with the Jews, and showed that while any nation feared and obeyed him, and properly estimated and used the blessings they enjoyed, so long they enjoy his favour; but when they disregard him, and were unthankful, he took the blessings from them, and bestowed them on others: thus we parted.

11th.—The poor fellow came to me again this morning: when he reached home in the evening, he found his wife and child, an infant only two or three months old, under a tree; the merciless, "mild Hindoos" had turned them out to the coldness of a January night; this you may think nothing in India; but think of the thermometer at 80° and 85° at two o'clock, P. M., and early in the morning at 54° or 50°. I have seen it at 44° this season; but this is uncommon; however, I can often bear a great coat in a morning till eight or nine o'clock. This man's name is Jogi bhal, (sound the g hard.) I shall keep him with me till I go to Balasore, which will not be many days, I expect, as I want to see the doctor, and suppose I shall feel his knife once more; but hope it will be but slightly.

Had, as usual, the evening's congregation at my tent, but nothing passed worthy of note. It matters not where our dispute begins, I always determine where it shall end—in a declaration of salvation by Christ and him alone, and an invitation to accept salvation from the punishment of hell, and an inheritance

in heaven through his atoning death. The people were rather more serious than usual during the latter part of the time.

12th.—Went this morning to a Jattrá, distant about two miles and a half: felt very low and dispirited when I arrived, but succeeded in obtaining a large and attentive congregation apart from the noise and din of their horrid substitute for music: to them I talked and read a long time. One man asked, "Why, if their idols were false, Hindoos, when in court to give evidence, or make a deposition, were required to swear by the Bahá prasád." Another Hindoo answered the question for me by saying, "We are sworn by what we regard as sacred." Another asked, "What, cannot we obtain salvation unless we forsake all our gods?" I answered, No; you know they are all made by men, and when was it heard that men could make God? you must worship that supreme God, who is a Spirit, in spirit, and receive the Saviour he has appointed for men: in no other way can salvation be obtained; and if you say you believe in Christ, and forsake not your sins, you speak falsely, since true faith in Christ is manifested by holiness. Distributed a good number of books, and returned to my tent; there were about 2500 people there.

Yesterday, in conversation with a brahmun, he asked, "If you Europeans know and believe that Juggernaut is nothing, why does the Company make people pay to see him?" I explained the manner in which it was done, and he appeared satisfied: there were many others present, who seemed to feel that it was as little credit to the brahminical gentry as to the Company. It is often very hard work to deal with these people, and it is requisite we have our wits about us, not only to answer their questions, but to keep them to one subject; they move from one subject to another with the greatest rapidity, and, generally, the salvation of the soul is the last thing they think about: all the heaven many of them expect is "*Indriya sukh*," and that will not bear translation.

MR. SUTTON'S JOURNAL.

(Continued from page 357.)

Sept. 15th.—Have been this forenoon to Kundapura and Nundaloo. At the latter place was a number of very poor

ignorant villagers, who heard tolerably well. Gunga's address was admirably well adjusted to their ignorance. At the former, a man from Cuttack, in charge of the Dak office, who knew us well, and our message, disaffected the people.

At noon we went ashore to a small village called Podmabaree. A number of the poor benighted people assembled, but in no temper to listen with any profit to our message; however we left a few tracts. After dinner we walked to Subrunapoor, where is a temple of Juggernaut. Here we had a good opportunity, which employed us till nearly dark.

16th.—Have had a good deal of walking to-day, and preached the Gospel in three villages, besides conversation at one or two temples, and small villages. Our first opportunity was at (name forgot); our next at Simlea; and third at Banki-chatskie. The people remembered Gunga and my coming ten years before. At another place they remembered me as the first of the Padre Sabibs who preached Jesus Christ in these villages. At Chatskie there is an abominable temple, with an image of the lingu of this name. We walked, I suppose, about six hours in the sun to-day. The flood, three years ago, made sad work in this neighbourhood. The people look wretchedly poor; the country, however, looks rich, and beautifully picturesque.

17th.—We have preached the Gospel in several villages to-day. In the morning we visited Baria, and another village, and in the evening a village at the foot of a mountain called Tailiniya. In several of the villages we have visited the last day or two, the people have scampered off like wild animals, and it requires some effort to induce many of them to return. This was the case especially with the inhabitants of Tailiniya; many indeed never returned at all while we were there. On our entering the village, every house was close shut up, and no living creature but a goat was to be seen. We all, however, sat down on the ground, and begun singing the Jewel Mine, when first one and then another ventured out, and prostrated themselves before us. At length we had a tolerable company, who heard very well, and took a few tracts to read when we had left them.

18th. Sabbath.—Stopped for the day off Boidésver and Gopeenathpoor, both very considerable villages, in which Gunga and I made known the Gospel ten years ago. Noyes, Phillips, and I

first took a walk, nearly a mile, to the top of a hill on which was erected a temple dedicated to Mahadawa. We talked by the way of the prediction in Micah and Isaiah: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it," &c. From the top of this hill we had a wide survey of the country spread out far around us, nor could we help reflecting often how much the Gospel would bless this lovely land. O happy day, when these plains shall be peopled by those who love the Lord; when Sabbaths of peace and love shall be welcomed here with prayer and praise; when the people who do business on this river shall be the Lord's servants; and these enchanting mountains re-echo back the songs of praise to the precious Saviour which the happy inhabitants shall rejoice to sing! Happy day for India, when these temples shall be converted into the temples of the living God, and these filthy idols shall be remembered no more! O, there is hope, though it be hope long deferred.

"O'er the gloomy hills of darkness,
See the bright the morning star;
Publishing to all the nations
Light and glory from afar.
Blessed Herald,
Usher in eternal day."

We descended from our elevated hopes and situation to the village beneath, where we found Gunga and Bamadeb engaged with the people. We joined them, and continued the opportunity as long as it seemed profitable. Perhaps 100 men, besides the women and children, were present; the women, however, rarely venture to show themselves beyond their doors, and often not there. We then proceeded to the other end of the village, where is another cluster of temples; the external of the principal one would make modesty hang her head in shame and silence. From this temple the place takes its name. I observed in one of the temples an image of the Jains; this circumstance, with the fragments of temples scattered about, added to the name of the place, lead me to suppose that Buddhism once held dominion here. On our return we preached for a short time in another part of this populous village. It however still suffers from the fire I mentioned witnessing when here before.

Early in the afternoon I visited another large cluster of ancient temples,

and then proceeded to Gopeenathpoo: here we had two standings, or rather sittings, and made known the Gospel: as usual we also distributed our books. Phillips and Noyes also tried their skill in making known the Gospel in Oriya. May they live long to publish it, and see many souls converted by their ministry. In the evening, after our return, I preached to our friends, at their request, from Matt. xiv. 23. A profitable evening.

19th.—We have had a very happy and useful day's labour to-day. We first stopped and preached to about forty men, besides children, in Bura gura, where they heard well. We then passed on to Gura bura, where they heard still better, and about the same in number; my heart was full, and I sat and prayed I think in the Holy Spirit most of the time of Gunga's and Bamadeb's preaching. At the close I addressed them, and besought the Lord to bless them, and turn their hearts. The people, though rather more ignorant than many, heard very seriously. Our next opportunity was at Khura gura, where our message was heard with attention. We then came to Podma bottee, a very large village for this part of Orissa. We had a very good opportunity; and on inquiring for some parched rice for ourselves and native brethren, we were supplied with a nice quantity of sweet-meats, made of rice and sugar; I rather think they were given by a Hindoo woman, who stood behind her door and listened; however they would receive nothing for them. We then retired to a shady tree and ate our luncheon, but soon felt as if we must return and preach in this place again. Before, however, we finished our meal, several large pieces of sugar, and some tamarinds, were sent us. We then went to another part of the village, and had another good opportunity: all of us engaged more or less. Gunga then offered a short prayer in the street, and I invoked a parting benediction. O that it may be answered!

Brethren Noyes, Phillips, and Bamadeb went ashore to a small village called Eswari, from a temple dedicated to a goddess of that name built on an adjacent mountain. The Hindoos usually build the temples to their gods on some high place, or in a grove; this probably was the case with most ancient heathen. The Israelites were very fond of imitating them in this respect. I stopped and had some talk with our boatmen. There is a singular tradition very general

in the province, of a being, some call him a man, others a demon, named Kali páhár, who entered the province some two or three hundred years ago with a wonder-working drum, made of calf-skin, at the sound of which the noses and ears of the idols fell off like dry leaves throughout all the country. There are many versions of the tale. The boatmen to-night say he was an asoor; others say he was a brahmun, who turned mussulman; and others that he was a son of a mussulman, by a brahmunee princess. I of course reproached the man with the folly of seeking refuge in an idol that could not preserve its own nose and ears, and tried to persuade him it was quite as easy, and much more rational, to trust in the Almighty, Omnipresent Creator and Preserver of all, though invisible, than in a lifeless block. He said my remarks were very proper, but what could he do? The difficulty of worshipping an invisible God is universally felt by the Hindoos; and yet one would think, with their general belief in the existence of a "one God," it is much more easy to worship him than trust in an idol. But idolaters seldom reason on this point.

20th.—We started off early this morning in search of villages, but found only one, and to that we could gain no access. Our walk lay through dense jungle, and we walked all the way to Kontiloo without meeting with any opportunity of preaching the Gospel. Here we found the Bengal 6th Native Infantry encamped, ready to join in the war now carrying forward in the neighbouring district of Gromsur. The officer in command of this regiment is a pious, kind man, and we have received many expressions of his good will towards us and our object. The regiment, however, being stationed here in such a warlike attitude, has effectually closed all opportunity of preaching to the people; many have fled from the place, and the remainder are all afraid.

Here I found three proofs, and a letter from Mr. Pike waiting for me, so I sat down at the foot of a tree, and corrected my proofs of the Gospel of John while the boats were coming up.

24th.—We have been wholly engaged the last three days in procuring a couple of boats, and fitting them up for our friends in order to proceed to Sumbhulpoor. Beyond Kontiloo, the channel is in some places so narrow, and the current so rapid, that a different kind of

boats is necessary from those we brought from Cuttack. It has been to us a most annoying business, and but for our kind friend, Major E—, we should not probably have succeeded. We are out of the Company's dominions, and the natives in consequence are both more afraid of us, and less obliging. However we have at length got under weigh again.

Went ashore this forenoon to a village called Ekdallee. The people all fled at our approach; but we begun to sing the Jewel Mine of Salvation, and at length succeeded in attracting a considerable company. Gunga, Bamadeb, and I engaged with them. This is the first time the Gospel has been preached on the banks of the Mahanuddee beyond Kontiloo. Many of the people could read very well, and we gave them several tracts. It was on the whole a very good opportunity.

On the outskirts of the village we had another short preaching with a number who followed us for books; and subsequently a party of pilgrims to Juggernaut came along, with whom Gunga had some talk in Hindoosthane. These pilgrims were from Bundulkhund, by way of Sumbhulpoor. This route appears to be much frequented, and will serve to enhance the importance of a missionary station at Sumbhulpoor; indeed any where along the banks of the river from Kontiloo upwards.

25th. *Christmas-day and the Sabbath.*—We have laid by for the day at Nungula kontia, in the territory of the Duspalla rajah. The regiment has followed us to this place, so I thought it right to accept the invitation of Major E—, to preach to those who chose to attend. He fitted up his tent very nicely, and I preached morning and evening to about twenty hearers. Gunga and Bamadeb went out and visited three villages, and distributed a number of tracts. Thus we closed the last Sabbath of the year.

26th.—Aroused our boatmen early this morning to prosecute our journey. Went ashore about tēn to Patna village, but the people all fled, and I could scarcely prevail on the only man I could find to keep a tract for the head man of the village. Bamadeb then came up, and we had about three hours' walk to and from a village further on called Demria. Here it was with considerable difficulty we prevailed on a few miserable villagers to show themselves; they were then too much alarmed to listen with

any profit to what we wished to tell them, and so soon left them with a few tracts, which they read very imperfectly. This is the extent of my labours on the Mahanuddee; the Gospel has never before been published so far, I suppose, by any European. It was my intention to proceed considerably further, but we have been longer coming thus far than I expected, and must now retrace my steps to be home in time for the first Sabbath in the year. We hope to go down with the current much faster than we came up.

About two our friends, Noyes and Phillips, with their wives, met with us to dinner for the last time. We spent about an hour in reading and prayer, &c., and then took our leave of these dear and attached friends: each heart was full. I felt like parting with my own brothers and sisters, and watched their boat with many anxious feelings. They proceed to explore a new and important field, not knowing what may befall them; and we return to labour all alone for a time amidst our greatly accumulating cares at Cuttack.

As we began to glide down the stream, a village appeared among the jungle, and I thought of Matthew Henry's words, "Weeping must not hinder sowing;" so I called out for Gunga, who seemed very tender at parting with our friends, to accompany me in pursuit of it. We walked far, and talked of the trials and partings of earth, in contrast with the joys and meetings in heaven, until we reached Kakuriya. Here we had a profitable interview with a good company of people, and left a number of tracts with good readers. We then travelled on to a small village called Munda Moondy, where we had a short opportunity, but the people were stupid, and the principal man was ready to tell all about our message before we spoke, as he had heard it at Pooree. A man accompanied us from Kakuriya to this village, and beyond it, with whom we had a good deal of talk, and gave him a book at his request.

I walked all the way back to Nungala Kontiya, and arrived just at the same time as the boat. Our kind friends, the Major and his lady, were waiting on the shore, so we accompanied them to their tent, and spent the remainder of the evening with them. Mrs. F—— is a daughter of Mr. Haldane, a Scotch Baptist minister. It was no less pleasant to us than it appeared to be to our friends, to meet for christian converse

and prayer in the midst of this heathen wilderness. Ah! when shall we find Christians to welcome us in each Hindoo city, village, and hamlet, as we journey from place to place?

27th.—Still prosecuting our journey down the river. Soon after leaving Nungala Kontiya, Gunga and I went ashore, and preached at Seedu Mool. There were perhaps twenty men, several of them brahmuns, who listened to our message: we left a few books with them. With the hope of falling in with some other village, we continued our walk all the way to Kontiloo. We had some skirmishing here while waiting for the boat to come up with us, which it did about three o'clock. Before leaving, I had a very serious opportunity with a few men who stood around us on the shore. As, however, the place was in so unsettled a state, we thought it best to pursue our journey, and are now made fast for the night midway between Podmabottee and Kontiloo. I am tired with my long hot walk to-day.

28th.—Have preached but in two villages to-day. In the morning at Kurabura, we had a considerable number of hearers. We preached at this place and had a good opportunity as we passed up, but this morning the people seemed very stupid, and were unable to answer a word to Gunga's searching and somewhat severe address. He forcibly urged their increased responsibility from their repeated opportunities of hearing the truth, and reminded them that God would call them to judgment. We walked on to another village, but the boat passed so rapidly down the stream, that we were obliged to hasten forwards to overtake it. We saw a man sitting at his own door, reading a tract we gave him on our former visit to his village.

Early in the afternoon we started to the opposite side of the river, as that had not been visited, but had a very laborious walk over the sandy bed of the river, which is here nearly two miles wide. We could find but one village, but it was rather a large one, and the people though shy at first, eventually came out in pretty good numbers. This village has not been previously visited they said. It is called Bangara singh, in the district of the Burambha raja. There were several brahmuns, who were as usual the best readers, and each desired tracts. One very civilly followed us to show us the way, and Hindoo like, said, this day he was highly favoured by our visit to his village. We told him that if he would

read, understand, and receive the good news we brought him, he would be blessed indeed. There was no other village sufficiently near to visit this evening, so

we retraced our steps over the sand to the boat.

(To be continued.)

MISSIONARY INTELLIGENCE.

Baptist Missionary Society—Jamaica.—From the report of the churches in Jamaica, at the association held on the 14th of March last, at Savanna-la-Mar, it appears that they have fifteen missionaries, fifty-two preaching places, thirty-three churches, 16,820 members, 16,146 inquirers, 7,577 day, evening, and Sunday-scholars in the Island; and that the number baptized during the year, was 2,950!

Bahamas.—Mr. Thos. Applegate, of Stepney College, was designated to the mission here, at the Baptist chapel, Westbury Leigh, May 10th; and on Lord's-day, Aug. 13th, at Hailsham, Mr. Thos. Leaver, from the same institution, was designated to labour in the same Islands.

East Indies.—A very beautiful, encouraging, and forcible appeal to the committee and friends of the Baptist mission, has been published by Rev. W. H. Pearce, late of Calcutta, in which he urges the necessity of sending forth ten additional missionaries to India, to sustain their present successful and important spheres of operation, and to occupy desirable and promising fields of labour. He, and Dr. Hoby, have offered to wait on the more wealthy friends of the mission in the kingdom, for extra efforts for outfit, &c. The committee have accepted their generous offer, and announce that as soon as £500 is raised, one shall be sent to Ceylon, and so afterwards an additional missionary to India, as often as the like sum of £500 is paid.

London Missionary Society.—Death of Rev. John Wray, and Rev. James Howe, Amsterdam, Berbice. These two excellent missionaries, nearly related to each other by marriage, and affection, and missionary work, died at New Amsterdam, one on the 6th, and the other on the 8th of June, last. Andries Stoffles, the christian Hottentot, who lately visited England, has departed this life. The directors say of him:—

“The ardent, simple piety which he personally displayed, and the impressive

and deeply affecting natural eloquence with which he pleaded the cause of his long-oppressed nation, during his stay in this country, cannot be soon forgotten. By his own family, and among the Hottentots of the Kat-river settlement, the loss of this good man will be deeply felt. On re-embarking for South Africa, and for some time before, his health, as is generally known, was in a declining state; and, although it rallied occasionally during the voyage and after his arrival at the Cape, he was unable to proceed to his home. He was confined by illness for some time at Green Point; where he was finally released from suffering, on the 18th of March. He died the death of the righteous, with a hope full of immortality; and rejoicing in that Saviour whom he had loved on earth, and whose glory it was its dearest and highest aim to promote.”

United Brethren.—Three single brethren, of the Bristol congregation, having been appointed to assist in the West Indies' Mission, lately sailed from London—Brethren W. Vines and W. Blandford, for Jamaica, in the “David Morrice,” Captain Reid, on the 10th of May; and brother W. Heath, for Tobago, in the “Charles,” Captain Dallen, on the 16th.

At Herrnhut, two aged missionaries have lately departed to their heavenly rest—on the 21st of February, in his eightieth year, the widower brother Lewis Bohuisch, son of brother Frederick Bohuisch, one of the first three missionaries to Greenland; and, on the 1st of May, in the fifty-eighth year of his age, the married brother Adam Kunath, for thirty years a missionary in Labrador.

Wesleyan Missionary Society.—Mr. Fox, of the Gambia mission, has accomplished a journey to the kingdom of Woilli, said to be 300 miles further in the interior from Macarthy Island; and found the King and many of the people, though immersed in gross superstition and barbarism, willing to receive missionaries and to listen to their instructions.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 47.]

NOVEMBER, 1837.

[NEW SERIES.]

MEMOIR OF MR. THOMAS BOWLEY.*

MR. THOMAS BOWLEY, the subject of this brief memoir, was born at Wysall, near Wimeswold, November 22nd, 1791. He was the youngest son of Mr. Thomas Bowley, a respectable farmer of that village. He was favoured with the counsel, example, and prayers of a pious and devoted mother; and there is pleasing evidence that, through the blessing of God on her efforts for the formation of his character, his attention was turned to religion in the days of his youth. He appears to have been the subject of serious impressions at a very early period of life. Even in the days of childhood he was an attentive reader of the Bible, and very frequent and earnest in devotion; not merely at set times, and in a formal manner; but, according to the statement of a surviving sister, he would often leave his youthful associates to their sports, and retire into some adjoining building, that he might pour out his ardent supplications to his Father in heaven. The same person states that, on these occasions, she often listened to his devout exercises with astonishment. Reading, meditation, and prayer, were so entirely the element in which young Thomas Bowley breathed, that youthful amusements could not long detain him from his books and his favourite meditations.

Though he remained steady and attentive to divine things, he did not obtain satisfactory evidence of his acceptance with God till he was near twenty years of age. He had attended the places of worship of different denominations of Christians, but more especially the Methodists; among whom, there is no doubt, he was taught the way of the Lord more perfectly. At the time of his conversion he was partial to the Methodists, and would have united with them, had it not been for the strenuous

* In order to make room for this article in the present volume, we have been obliged, not only to lay aside other matter, but to leave out the introductory remarks, and to abridge in some small degree. This, we hope, will be excused.

opposition of his father, who was a stanch churchman, and consequently could not bear the idea of his son "leaving the religion of his forefathers." The old gentleman, however, lived to see his error, and in his last illness sent for his son, confessed the impropriety and guilt of his conduct, and even begged his forgiveness. On receiving from his son a most affectionate assurance that resentment had never been cherished for a moment, he expressed his surprise in forcible terms; and from that time he would always have his son Thomas with him, that he might read in his hearing, converse with him on religious subjects, and pray for him; and there is reason to believe, that the labours of the son were instrumental in benefiting the soul of the father.

In September 1819 he entered into the marriage state with Dorothy Griffin, a widow, who occupied a considerable farm in Wysall, which was her own property. The union was mutually beneficial. They studied to promote each other's temporal, spiritual, and eternal welfare. Mrs. Bowley had two children, a son and a daughter, by her former husband, and they were both living at the time of her second marriage; but this circumstance formed no barrier in the way of their happiness. The sweetness of Mr. Bowley's temper, and the kindness and benevolence of his nature, improved by grace, enabled him to behave to them with real paternal affection. It pleased God, however, to call both these children away in early life. To the son, a promising youth of about sixteen years of age, our departed friend was made very useful, especially in his last illness. The young man had a serious concern for the salvation of his soul, but seemed unable to comprehend the subject of faith in Christ. His father conversed with him in the most familiar style, employing such plain and homely comparisons, as gave the youth clear views of faith, and enabled him to exercise it. On one occasion the father said, "I have been to the market to-day. If I had promised to bring you any thing, you would have relied upon my word and anticipated that which I promised to bring." "Yes, father, because you never deceive me." "Cannot you then trust a faithful God, and give yourself up to him, who has promised you life and salvation through your atoning Saviour?" He answered, "Yes, father, I hope I can." From that time he was enabled to rejoice in Christ Jesus; and, when called to exchange worlds, he died happy in the Lord.

Mrs. Bowley having been for a length of time a decided Baptist, her husband attended regularly the means of grace with that people; and gradually became more attached to them, and more decided in his peculiar views of divine truth. By reading the Scriptures, and listening to discourses upon the subject, he discovered the importance of believers' baptism by immersion; but, being of a retiring and timid disposition, he did not immediately act up to his own convictions; though it must be

acknowledged he was rather urged thereto by his wife. He was in the habit of paying friendly visits to the poor and afflicted, to offer them religious consolations; and, from the remarks they made to him, and respecting him, as standing aloof from christian communion, he was led to see his error. They asked, "What is Mr. Bowley? He can converse with us, and pray with us, like a real Christian: but he is not a Baptist;—he is not a Methodist. What is he?" Perceiving the justness of the implied reproof, he at length decided to unite with the Baptist church at Leake and Wimeswold. He was cordially admitted, and was baptized in the year 1825; an event to which he often referred with great pleasure.

Having united himself with the Church of Christ, he did not, as thousands have unhappily done, sit down in perfect inactivity, as though their race was ended. He was, on the contrary, very lively and happy in his own soul, and very anxious to promote the cause of the Redeemer in the world. In the domestic circle he manifested the reality of his religion, by a blameless and holy life. He erected, and from day to day approached, the domestic altar, accompanied by the various branches of his family; and, while in these devotional exercises he feelingly and affectionately laid each separate case before the Lord, he was often very pathetic and impressive. He took a zealous interest in the affairs of the church. When Zion prospered, he rejoiced: when Zion drooped, he mourned, and prayed, and laboured for her peace, purity, and prosperity. In the course of his christian pilgrimage he was tried by the loss of a large amount of worldly wealth, but he promptly declared that the cause of Christ should never suffer on that account; and he continued to the end his wonted contributions in support of the church at home, and of the various institutions established for the enlightenment and salvation of the world. In 1828 he was selected to fill the office of deacon, and in 1830 he was chosen elder. In these offices he was very useful, though, owing to his tenderness of heart, he did not always act with sufficient decision, in cases where the discipline of the church needed to be exercised with vigour. He was a great lover of peace among the people of God; and, if all professing Christians possessed his disposition, the world might again exclaim in admiration, "See how these Christians love one another!" He deeply sympathized with the joys and sorrows of his friends, and was remarkable for his hospitality. The ministers of Christ, and christian friends, were welcomed to his house with tender and sincere affection, and treated with uniform kindness.

It soon became apparent to the church that he possessed considerable ability for usefulness in a more public capacity, though he shrunk from the idea of venturing to preach. He had a very retentive memory. As on his return home from the house

of God he would sometimes repeat to his family the text, the outline, and a considerable portion of the substance of the sermon, his wife was induced to observe, "I know, Thomas, you could preach if you would, and you ought to make the attempt." His modesty and diffidence, however, long kept him from his duty in this particular. It was at the earnest and repeated solicitations of his friends, that he at first ventured to give an exhortation at a prayer meeting, in his own neighbourhood; and afterward to give exhortations, on similar occasions, in the adjacent villages. These efforts, in exercising the ability with which God had endowed him, being highly satisfactory, the church invited him to engage more publicly in proclaiming the truths of the Gospel. He at length complied, and his labours were very acceptable and useful. He was admired as a preacher, not so much on account of his superior talent, as for the simple, feeling, affectionate, and faithful manner in which he uniformly addressed his hearers. Where he was best known he was most highly esteemed, and ardently beloved. The mention of Mr. Bowley as the preacher, was sufficient to attract a considerable congregation. Such honour the Lord put upon his humble servant, that to human appearance he bid fair to be a burning and shining light in the world, and a blessing to the church, for many years. He took great interest in the welfare of the youthful part of the church and congregation, with which he was connected. The young Christian found in him a sincere friend, and a wise and pious counsellor. Between him and many youthful disciples of Christ, the most cordial and heartfelt friendship subsisted.

In the year 1833, he was called to pass through scenes of domestic and bodily affliction. His naturally weak bodily frame had suffered several attacks of disease, and his constitution seemed already giving way. The physician plainly told him, that if he intended to live, he must relinquish the exercise of public preaching. This was to him a severe trial, as his whole soul seemed to be in the work. On one occasion, when Mrs. B. went to inform the friends at Wimeswold that Mr. B. could not preach, she remarked that she was very unwell herself; "But," said she, "I dare not tell him so, lest it should make him worse." Little was it then imagined that this beginning of affliction would have terminated so fatally, and removed her from this vale of tears before him; but so it was; for after a long, lingering, and in some respects severe affliction, her happy spirit took its flight to the regions of eternal rest. She died September 7th, 1833.

The death of his excellent and beloved wife was to the sensitive and affectionate heart of our departed friend a heavy stroke—a mysterious and overwhelming event. He was, however, enabled by divine grace to cultivate patience and resigna-

tion to an extent which did honour to the religion he professed himself, and recommended to others. In his meditations in this season of severe visitation, he was much and profitably occupied with that beautiful passage, Malachi iii. 3, "And he shall sit as a refiner and purifier of silver." Our friend thus reasoned,—“These afflictions are necessary to wean my heart from the world, and to bring my soul more fully to bear the image of my Redeemer. I am convinced he will take care I have not one trial too many, as HE is too wise to err, and too good to be unkind.” Thus he laboured to submit with calmness to the righteous will of God.

It pleased the great Head of the church to spare his valuable life for three years and six months after the death of his wife, but he laboured under great weakness of body. He would frequently say, “I am a poor, weak, imperfect, useless creature, yet the Lord preserves me thus far with my family; blessed be his holy name.” His conversation was so seasoned with grace, that his friends found it to be a privilege to visit him; and they retired comforted and strengthened. His affections were set upon heavenly things, his faith steady, and his prospect bright. Though his outward man became more feeble, his inward man was renewed day by day. In the beginning of the year 1836, *he* considered himself, and was considered by *others*, to be in a precarious state; it was apprehended that his career of piety was nearly finished. The following note, dated March 10th, 1836, one year before his death, written to an attached friend at C. D., contains pleasing evidence of a happy and resigned state of mind, even in the prospect of dissolution.

“My dear M——,

“I received your note, with one from E., each giving me a very kind invitation to come to see you at D——. On Monday the 14th, I am sorry I shall not be able to come, as I still continue very poorly. My cough is bad, and I do not think I am much better than when I saw you at Christmas. I know that all my afflictions come from a wise and kind Father, who does not afflict willingly. If I am worth the name of a child, I often think I am very undutiful; and that therefore he is obliged to use the rod. O that it may have its desired effect, and teach me that this is not my rest, and make me set my affections more on things above, where Christ sitteth at the right hand of God. I hope I am praying in earnest to be resigned to his will; and when he calls me hence, I hope and trust I shall be ready. It is true I feel the dear children cling close to my heart: yes, M——, you know I love them dearly, but I am sure they will be safe in the Lord’s hands.”

In the commencement of 1837, Mr. Bowley was seized by the prevailing epidemic, the influenza. His already enfeebled con-

stitution sunk under the attack. But he found the Saviour to be precious and all-sufficient, and could say, "I am a poor unworthy sinner, but Christ is my hope." Nothing in this world seemed now to engage his attention but his children. They were soon to become orphans, and at a time too when they would most need parental care. The daughter was about sixteen years of age, and the son about fourteen. These objects of his latest solitudes lay near his heart. Many an ardent prayer has ascended to heaven on their account. O! that they may remember their Creator in the days of their youth—that they may live and die in the enjoyment of religion—follow their parents as far as they followed Christ—and eventually re-meet them in a brighter and better state.

His anxiety respecting the dear children was considerably relieved, by his brother's engaging to take up his residence with them, and to exercise, to the utmost of his ability, a father's oversight of them. He said, "I am now at rest; I can give them up." From this time his whole soul seemed absorbed with the views of heavenly happiness and glory, and the delightful expectation of dwelling for ever with his Saviour. He said, "I am willing to live, but ready to die."

His christian course had been characterized by deep humility, steady faith, and ardent love to Christ and to his people. He had been uniform, consistent, and persevering. He could now, in the view of death and eternity, rely upon the Lord Jesus Christ for salvation, with the most implicit and unwavering confidence. He spoke without hesitation of his clear sense of acceptance with God, and said, "All is well. I shall soon be with my Jesus." He prayed so fervently, and conversed so sweetly respecting his interest in Christ, and his hope of glory, that it was truly a privilege to have an interview with him. A short time before his dissolution he sung the last two verses of a hymn, and with a vigour not expected from the exhaustion of his bodily powers. They begin with—

"Grace! 'tis a sweet, a charming theme."

Having finished, he said to those about him, "What do you think of that?" One replied, "It is very beautiful." With animated countenance, and an air of triumph, as if in an ecstasy of joy, he exclaimed, "But what is *that*, compared with what I shall do when I get to heaven?" As if he had at that moment remembered the striking lines of Cowper:—

"Then in a nobler, sweeter song,
I'll sing thy power to save;
When this poor lisping, stammering tongue,
Lies silent in the grave."

Thus he continued a witness of the power of divine grace, and glorifying God in the furnace of affliction, till the 10th of

March, 1837. On that day he calmly closed his eyes in death, and his disembodied spirit took its flight to heaven. "Absent from the body, but present with the Lord." He was forty-five years, three months, and sixteen days old, when he departed this life.

Mr. Stocks, of Castle Donington, preached his funeral sermon, in the General Baptist Meeting-house, Wysall, on the 26th of March, to a densely crowded and deeply attentive congregation, from Psalm xxxvii. 37, "Mark the perfect man, and behold the upright: for the end of that man is peace."

Castle Donington, Sept. 13, 1837.

R. STOCKS.

THE GREAT SIN.

I NEED call to my assistance all the force of language, and all the powers of eloquence, adequately to portray the dimensions of this colossal figure, namely, "The great sin;" and even then, although I might be able to give a recognisable outline, effective at a distance, the more intricate and minute parts would baffle all my skill to exhibit them to the life. I can imagine my reader inquiring what this great sin is, whilst capital crimes, and all those lesser species of guilt which degrade mankind, are passing in rapid succession before his imagination. Is it committed by him whose hands are crimsoned with the life's blood of the innocent and perhaps helpless victim, whose cries for mercy excited no touch of sympathy, and no pang of commiseration? Is it the act at which human nature recoils, and after which, when perpetrated in a sound mind, hope for the object ceases to exist, and the mind involuntarily shrinks within itself, as it contemplates with horror the deed, by which, self-doomed, the committer hurries himself into the blackness of darkness for ever, the subject of perpetual agony and irremediable woe? No! it is neither of these, and yet its powers of destruction are so incalculably immense, that where murder and suicide, with the black catalogue of acknowledged crimes have destroyed their thousands, this sin has ruined its tens of thousands. It may be compared to a slow but subtle poison, which causes no contortions of the frame, but opiate-like, gently lulls its victim into an unconscious slumber, out of which perhaps he will never awake until the foundations of the world are shaken, and the blast of the trumpet, amid the totter of a world, summon him to meet his God! It is *Pride!* a loathsome carcass, with a fair mask, and goodly adornings, decorated by the light trimmings of fashion, adorned with scentless flowers and artificial perfumery. It was pride which caused Lucifer (one of the brightest of the celestial hierarchy) to be driven over the frontiers of the heavenly kingdom, to be reserved against the day of God's fiery indignation. It was pride which would have raised the tower of Babel until its summit should have reached the heavens; but their plan was frustrated; they had the lines of confusion and the stones of emptiness. Go, and survey the heaps of "Babylon the Great," and seek for its palaces, and its wall, and on the hillocks and dens which mark the site where they once stood, Pride may be represented as being cut in deep, aye, indelible letters, as an answer to those who shall inquire—how came to pass these mighty changes?

Could the heartless Nero be summoned from his dreary abode, and asked to assign a cause for his pitiless and unequalled cruelties, Pride would form a comprehensive answer for them all. Go to Hindostan, and behold there the hateful distinction of caste; but O come quickly thence, and see with horror the same monster, (although partially shorn of his strength) encompassing our coast, and stalking about our chief cities, imparting his infectious influence wherever he appears, stopping the sources of pity, and rendering the heart callous to the sufferings of our fellow creatures. And could we survey the portals of the infernal regions, we might there behold the awful monosyllable "Pride," standing out in characters of fire, and its conquered filling the avenues of hell.

And this "Pride" is a most comprehensive term, for it embraces a multitude of ills. Why do men inordinately thirst after riches? Sometimes from sheer covetousness, but generally because they think wealth will add to their consequence; in other words, they pursue after it that they may gratify their pride. Why are the poor, in too many instances, treated by the rich as though leprosy incrustated their body? Because of pride. It is this infatuating vice which makes its subjects act as if they were made of richer clay. Why must there be a compromising church, (like an amphibious animal,) half worldly and half spiritual, decked in gaudy apparel, and though not perhaps in theory, yet in practice, upholding the pride of man which is at enmity with God, and its ministers teaching, with some bright exceptions, only morality? Because the pride of man cannot bear to be told the plain truth. Tell him that death is ready to strip him of his finery, that the grave is yawning for his entry, that worms are ready to feast upon his body, and you will affront him, you will shock his pride and hurt his delicacy. O Christians! Christians! think of your name, consider your appellation—disciples of Christ, followers of the meek and lowly Jesus. Where is your authority for pride now? Was there one act of pride in the life of Him whom you profess to follow? If you must have pride, call yourselves by some other title, for Christians you are not; shut close your bibles, for you are only deceiving your own souls more and more if you read them, and still keep what is called (O deceitful as well as absurd term!) "proper pride." Meddle not with the ordinances of God's house, if you are determined not to appear without this "proper pride." And after all, what is thy superiority over thy humble neighbour? A body made of the same corruptible materials, and on whose coffin lid a portion of the same earth must fall; a soul on whose value there is set no higher estimate than that of the houseless, friendless beggar. And thinkest thou that at the last day thou wilt rejoice, because thou wouldest not condescend to speak or to associate with poverty, because thou couldest not endure the scantiness of his habitation or the meanness of his clothing? Consider and answer these questions for thyself. Let us therefore earnestly hope that this curse of pride may be driven from our land, (like the herd of swine into the sea,) and no more find a habitation in which to exercise his baneful influence; but however sanguine we may be for that time, we shall not hail its joyous approach till the reign of Satan shall terminate, till he shall cease to spread his desolate wings, and no longer hover round us, darkening the hearts of the children of men, and by his most powerful agent of destruction, Pride, filling his black empire with miserable souls, countless for numbers, and singular only for their pitiable vanity of a

few days, for which they have sacrificed their eternal interests, and after all, must at last mingle with the basest and most wretched. But finally, let us turn from this sad picture, and suppose for a moment, however utopian it may seem to some, pride banished from our world. What then should we behold? anarchy and confusion? O no! but joy, and peace, and happiness, the fountain of compassion flowing without constraint, the ear no longer deaf to the cries of want, but the hand and the heart open to feed the hungry and clothe the naked; richly repaid by the blessing of the needy, the earnest of an eternal weight of glory. I would conclude by again reminding you, that there is no such thing as proper pride; it is a fabrication of Satan's, who was a liar from the beginning. O then, christian brethren, let us try, by God's assistance, at least to eradicate from among ourselves this enemy of the church and society; may our ministers cease not to preach undauntedly against this besetting sin, and may we as members of Christ's church, both by precept and open example, but above all by fervent prayer, strive to destroy this mighty and destructive sin. Brethren, I need your prayers.

WILLIAM PALMER.

PRIDE REBUKED, AND RESIGNATION EXEMPLIFIED.

THE Duke of Burgundy was naturally irritable, unfeeling, and violent; impatient of all control, and sometimes so furious, says M. de St. Simon, that it was feared "the very veins of his body would burst." He was the slave of sensual pleasure, tyrannical towards others, and inordinately proud. "He looked upon men as atoms with whom he had no similarity whatever." Yet were his powers of mind of the first order, brilliant, acute, and profound.

On one remarkable occasion he rebelled against his preceptor, by saying, "No, no, Sir; I know who you are, and who I am." Fenelon was silent, deferring reproof till the prince's irritability had subsided, and in the interval discovered his displeasure and sense of injury merely by an unusual solemnity of deportment.

On the following morning the Duke was hardly awake, when Fenelon entered his room. He would not wait till the usual hour of meeting, in order that every thing he had to say to him might appear more marked, and strike more powerfully the imagination of the young prince. Fenelon addressed him with a cold and respectful seriousness, very different from his usual manner. "I know not, Sir," said he, "whether you recollect what you said to me yesterday, that *you knew who you were, and who I am*. It is my duty to inform you that you are ignorant of both one and the other. You fancy, Sir, I suppose, that you are greater than I am: some servants, no doubt, have told you so; but I do not fear to tell you, since you force me to it, that I am greater than you are. You will easily understand that I do not speak of superiority of birth. You would regard that man as mad, who should aspire to any merit, because the rains of heaven had fertilized his field, and had not watered his neighbour's. But you yourself would not be much wiser, if you sought to derive any importance from your birth, which can add nothing to your personal merit. You cannot doubt that I am far above you in knowledge and in mind. You know nothing but what I have taught you: and what I *have* taught you is nothing compared to what I could have

taught you. As to authority, you have none over me; but on the contrary, I have an unbounded authority over you. This you have often been told by the king and the prince your father. You think, perhaps, that I account myself happy on being appointed to educate you; but undeceive yourself, sir: I undertook the office, only in obedience to the king's commands, and to please your father; not for the laborious advantage of being your preceptor; and, in order to convince you of this, I am now come to conduct you to his majesty, and to beg of him to appoint you another tutor; whose endeavours, I hope, will be more successful than mine have been." The Duke of Burgundy, whom a whole night passed in painful reflections and self-reproach, added to the cold and formal deportment of Fenelon, had overwhelmed with grief, was astonished at this declaration. He burst into tears, while his sighs, his shame, scarcely permitted him to utter these words; "O! sir, I am extremely sorry for what passed yesterday. If you speak to the king I shall lose his friendship. If you desert me what will be thought of me. I promise, I *promise* you that you shall be content with me. . . But promise me"—Fenelon would promise nothing: he left him the whole day in a state of anxiety and uncertainty. It was not until he was well convinced of the sincerity of his repentance, that he appeared to yield to fresh supplications, and to the entreaties of Madame de Maintenon, whom he had persuaded to interfere in the business, in order to confer upon it more effect and solemnity.

It may, perhaps, be interesting to our readers to learn that, through the gracious influence accompanying the efforts of the amiable bishop, the character of this young man was entirely changed. He became the hope of the French nation. Fenelon beheld his blooming virtues with exultation, and rejoicing greatly in the fruit of his toils, anticipated the time when his pupil, being put in possession of royal power, should have an opportunity of communicating to millions the benefits which flow from exalted principles of action. But alas! how vain are human expectations! How severe are the disappointments and wounds to which even the best and holiest of men may be subjected! The admirable youth was suddenly snatched away by the hand of death. But what was the language, what were the sentiments of this good man on the trying occasion. "If," said he, "I could recall him to life by the removal of a single straw, I would not make the effort." Envidious state of mind! To have our will lost, as it were, in the will of God; and while passing through the most impenetrable darkness, still "to trust in the name of the Lord, and to stay ourselves upon God."

THE SINGULARITY OF EARLY PIETY.

A Sermon preached by Mr. Peggs, before the General Baptist Lincolnshire-Sabbath-School Union, held at Fleet, July 27, 1837, and inserted at their request.

"He said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them.—Luke ii. 49, 50.

THE Poet says, "I find my inspiration in *my theme!*" I do so; and also additional inspiration in the *place*, and in the *scene*. These three subjects of thought are deeply affecting. The *place*,—Fleet, with which the associations of my thought are peculiarly interesting. In the early part of 1809, when a

youth, Divine Providence directed me into this vicinity; and at the invitation of an individual, I came to hear the Gospel in this place, where I was baptized in August of the same year. In this chapel I was favoured to make a christian profession, the attending circumstances of which are still familiar to my memory. The *scene*,—This day is very interesting. This large assembly of parents and teachers, children and their friends, naturally leads me to desire that the subject of consideration should be particularly adapted for usefulness. The *subject* that has occurred to me for consideration considerably adds to the interest of this occasion; conscious as I am of the responsibility under which we lie, “to watch for souls as they that must give account.” Thus the place, the scene, the theme, form “*a three-fold cord not quickly broken*,” to bind all my powers of mind and body to perform the duties of this hour. The particular subject for consideration is, “*The singularity of early piety*.” The text presents three interesting views.

I. Its nature,—“*About my Father's business*.”

II. Its necessity,—“*Wist ye not that I must be about my Father's business?*”

III. Its singularity,—“*They understood not the saying which he spake unto them*.”

Every thing connected with the rising generation is important, and especially the nature and early developement of divine grace in their hearts. It is peculiarly interesting, that brief as our Lord's history is, a distinct notice occurs of his childhood, and its early indications of wisdom, piety, and zeal in the great work for which he became man, and lived and died in this lower world. What parent or teacher but must feel anxious to examine the characteristics of early piety in the Saviour of men, seeing his whole life was designed for “*an example*.” Let our anxious attention be directed to

I. The nature of early piety. Christ calls it, “*my Father's business*.”

Let us consider the nature of early piety as apparent in the character of “the holy child Jesus.” It is written of him, “*And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him*.” “*And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart*. And Jesus increased in wisdom and stature, and in favour with God and man.” Luke ii. 40, 51, 52. The early piety of the child Jesus showed itself in the knowledge and love of his heavenly Father. He speaks of him in terms and in a manner indicative of much knowledge of his divine character, and love to him, and his holy will. He appeared eager to begin that great and glorious work, for which he was to be manifest to Israel, and very appropriately calls it “*my Father's business*.” His early piety was seen in his being “filled with wisdom” above his years, manifestly demonstrating, that “*the grace of God was upon him*.”

The circumstances to which the text refers, show the early character of the Lord Jesus, and are peculiarly deserving the serious investigation of the parents and teachers of children and youth. It was the custom of the pious Jews to visit Jerusalem three times in the year, particularly at the Passover; for thus it was written, “*Three times in the year all thy males shall appear before the Lord thy God*.” Exodus xxiii. 15—17. When the child Jesus was twelve years old, “they went up to Jerusalem after the custom of the feast;” and having fulfilled the days, his parents returned; and having confidence in his good behaviour, supposing him to have been in their company, they went a day's journey, not doubting to find him in the evening; great was their surprise and anxiety when they found him not “among his kinsfolk and acquaintance, and they turned back again to Jerusalem seeking him.” The sacred history narrates, “After three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers.” Here we perceive that the early piety and wisdom of Christ appeared in his love for the temple, the house of God, and its sacred services. He did not

feel "*what a weariness it is; and when will the Sabbath be over.*" His veneration for good and wise men, and his love for their society day after day, is very observable. His inquisitiveness was very pleasing to the Jewish doctors, and particularly his answers to their questions, as they indicated a remarkable "understanding." The reply to his mother is very expressive; and his subjection and contentment in the retirement of Nazareth, till the time of his "manifestation to Israel," equally indicate the child of promise.

The time of the events referred to is distinctly stated,—"*When he was twelve years old.*" This is said to be the time when the children were first brought to the three great festivals of the Jewish people. At this early age, as we should consider it, the child Jesus gave the most decisive and pleasing indications of wisdom and understanding, piety and devotedness. This must be considered important, viewing the Lord Jesus as an example, commencing at a period of life which strongly marks his early development of character.

Early piety in children and youth demands our serious consideration. We have seen its characteristics in the youthful Jesus, and in the children of our families and schools it may be traced, *in early knowledge and growth in grace, and in loving and doing good.*

The early knowledge indicative of piety, is that which has respect to the nature and perfections of God; the spirituality and sanction of his holy law; the origin and nature, and the worth and fallen state of the soul. Children, at an early age, may be instructed in these "*first principles of the oracles of God,*" which lie at the foundation of all real religion. This knowledge is farther extended to conviction of sin, and guilt, and misery, and the consequent inquiry, "*What must I do to be saved?*" Thus "*made ready for the Lord,*" the mind receives "*the joyful sound*" of salvation through "*the redemption which is in Christ Jesus with eternal glory.*" The minds of children are more early capable of understanding the Gospel than many persons suppose. As it is written in the prophet Isaiah, "*Whom shall he teach knowledge? and whom shall he make to understand doctrines? them that are weaned from the milk and drawn from the breast.*" Isaiah xxviii. 9.

We have said that early piety may give indications of divine grace. Now the grace of God is the favour of God towards us in his Son, and his work in us by his Holy Spirit. It includes "*repentance towards God, and faith towards our Lord Jesus Christ;*" "*the renewing of the Holy Ghost shed abundantly through Jesus Christ;*" and assistance "*to perfect holiness in the fear of God.*" These cardinal points, repentance and faith, regeneration and holiness, constitute "*the grace of God*" in us. Early piety is further manifest by loving and doing good. We have seen this in the youthful Jesus. So the same piety is seen in the love of God's house and his ministers—the Sabbath and the means of grace—good books and good men—good Societies, and doing good to the body and the soul of men both at home and abroad. Children soon show the bias of their minds to wisdom and virtue, piety and the promotion of the glory of God. There are various anecdotes recording the early usefulness of some individuals. An ungodly father was impressed by his child, saying, "*Father, do you never pray?*" And another father by a little Sabbath scholar putting her hands together, and saying, "*Father, shall I ask a blessing?*" In many ways children may give early indications of future usefulness. "*Out of the mouth of babes and sucklings thou hast ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.*" Ps. viii. 2. Let our attention be directed to

II. The necessity of early piety,—"*I must be about my Father's business.*"

Its propriety and necessity in the person of the holy child Jesus will strike every thoughtful mind; and why are we not more anxious, more prayerful, and, like Paul, for our children, why do we not "*travail in birth until Christ be formed in them?*" The following reasons appear to demonstrate the necessity of piety in children and youth, as ever we desire their present and eternal welfare:—

Children's early accountability to God. It is a question of great importance, delicacy, and difficulty, At what age are children accountable for their conduct before God? The Apostle Paul speaks of those "*who by reason of use have their senses exercised to discern both good and evil.*" Heb. v. 14. The question returns, like the echo, to the thoughtful parent and teacher—at what age? It must be evident, that the circumstances of children ~~make~~ *make* great difference in the time of this accountability. How great the difference in the capacities, education, and parental and pious care of children; and hence the varied degrees of knowledge, consciousness of evil, and approbation of virtue and piety observable in the rising generation. At what age shall this momentous responsibility be fixed—at *five*, or *seven*, or *nine*? Does it not range in these eventful years? Can we see children of these ages departing into eternity without anxiety whether they have not committed "*sins of youth which shall lie down with them in the dust?*" Job xiii. 26; xx. 11. On this subject let there be, as for the divisions of Reuben, "*great searchings of heart.*"

The possibility of early religion is evident. Scriptures already quoted bear upon this view of the subject. "*Out of the mouth of babes and sucklings hast thou ordained strength.*" "*For thou art my hope, O Lord God: thou art my trust from my youth.*" Ps. lxxi. 5, 17. "*Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.*" Isaiah xxviii: 9. "*Thou didst make me hope when I was upon my mother's breasts.*" Ps. xxii. 9. These passages intimate an earlier acquaintance with the rudiments of religion than has probably been apprehended by the most anxious parents and friends of youth. It has been remarked, "It seems the Jewish children had three weanings: one from the breasts when they were about three years of age, or sooner in most cases; the second from their dry nurse at seven years of age; and the third from their childish manners at twelve." These observations appear important in reference to the subject under consideration. For a knowledge of the following passage I am indebted to a valuable female teacher: "*Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord.*" 2 Chron. xxxvi. 9. Mark his age, "*eight years old;*" and yet his character was so far formed, that his short reign is denominated an evil one. Yes, it appears possible that a child of six or eight years of age may partake of "*repentance unto life,*" and believe in the Lord "*with the heart unto righteousness.*" As the wise man declares, "*Even a child is known by his doings, whether his work be pure, and whether it be right.*" Prov. xx. 11.

There are numerous examples of early piety. The time would fail to speak particularly of them. Enoch may be first mentioned. When men lived nearly a thousand years, he began to walk with God at sixty-five. Joseph, at seventeen, left his father's house, but took the fear of God for his guide and passport to honour and usefulness. Job says, "*As I was in the days of my youth, when the secret of God was upon my tabernacle.*" Job xxix. 4. Samuel and David are well known for their early piety. Obadiah, the confidential servant of idolatrous Ahab, could say, "*I thy servant fear the Lord from my youth.*" 1 Kings xviii. 12. Josiah's heart was tender while he was yet young, and he was spared the anguish of beholding the desolation of his country. Of Timothy it is said, "*From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.*" 2 Tim. iii. 15. *Janeway's Token for Children* is a very remarkable book, and worthy the most serious perusal. The *Baptist Children's Magazine*, for 1836, page 47, contains an account of a number of ministers and students in America, amounting to 507, ascertaining the age of their conversion. There were one at three years of age, three at ten, three at eleven, four at twelve, eleven at thirteen, eighteen at fourteen, thirty-one at fifteen, sixty-three at sixteen, &c. Beza used to thank God for his grace at sixteen; and some have had cause of thankfulness for a much earlier enjoyment of it. The early

conversion of Mary Scott, daughter of the celebrated Commentator, who died at the age of four and a half, is detailed in the above Magazine for 1836, p. 117.

Presages of talents and piety are natural. We have observed them in the holy child Jesus, and we marvel not that at his birth and in his childhood it should be said, "*What manner of child shall this be?*" Luke i. 66. The natural talents of children are frequently indicated by their habits, companions, and pursuits. The early effects of education and pious attention to children are frequently apparent, and the sentiment of the Poet admits of ample confirmation,—

"Tis education forms the tender mind;
And as the twig is bent the tree's inclined."

As the future man is frequently indicated in the child, why should not the future Christian, the future Philanthropist, and devoted follower of the Saviour, be seen in embryo in our hopeful sons and daughters. The reference to the youth of Samson is observable: "*The child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Eshtaol.*" Judges xiii. 24, 25. Finally,

The uncertainty of life, and the known mortality of children, should awaken our anxieties on their behalf. The uncertainty of life, and we may add, especially that of children, through the prevalence of infantile diseases, demands the serious reflection of parents and teachers, and the ministers and friends of the rising race. Our motto must be in the words of Christ, addressed to Judas, "*What thou doest, do quickly.*" The bills of mortality for London in 1835 present the following data of the prevalence of death in early life:—Total deaths, 21,415; under two years, 5,416; between two and under five, 2,319; between five and under ten, 1,011; from ten and under twenty, 754; total deaths under twenty, 9,500. How affecting is the thought, that multitudes die in the bloom of childhood and youth: may the possibility and necessity of their early experience of divine grace impress our hearts to labour for their good. Let us imitate the pious persons of whom it is written, "*Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven. And he laid his hands on them.*" Matt. xix. 13—15.

(To be continued.)

REVIEW.

AUTUMN; or the causes, appearances, and effects of the seasonal decay and decomposition of Nature. By R. MUDIE, Author of "The Heavens," "The Earth," &c. Sold by T. Ward and Co., Paternoster Row.

The same acuteness of observation, and the same tracing of phenomena to the operation of general laws, which have given a substantial value to the author's treatises on the spring and summer, are apparent in this work. That it requires closeness of attention, and will not be gratifying to superficial thinkers, or to those who have no thirst for solid information, may be admitted; but that it will repay a careful and even studious perusal, is our sincere persuasion.

MARRIED LIFE. *A Wedding Gift.* London. Sold by Ward and Co.

Union is beauty, strength, and harmony; but then, in the marriage state, it must be a union of hearts, founded on religious principles, and cemented by the discharge of reciprocal duties, by fervent prayer for divine grace, and by an ingenious advertence to all those little incidents which may feed the flame of conjugal love. Thousands of excitements of affection are felt by some happy pairs. Heart-felt love, like a fountain, is ever sending forth expressions of sympathy and tenderness, which provoke responses of the same emotions; memory, by perpetually bringing before them past joys and sorrows, deepens the sense of oneness,

and the feeling of a common interest; imagination is ever throwing its colours over the actions of life, and by magnifying the virtues, or softening the faults of each other's character, increases esteem; while that God by whom marriage was ordained, so arranges the events of adversity and prosperity, as to accelerate the growth of the virtues which adorn this union. There are two classes of characters with whom we have but little patience: one consists of "meaners of nothing;" a set of thoughtless men, with empty heads, a plentiful supply of vanity, and not altogether free from wantonness, who try to win upon the affections of the other sex by performing many most *meaning* actions, and uttering many *meaning* hints; but who, when they have succeeded, will leave their victim to pine in disappointment, and answer expostulation by falsely replying, "I meant nothing." Thoughtless, if not cruel, character! In future, when you mean nothing, *do* nothing. The other class consists of those who, when they have entered the marriage state, subject their wives to perpetual contempt and oppression. They are the worst of tyrants: nor is there any person more to be pitied than a woman, who, when she is anxious to do her duty, be economical, and give every proof of faithful love, is doomed every day to hear bitter words, and experience scornful treatment. To be sure there are husbands whose case calls for sympathy. As this is the fact, let the formation of the marriage union be considered a very serious concern. Let its connexion with eternity be steadily considered; and let not religious principle be violated in the choice of a partner.

The little book before us is a very interesting one. It treats on the importance of the marriage state, the true character of marriage, the entrance on the marriage life, the duties arising from marriage, the joys and sorrows of the marriage state, and its connexion with a future world. It is enriched with several excellent quotations from first-rate writers, and with some exquisite stanzas of poetry.

BIBLE LIVES; from the History of the New Testament. By BOURNE HALL DRAPER. Two Vols. Sold by Ward and Co., Paternoster Row.

These are plain, simple narratives, in which the language of scripture is very largely quoted. Indeed, the object of Mr. D. was to arrange what the New

Testament itself says of John the Baptist, Jesus Christ, Herod the Great, Judas, Herod Antipas, Peter, John, Stephen, Paul, Herod Agrippa, and Onesimus, in a biographical form. There are, however, many useful observations added by way of illustration, and in order to give continuity to the narrative. The perusal of these little volumes may of course be safely recommended to children and young people.

MEMOIR OF J. B. IGGLEDEN, by THOMAS BRADSHAW. Sold by W. Brittain, 1, Queen's Head Passage, Paternoster Row. Second Edition.

Mr. J. B. Igglesden was a bread and biscuit maker; but he adorned and blessed society by the fervour of his piety, the beamings of a strong and cultivated intellect, the consistency of his conduct, and the activity of his benevolence. The style of Mr. B. is correct and vigorous; and the subject of his memoir was certainly a very interesting character.

FORM RECOMMENDED FOR THE SOLEMNIZATION OF MATRIMONY, according to the New Marriage Act. By the REV. W. H. MURCH, of Steyney College; and the REV. J. E. GOOD, of Gosport. With an Abstract of the Act. Sold by T. Ward and Co.

This form is very similar to that of the Established Church. As a feeling of veneration is associated with an ancient religious service, dissenters will, we conceive, act judiciously in the adoption of it in its present modified form.

COMPANION TO THE SICK CHAMBER. By JOHN THORNTON. Second Edition. Sold by T. Ward and Co.

THE TEMPER SWEETENED, by Do. Sold by Do.

The author mentions thirteen uses of affliction; such as to awaken a concern for the salvation, to revive it, when having been once felt, it has lost its power; to lead to Christ; to show us our need of prayer for the grace of the Holy Spirit; to wean us from the world, soften our hard hearts, &c. On each of these points there are a few remarks confirmatory of the position assumed in the chapter, and a practical address. At the end of each chapter also we have a prayer appropriate to the subject. The pious Christian will read this book with profit. Vi-

sitors of the sick might, we conceive, sometimes find it of considerable use. By conversing first with the afflicted object, they might learn the state of his mind, and then either read the chapter in this work, which suited to him, or having made himself acquainted with its contents, offer similar observations. Generally speaking, however, no plan in sick-visitation is better, than to read over a suitable portion of the word of God, offer a few feeling observations on it, and conclude with prayer.

The second little work, *Temper Sweetened*, is, in our opinion, still more fitted for usefulness. A sweet temper is a solace to the heart; it gives a charm to conversation and deportment; recommends religion; contributes to the happiness of man, and the glory of God. The author mentions, I. The causes which irritate and sour the temper. II. The injurious effects of irritability and acrimony of temper. III. The best means and motives for correcting the temper. IV. General rules and counsels for governing the temper. The strain of remark is suitable; the exemplifications striking; and the authorities quoted calculated to give weight to the author's own judicious remarks.

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Books by the Religious Tract Society.

ON THE PARABLE OF THE UNCLEAN SPIRIT, *by the REV. THOMAS WHIT-*

TAKER, A. M., *Leeds, Yorkshire. A. D. 1710.*

PARENTAL DUTIES, *illustrated from the Word of God. In three discourses. By the late REV. W. BRAIDWOOD, abridged.*

TRACTS FOR THE BLIND.

He must have a hard heart who does not rejoice in the progress which human ingenuity, under the direction of benevolence, has made in printing tracts, even for the blind. Blessed be God, spiritual light is thus conveyed to those who have not the means of beholding the beautiful light of the sun. Aided by these publications, the blind may sit and read the words of eternal life. The six following tracts have been published. 1. Plain Words for those who can read but little. 2. Poor Joseph. 3. The Sinner's Help. 4. Do you want a friend? 5. Ye must be born again. 6. The Way to Heaven. Our readers are probably aware that the plan of printing is to produce by means of the deep punctuation, or almost perforation, of paper, which, perhaps, lies on a soft surface, the shape of letters and words on the other side of the paper, which are easily felt by the blind people. We sincerely hope that the invention will be extensively encouraged; and that they who can afford it will make their blind friends a present of a few tracts.

CORRESPONDENCE.

ON MUTUAL EXHORTATION.

Sir,

Will you permit an unknown correspondent, but one who, according to the measure of his ability, is most anxious to advocate the scriptural order of that section of the Christian Church of which he is one of the least worthy members, to direct the attention of his General Baptist brethren to a duty, which appears to be generally very defectively performed, and, in many instances, altogether neglected. I mean that of public exhortation by and to the members of every respective church. The practice has been enforced and inculcated in so many parts of the word of God, that it would be superfluous in me to dwell upon the precept; and it will be quite sufficient to refer your readers to Heb. iii. 13, "But exhort one another daily, while it is called to-day, lest any of you be hardened

through the deceitfulness of sin;"—to chap. x. 25, "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching;"—to 1 Thess. iv. 18, "Wherefore comfort (or exhort) one another with these words;"—and to chap. v. 11, "Wherefore comfort (or exhort) yourselves together, and edify one another, even as also ye do."

You, Sir, will probably concur with me in opinion, that these passages cannot be said to refer to private communications, and confidential intercourse between brethren, but that they inculcate the duty as a part of the more public practice and discipline of a Christian Church; and I know nothing which is more calculated to console, strengthen, unite, and establish, than the stated performance of this very unequivocal precept. Every Christian grace, gift, and

Talent, would be thus called forth for the benefit of the Church, and I am willing to hope much dormant talent would be brought to light, many unknown gifts displayed, and thus, the cause of God more abundantly glorified.

Very respectfully yours,
J. T. HEATH.

Beeston, Oct. 8th, 1837.

QUERY.

A correspondent asks, "Would it not be an advantage to the Churches in the Midland District, for a Committee to be formed to arrange for the anniversaries, to prevent two or three being held in the same neighbourhood at the same time?"

Ans.—We think it would be well for neighbouring Churches to consult with each other as to these arrangements.

OBITUARY.

MR. BENJAMIN BOURNE, of Dogpool, near Birmingham, died Jan. 11th, 1837, aged 56. From a child he was often the subject of serious impressions, but having no friends who took any concern to form his religious character, he did not become decided for the Lord till about his twentieth year. The Methodists having introduced the cause of Christ into his neighbourhood, he was induced to attend seriously on the means of grace with them, and in a short time was united with them in christian fellowship.

The General Baptist interest having been introduced into a hamlet called King's Heath, in the parish of King's Norton, where, in the year 1815, they erected a place of worship, he was soon after induced occasionally to attend, till at length he became fully convinced of believers' baptism. He now withdrew from his former friends, and united with the General Baptists, being fully persuaded that he should be acting more consistently as a Christian, be more comfortable and useful, by now uniting with the Baptists, than to do as many did, be baptized, and still continue among a people that do not practice believers' baptism.

He was, with several others, baptized at Lombard-street, Birmingham. The cause at King's Heath went on for some years very prosperously, and our friend and his family regularly attended, and, in various ways, laid themselves out for great usefulness. Ultimately the interest here, from various causes, began greatly to decline; the love of many waxed cold, and his among the rest. In this state he continued for some time, only occasionally to attend the means of grace. To this time he afterwards often looked back with much sorrow. In the latter end of 1832, things began a little to revive, and have continued gradually to do so. Mr. Bourne now began to enter (as he observed) more into the power of vital religion than he ever did, and often expressed his gratitude that the Lord had not entirely forsaken him.

In 1835, six promising persons, who had lately felt the power of the gospel, offered themselves for baptism, among whom was Mrs. B., his second wife; this was a most gratifying circumstance to his soul. Mr. B., with five more of the members, which were all that now took any interest in the cause, thought it would be best for the cause in general, in the neighbourhood, to withdraw from Lombard-street, and unite with the six new converts, and with three or four more, in forming a General Baptist Church at King's Heath. This was accordingly done in the presence of a very large congregation, composed of persons of various denominations, July 12th, 1835. Our friend B., on the same day was chosen to act in the office of deacon, which he sustained with much honour and affection till his death.

He had for some years laboured under a complaint connected with the seat of life; this often rendered him incapable of appearing in the house of God amongst his friends, especially in the winter, as his residence was a considerable distance. This to him and his friends was often a great trial. Though for some time before his death he was a great sufferer, from an oppressive difficulty of breathing, yet he was not long confined to his room. During his last illness he enjoyed much of the divine presence, and exercised a steady and firm hope in Christ. His conversation was often peculiarly spiritual, impressive, and edifying. He often expressed his delight and satisfaction in the apparent increasing prosperity of the little church to which he belonged. He died in a very calm and happy frame, saying, "his Saviour was waiting for him." His mortal remains were interred in the General Baptist burying-ground at Birmingham, and his death was improved on Jan. 22nd, at King's Heath, from Rev. xiv. 13, "Blessed are the dead," &c., to a very large and respectable congregation. He has left a widow, and five children by his former wife. May

they follow him as he followed Christ, especially in the latter part of his life, then will they no doubt enjoy with him a long eternity in pleasure and in praise. S. DEEBLY, *Birmingham*.

FILLIS SHAW died at Woodhouse Eaves, February 4, 1837, in the eighty-fourth year of her age. She was a member of the General Baptist Church sixty-seven years, and during that long period maintained a character consistent with her holy profession.

She was brought up with a pious aunt at Quorndon, who was under the pastoral care of the Rev. John Grimley, whose preaching and kind conversation was the means of enlightening the mind of Fillis. At the age of seventeen she was deeply impressed with a sense of her guilt, and the necessity of a change of heart. Mr. Grimley paid considerable attention to her under these convictions, and, after her conversion, baptized her in Buddon Brook, and called her his spiritual daughter.

She was married to Thomas Shaw, with whom she lived more than sixty years.

Having a large family, and no more to support them than what they earned by their own hand labour, she suffered many hardships, which led her to say to a friend, that she had lived upon almost every thing but the grass of the field. Notwithstanding this, she appeared thankful, and would cheerfully say, "the Lord has never suffered me to want, nor am I afraid that he ever will; for he has promised that my bread shall be given and that my water shall be sure." Thus we see in the humblest situation in life gratitude arises, not unfrequently, to a higher pitch than amongst the more opulent of mankind.

She was esteemed as a neighbour, and being desirous of living in peace with all, would rather suffer wrong than resent it. She was remarkably cheerful, and, when more than eighty years of age, would talk upon religious subjects with all the vivacity of youth. She was peculiarly attached to the public worship of God, and till within a few months of her death would, on ordinance days, walk over to Quorndon, a distance (to and again) of nearly six miles. It was very interesting to listen to the old pilgrim as she walked, conversing with the young disciples and relating the dealings of the Lord with his people fifty or sixty years ago; and having herself experienced his grace to be sufficient, exhorting them to trust in him

and to be faithful until death, that they might enjoy the crown of life. "As for me," she would sometimes add, "I have nothing to do but to die."

Notwithstanding her poverty, she had saved as much money as she thought would cover her funeral expenses, which was applied to that purpose.

She lay ill but a short time. About a fortnight before her death a cloud overshadowed her mind, but being reminded of the promises of the Lord, the darkness passed away and light broke in upon her soul, and she exclaimed, "All is well." Thus she died, resting on Christ as her Saviour, and testifying that the Lord was faithful who had been with her all the way that she journeyed, and sustained her while crossing the Jordan of death. May her children follow her to her celestial state. J. B. W.

BENJAMIN WYLES, a pious young member of the church at Bourn, was born November 5th, 1815, and died June 2nd, 1837. His parents have been members of the Baptist church in this town for many years, and laboured from a child to train our departed young friend "in the way he should go." In prosecution of this object, so dear to every pious parent, he was placed in the Sabbath-school, the advantages of which he enjoyed for a number of years. His first saving impressions of religion he used to ascribe either to a discourse on some passing remarks of Mr. Pike, of Derby; or the striking words of Ruth, "Entreat me not to leave thee, or to return from following after thee: for whether 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 ought but death part thee and me." A discourse preached by Mr. Peggs, shortly after his removal to Bourn, on the parable of the labourers in the vineyard, was useful to him and to several others, and he always spoke of it with peculiar interest. Having found "joy and peace through believing," he was baptized with five others, April 19, 1835. As pathetically remarked in a recent memoir in the Repository, "When we hover over the graves of our dear friends, a minute but melancholy ingenuity casts about to swell the evidence of their worth—their dying sayings are recollected with emotions of unspeakable tenderness inscribed on our memory, they pass

through our lips with gloomy satisfaction and mournful fondness." The writer often passes the grave of his young friend, and pausing, exclaims to himself, "Ah Benjamin, I did not think you would so soon be called away!" He was the first adult interred in the new burying-ground, but as was remarked at his funeral, in the presence of his aged parents and numerous family connexions, how great might be the change and solemn the associations of that contiguous spot five or ten years hence.

Though our young friend was so short time a member of the church, yet his growth in grace and desire for usefulness, were evident and pleasing. He removed to Wisbech for a short time, and there endeavoured to be useful; returning on a visit he was taken very ill, and on his recovery found employment at home. His gift in prayer, his interest in the village stations, and the progress of the inquirers in divine knowledge, were grateful to those who prayed and laboured for "the peace of Jerusalem." The last time he was at the chapel, was the day her present Majesty came of age; and the last religious opportunity he enjoyed, was at a village about three miles distant. He was not many days passing through the valley of the shadow of death, and he enjoyed the happy experience of the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: thy rod and thy staff they comfort me." He was much strengthened by his sister reading to him, 2 Cor. chap. v. The fear of death was removed, and referring to that beautiful hymn,

"In all my Lord's appointed ways,
My Journey I pursue,"
said,

"Come, welcome death,
I'll gladly go with thee!"

Some of his last intelligible expressions were, "Come, welcome death—Come, Lord Jesus, come quickly."

"How many fall as sudden, not as safe!"

Much sympathy was manifest at his funeral, and his death was improved by his pastor, from 2 Cor. v. 1, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." May his parents and family connexions, who are members of the church, be quickened in their christian course by his early and happy end; and may those of his family and friends who are not yet decided in re-

ligion, hear from his early grave the sentiment of the parable so useful to him, "Go ye also into the vineyard, and whatsoever is right that shall ye receive." Matt. xx. 7. O! that such affecting events as these may deeply impress upon every mind the apostolic admonition, "Be diligent, that ye may be found of him in peace."

August, 1837.

B.

Mrs. ALICE WILLERT, the subject of this memoir, was the eldest daughter of Mr. Wm. Wyatt, late of Carlton, but formerly of Barton-in-the-Beans, Leicestershire, the place where she was born, in the month of January, 1770. She died at Wolvey, May 21, 1837. Her mother was the eldest daughter of the late Mr. George Toone, of the latter village. At a very early age she came to reside with her grandparents. Being placed under their tuition and guidance, and beholding their devotion and sterling piety, their zeal and diligence in seeking their own salvation, and the benefit of others in the neighbourhood, her youthful mind became deeply conscious of the necessity of real religion; but, like Ephraim of old, whose goodness was as the morning cloud, or the early dew that passeth away, she stated that these early impressions subsided, and again at times were renewed; so that like many of our young people in the present day, while she was favoured with the means of grace both in the sanctuary and in the family, and at times was under very deep convictions of sin, she remained undecided for the best interests of her soul till about the nineteenth year of her age. It was not till this period that she was constrained to say,—

"Come, my fond fluttering heart,
Thou and the world must part,
However hard it be."

Notwithstanding this, parents cannot be too strongly impressed, that much of the future good and bad conduct of their children depends on the counsel, and especially on the pattern and example, set before them in childhood and youth, so far as human agency and example goes. The grandparents of our deceased friend set before her a good example, and inculcated precepts of strict morality and piety, which appear to have made beneficial impressions on her youthful mind. She was accustomed, in after life, frequently to remark their observations, and quote their say-

ings, which showed they had not been in vain. A circumstance took place at this period, which I shall take the liberty of naming, because it was one of peculiar interest and blessing to her soul, and a means of bringing her to halt no longer between Christ and the world, but to be wisely decided for Jesus and for heaven. The circumstance was as follows:—Mrs. Billings, who was aunt to our deceased friend, and who resided at Withybrook, was passing through Wolvey one Lord's-day morning, on her way to worship with the Hinckley friends, called at her father Toone's; sitting down a few minutes, Mrs. Billings, with her father and mother, began to converse upon the blessings of salvation, and the necessity of seeking it. Mrs. B. turned to our deceased friend, and said, "Well, Alice, and what are your thoughts about these things? how long is Jesus to wait with you till you are willing to come to him?" Our deceased friend, with much tremor and agitation, replied, "Well, aunt, most certainly I feel a consciousness of the necessity of better things, and I do desire to come to Jesus; but, through one thing and another, I feel bewildered, and as though I had not time." The aunt replied, "Time! time! don't tell me not having time; you must find time to die." Our deceased friend said these words were like a pointed dagger to her heart, they pierced her inmost soul; they were "like a nail fastened in a sure place by the great Master of assemblies." She could no longer rest: time to die echoed to her go whither she would. Her grandparents perceiving the operation and effect, watched over it, and fostered it by advice and encouragement, till at length the spell was broken—she beheld divine love and unmerited mercy in Jesus, the sinner's friend—she fell at his feet as one conquered, saying, "Lord, what wilt thou have me to do!"

"For ever here my rest shall be,
Close to thy bleeding side;
This all my hope, and all my plea,—
For me my Saviour died."

Finding in the Gospel that her blessed Saviour directs believers to be baptized in his name, as an evidence of their faith and love to him, she offered herself for christian baptism and fellowship to the baptized Church of Christ at Hinckley. The Church at Wolvey being a branch of it, she was approved of, and her request was complied with in the twentieth year of her age. She was baptized in

the baptistry situate in the chapel-yard at Hinckley. Mr. Bentley, an assistant minister, preached on the occasion; Mr. Benjn. Shipman baptized her, with several others, most of whom are now no more. Mr. Smith, the pastor or regular minister, received her into the fellowship of the Church, and administered the ordinance of the Lord's supper in the afternoon. She continued in fellowship till her death, a period of upwards of forty-seven years, and through the long course kept steadily on to the end. During her long connexion with the Church, she witnessed with sorrow the declension and falling of many, but whoever deserted the cause of Christ, either through offences or want of genuine piety, she constantly adhered to it. It may be said, her path was that of the "just, which shineth brighter and brighter to the perfect day.

The writer of this memoir has been united with the same Church nearly thirty years, and he has never heard of her giving the Church, or any of the ministers who have laboured in it, any uneasiness during the length of her union with it. About forty years ago, she entered into the conjugal relation with Mr. Willert, of Bulkington, consequently her residence was removed to that village, about three miles distant from Wolvey. Notwithstanding, she regularly attended worship with her friends to whom she was united in the bonds of the Gospel, till age and infirmity prevented; and even then, such was her zeal and diligence, that at some considerable expense she hired a conveyance to come so long as her weakness and infirm state would admit, especially on ordinance days. Some short time before her death, her husband being dead, she relinquished her business at Bulkington, and removed back again to Wolvey, where she had spent her earliest years, to reside with her sister. She contemplated this change with some peculiar pleasure, as she should be so near to her own place of worship, and should be able to attend more frequently. But this pleasure in a degree never was realized; affliction, pain, and weakness increased so rapidly, that the few times she did attend, she was necessitated either to be carried in a chair, or drawn in a small carriage, and it was truly affecting to see her on those occasions, labouring up the aisle of the chapel with her crutches to get to her seat. When any remark has been made to her respecting the difficulty, she would say

with peculiar emphasis, "Those who hold out to the end the same shall be saved." When any friend called upon her, she would most affectingly and cheerfully converse of Jesus dying for sinners. To a female friend who visited her the last Sabbath before she died, and who was going to the chapel, she said, "Prize the means while you have them; I have done with them now, but I trust all is well."

The cause of Jesus which she had espoused lay near her heart through all the years of her union to it; her heart, her house, her purse, was always open for its support; she never turned away from its calls; when it prospered she was happy, when it declined she sorrowed. Such was her integrity and uprightness, that she obtained a good report of those who are without as well as of those that are within. The Church exclaimed, Mrs. Willert was a genuine Christian: the world caught the echo, and exclaimed, Mrs. Willert was consistent with her profession. Such a life, such a course, might be ex-

pected to end in peace: she departed serenely, or, as the Apostle expresses it, "She fell asleep in Jesus."

On the Lord's-day following, her death was improved by the minister of the place, from Col. iii. 4, a passage she had selected for the purpose which she much delighted in, and from which she drew much encouragement and comfort; and it is somewhat remarkable, that it was the same Scripture that brother Freeston read over as a text at the funeral of her grandfather, Mr. George Toone, May 21, 1810, twenty-seven years ago. How consoling the thought, that their happy, redeemed spirits would meet in a brighter world, to mingle their adorations before the throne of him "who loved them and died for them."

"I saw the black pall o'er her coffin extended;
I wept, but they were not the sad tears of
woe; [censored]
The prayer of my soul that in fervour as-
Was, Lord, when thou callest, like her may
I go."

Wolvery, Sep. 11th. JOS. KNIGHT.

INTELLIGENCE.

MIDLAND CONFERENCE.

The Midland Conference met at Nottingham, Broad-street, September 26th, 1837. Mr. A. Smith engaged in prayer, and Mr. Ingham, the minister of the place, presided. The meeting was thinly attended, and the reports from the churches were but few, and indefinite. Only sixty persons were reported to have united with the various churches by baptism, since the last conference; and but fifty candidates were announced.

The sincere thanks of the meeting were presented to Mr. Stocks, for his past services as Secretary of the conference, and as he had filled that office for the last ten years, he requested to resign. His resignation was accepted; and Mr. A. Smith appointed his successor in that office for the ensuing year. It was also concluded, that no person shall occupy the situation of Secretary, in future, for a longer continuous period than three years: and to be elected annually.

The affairs of the Home Mission occupied the attention of the meeting for a very considerable time, and it was finally agreed, that brethren Roberts, Stevenson, Ingham, Pickering, Hunter, Seals, Driver, and Walker, all of Nottingham, be appointed a committee, with power

to add to their number, to investigate the present constitution of the Home Mission, and to prepare a definite plan for the conducting the affairs of that institution in future. That they attend to this business within six weeks, and lay the result of their investigation before the Home Mission Committee, and the whole matter to be brought before the next Conference. Mr. Ingham to act as Secretary to the above committee.

The Conference rejoiced to learn that the cause of religion among our friends at Belper, had in some degree revived, and recommend the church at that place, to continue their applications to neighbouring churches and ministers, for gratuitous ministerial assistance; and earnestly request those churches and ministers to render them all possible aid.

The Conference possess no funds to meet the wishes of the church at Northampton.

Mr. Hunter closed the meeting with prayer.

Mr. Stocks preached in the morning, from 1 Peter i. 19, "The precious blood of Christ." Mr. J. Smith gave out the hymn, and Mr. Pickering concluded with prayer. Mr. Thomas Stevenson, of Leicester, preached in the evening, from Luke x. 20, "Notwithstanding in this re-

joyce not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

The next Conference to be at Quorndon, on the last Tuesday in December, 1837. Mr. Yates, of Melbourne, to preach in the morning.

R. STOCKS.

LINCOLNSHIRE CONFERENCE.

This Conference met at Whittlesey, on Thursday, October 5th. The attendance was smaller than usual, some friends having made a mistake of the day.

1. The verbal statements of the progress of religion in the churches, as far as reported, were generally of an encouraging character.

2. In reference to the progress of the new Home Mission station, at Ipswich, it was considered desirable that the Secretary should obtain information, and lay it before the next Conference.

3. It was referred to the next meeting, to consider the propriety of having the Conference sermon in the evening, instead of the morning.

4. The subject of inquirers' meetings was considered, and some useful observations were made, relative to their propriety and utility.

Mr. Jones, of March, preached on christian dedication to the Lord, from Romans xii. 1; and Mr. Peggs, of Bourn, on the wisdom of winning souls, from Proverbs xi. 30.

The next Conference to be at Bourn, on Thursday, December 7th. Mr. Everard to preach in the morning, on "*The importance of regular attendance on the means of grace*;" and a Home Missionary meeting to be held in the evening.

B—.

ORDINATION.

The services connected with the ordination of Mr. Bannister to the pastoral office, took place on Thursday, June 22nd, in the General Baptist chapel, Coventry. The Rev. J. Jerard, (Independent,) opened the morning service by reading the Scriptures and prayer; Rev. J. Sibree, (Independent,) delivered the introductory discourse, which was an able and lucid exposition of the principles of nonconformity, and the constitution of a christian church; Rev. J. Peggs, of Bourn, proposed the usual questions to the minister and the church; Rev. F. Franklin, (Particular Baptist,) offered the ordination prayer; Rev. T.

Stevenson, of Loughborough, (Mr. B.'s late tutor,) delivered an appropriate and eloquent charge, from 1 Timothy iv. 16, and Rev. J. Tunnicliffe, concluded the morning service by prayer. The evening service was opened by the Rev. J. Dunkley, of Longford; Rev. J. Peggs preached to the people, from Ezra x. 4, "Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it." Rev. G. Larwill, of Kenilworth, concluded by prayer. The services were deeply solemn and interesting; and it was truly gratifying to observe, the unanimity and cordial friendship subsisting between ministers and people of all denominations; Wesleyans and Churchmen excepted. May this unity long continue, and the blessing of the great Head of the church rest upon this infant cause, that the "little one may become a thousand."

COVENTRY CASE.

The church at Coventry, beg thankfully to acknowledge the kindness of those friends, who have aided in extricating them from their pecuniary embarrassment, and to entreat that those friends and churches that have not yet contributed, will take the case into their kind consideration as soon as convenient.

The following sums have been received:—

	£.	s.	d.
Friends at Brook St. Derby	10	0	0
Ditto at Barton ...	6	0	0
Ditto at Ashby, Packington, and Measham ...	6	0	0
Ditto at Leake and Wimes-would ...	5	0	0
Ditto at Barrow	1	10	0
Ditto at Woodhouse	1	12	0
Rev. A. Smith, Quorn	0	10	0
Mr. Boot, ditto	0	10	0
Small sums, ditto	0	18	0
	0	55	0

LEICESTER.

Mr. W. Stevenson	1	0	0
Mr. T. P. Hull	1	0	0
Mr. Holmes ...	1	0	0
Mr. Harvey ...	1	0	0
Mr. J. Gill ...	1	0	0
Mr. Coleman ...	1	0	0
Dr. Noble ...	1	0	0
Rev. T. Stevenson	0	10	0
Mr. S. Hull ...	0	10	0
Mr. Groocock ...	0	10	0
Mr. Harris ...	0	10	0
A Friend ...	0	10	0
Mr. J. Cort ...	0	10	0
Mr. Archer ...	0	10	0

Friends	...	0	10	0
Smaller sums		2	7	6...13 7 6

LOUGHBOROUGH.

Mr. J. Trueman	2	0	0
Mr. C. Stevenson	1	0	0
Rev. T. Stevenson	0	10	0
Mr. B. Gray	...	0	10 0
Mr. T. Chapman	0	10	0
Mr. Woolston	...	0	10 0
Mr. Taylor	...	0	10 0
Mr. Cooper	...	0	10 0
Mr. Palmer	...	0	10 0
Mr. Pepper	...	0	10 0
Students	...	0	10 0
Mr. G. Trueman	0	10	0
Smaller sums	...	0	17 0...8 17 0

CASTLE DONINGTON AND SAWLEY.

Mr. Soar	...	1	0	0
Mr. Fielding	...	1	0	0
Mr. Bakewell	...	1	0	0
Mrs. Freeston	...	0	10	0
Smaller sums	...	1	12 0...5 2 0	
Friends at Melbourne	...	4	2	6
Ditto at Netherseal	...	0	11	9

NOTTINGHAM.

Mr. W. Stevenson	1	0	0
Rev. H. Hunter	0	10	0
Mr. Goodliffe	...	0	10 0
Mr. Peggs	...	0	5 0
Mr. Driver	...	0	5 0...2 10 0

LONDON.

By Rev. J. Wallis:—			
Mr. Bore	...	...	1 0 0
Mr. Parker	...	...	1 0 0

HINCKLEY.

Mr. Liggins	...	0	10	0
Mr. Small	...	0	10	0
Mr. Harrison	...	0	5	0
Mr. Verow	...	0	2	6
Mr. Mason	...	0	2	6
Mr. Glover	...	0	2 6...1 12 6	
Friends at Fleet	...	...	2 0 6	

(To be continued.)

ANNIVERSARY AT BOURN.

The second anniversary of the opening of the new chapel at Bourn, was held on Lord's-day, Sep. 17th, and Monday, the 18th. The Rev. H. Hunter, of Nottingham, preached in the morning, on the Resurrection, from 1 Cor. xv. 42—44; and in the evening, on the wisdom of God in the Gospel, the admiration of heaven, from Eph. iii. 11. In the afternoon, the Rev. Jabez Burns, of London, preached on the increase of the Church, from Deut. i. 11. On the Monday afternoon, about 160 persons took tea in the old chapel provided by different friends, and the proceeds,

amounting to £7 15s. were appropriated to the Chapel Fund. Mr. Burns preached in the evening, on the excellency of the knowledge of Christ, from Phil. iii. 8; the collections amounted to £51 10s. It was stated to the congregations, that £676 have been realized towards the expense of the erection of the Chapel, the purchase of land for the burying ground, the alteration of the Minister's house, &c. To which is now to be added the liberal collections of the present anniversary. Surely the voluntary principle in Religion, is the only true enlightened principle, for the promotion of the cause of Christ at home and abroad. B.

OPENING OF THE NEW CHAPEL AT BOSTON.

The new chapel at this place, was opened for Divine worship, on Sep. 21, when the Rev. J. Bennett, D. D., of London, preached in the morning and evening, and the Rev. J. G. Pike, of Derby, in the afternoon. On the following day, a social tea meeting was held in the new school rooms adjoining the chapel; about 400 persons were present. After tea, the friends adjourned into the chapel, and were addressed in lively and appropriate speeches by the above named ministers, in connexion with others of different denominations from the neighbourhood. On the following Sabbath, Sep. 24th, the Rev. J. Stevenson, A. M., of London, preached in the morning and afternoon; and the Rev. J. G. Pike, in the evening. The services were well attended throughout, especially on the Sabbath, and were peculiarly interesting and encouraging. The collections, including the proceeds of some collecting cards, which were given out for the occasion, amounted to about £155.

* RE-OPENING OF GOSBERTON CHAPEL.

The chapel at Gosberton was re-opened, after considerable enlargement, on Friday, and Lord's-day, October 13th, and 15th.

On Friday afternoon, Mr. Peggs, of Bourn, preached on the attraction of the cross, from John xii. 32; and in the evening, Mr. Pike, of Boston, preached on the revival of religion, from Haggai ii. 3. On the Lord's-day afternoon, Mr. Goldsworthy, of Sutterton, preached on seeking the conversion of souls, from James v. 19, 20; and Mr. Muir, of

Spalding, preached in the evening, on christian enlargement, from 2 Corinthians vi. 13. It was stated by Mr. Everard, the respected minister of the place, that the enlargement had cost £120, and that about £70 had been subscribed. The collections amounted to between £17 and £18. Various friends from Spalding, Bourn, Sutterton, &c., added to the interest of these services. May the church regard the voice of providence and grace—"Be ye enlarged."

BAPTISMS.

BOUGHTON.—On Lord's-day, July 16, the ordinance of baptism was administered in Willow Dam. At six in the morning we held a prayer meeting at Boughton, and were pleased to see our respected friends from Warsop arrive and unite with us in offering our morning sacrifice to the Author of all blessings. At seven Mr. Stubbins preached from Ephes. v. 18, "Be filled with the Spirit." At half-past nine we assembled on Willow Green. It was pleasing to see the roads in every direction thronged with travellers, like the tribes of old, going up to Jerusalem to keep a holy day. It was calculated that more than 1000 were present who had come from Retford, Gamstone, Sutton-on-Trent, and twenty-one adjacent villages. Mr. Robinson opened the meeting by giving out "Twas the commission of our Lord," &c. Mr. Taylor, of Warsop, prayed, and Mr. Stubbins preached from Mark i. 27, "What new doctrine is this?" It was a scriptural and convincing sermon. The congregation listened to the arguments of the preacher with great attention. Mr. Harrison, of Warsop, concluded with prayer. The congregation then proceeded to the dam; the banks were completely lined with spectators. Mr. Stubbins went down into the water, and baptized four candidates in the name of the Sacred Three. In the afternoon Mr. Stubbins preached in the meeting-house at Boughton, to a very crowded audience (many could not gain admittance) from Acts ix. 27, and received the newly baptized into the church by giving them the right hand of fellowship, and affectionately addressing each candidate, which drew many tears from an affected congregation; and administered the emblems of a Saviour's dying love to a larger number of communicants than was ever before seen to sit down around the table of their Lord at Boughton. Mr. Robinson preached in the

open air at five o'clock to an attentive assembly, from Heb. ii. 3. At six Mr. Stubbins preached in the chapel to a very full congregation, from Heb. xii. 22. Many present were evidently much impressed with the importance of eternal things. Through the blessing of the Lord on the labours of our beloved minister, we are cheered with the prospect of a revival, after our long-continued languishing condition. R. B. W.

ZOUCH MILLS.—On Lord's-day, Sep. 3rd, nine persons were baptized at Zouch Mills, near Sutton Bonington. The morning was unfavourable for an open air service, yet many hundreds assembled at the time appointed. Mr. Smith opened the service, and Mr. Stapleton addressed the large assembly from Acts ii. 41, "Then they that gladly received the word were baptized." Mr. Coddington administered the solemn rite. In the afternoon Mr. Smith addressed the newly baptized from 1 Tim. iii. 15. The stated minister received them into the church and administered the Lord's supper. In the evening, a sermon was preached from Matt. xii. 6. This was a happy day. S. S. J.

BEESTON.—On Lord's-day morning, Sep. 3rd, the ordinance of believers' baptism was administered by the Rev. F. Smith, minister of the General Baptist Church at Beeston, to two candidates, in the new baptistry in the interior of the chapel. And on Lord's-day, Oct. 8th, the ordinance was again administered to eight persons, two males and six females. The congregations on both occasions were unusually large, especially on the latter occasion, when the spacious chapel was crowded to excess. Brother Fogg, of Retford, opened the service on the latter occasion, by reading a suitable portion of Scripture and by prayer; after which he preached a plain, pointed, and scriptural discourse from 2 Kings ix. 32, "Who is on my side?" wherein he showed that there was a good side and a bad side, a safe and an unsafe side; that on the one side was the world, the flesh, and the devil, pride, prejudice, &c., &c.: whilst on the other was God the Creator of all things, Christ the Redeemer, the Holy Spirit the Sanctifier, the Apostles, Truth, *the Truth*, the primitive Christians, some of the most learned and distinguished characters, conscience, &c., &c.,—pressed upon all to choose the safe side, to throw aside fear,

shame, prejudice, &c., and follow the Lord in his appointed, yet despised, ordinance. After which, our respected minister delivered a short, yet appropriate address. When the hymn beginning—

"Jesus! and shall it ever be,
A mortal man ashamed of thee?" &c.

was sung, he descended into the water and baptized the candidates in the name of the Father, and of the Son, and of the Holy Ghost. In the afternoon, brother Smith preached from Rom. v. 8; when at the conclusion of the service, the newly baptized were received into the Church by the minister giving them, in the name of the Church, the right hand of christian fellowship. We trust that the great Head of the Church is making our highly esteemed minister a blessing to the souls of many in this neighbourhood. We feel thankful to Almighty God for this, when we consider the mysterious workings of his providence in sending him from a great distance to labour amongst us, and to him an unknown people; we sincerely pray that these may be but the first fruits of an abundant harvest of precious and immortal souls, which shall hereafter be gathered

into the garner of our God, through his instrumentality. W. W.

RETTFORD.—On Lord's-day, Sep. 24, 1837, nine persons, two males and seven females, were baptized in the General Baptist Chapel, West Retford; and though some of them were in an afflicted state, they passed through the ordinance with comfort. The congregation was large and attentive, and the greatest order prevailed. Mr. Fogg advocated the subject of believers' baptism, from 2 Kings ix. 32, "Who is on my side? who?" In the afternoon the emblems of Christ's dying love were set forth, and the newly baptized were received in our usual way. At night the chapel was well filled, and the people were invited to go to heaven with us, from Numb. x. 29, "We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." We hope this pressing invitation will not be in vain, as about forty stayed at the Inquirers' meeting at the close of the evening service, and some in deep distress of mind. Lord, send prosperity. W. R. F.

POETRY.

LINES WRITTEN TO MISS KIRKMAN,

On leaving her native land.

And wilt thou go, my sister dear,
To cross the mighty deep;
And leave thy friends and kindred near,
In pain and grief to weep?

What is it that inspires thy heart
To leave thy native land?—
'Tis love to God and precious souls:—
Then go at Christ's command.

Go, tell those little orphans dear
The Lamb of God has died;
For them he suffer'd on the cross,
For them was crucified.

O! may those hapless wanderers soon
Be gather'd in the fold;
And you with them, and they with you,
God's wondrous grace behold.

Our Bampton and our Cropper's gone,
And Charlotte Sutton too;
Their labour's o'er, their work is done,
And their reward is due.

Nor can our sister Goadby dear,
To us on earth return;

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Her pious soul has ta'en its flight,
And left her friends to mourn.

No more on India's burning plain
Their wearied feet shall tread;
Their bodies slumber in the dust,—
But Christ will raise the dead.

Then shall they dwell with him above,
In yon exalted sphere;
And all their work be praise and love,
While starry crowns they'll wear.

But may thy valued life be spared
For many years to come,
To teach that wretched wandering race
To find a heavenly home.

And if on India's burning plain
Thou shouldst thy breath resign,
May crowds of Hindoos learn of thee
The path of life divine.

On Jesus' name may they believe,
And hearken to his voice;
His dying love be all their theme,
May all in him rejoice.

Then though we part to meet no more
Around the throne of grace,
We hope to meet on Canaan's shore,
Where saints see face to face.

Farewell, farewell, dear friend, farewell,
 Since we must bid adieu;
 The Lord be with thee, and with all
 That highly favour'd few.

Whose kindred spirits, like thine own,
 Can every danger brave;
 Leave parents, friends, and all behind,
 Lost Hindoos' souls to save.

I now conclude with fervent prayer
 To God that rules on high,
 To make thy soul his constant care,
 To thee be ever nigh. N. P. A.

ON THE HUMILITY AND GLORY
 OF CHRIST.

Come, Sacred Spirit, now inspire
 The muse with pure and hallow'd fire,
 While trembling o'er the solemn lyre,
 She sings Immanuel's name.

Who was it, with an eye of love,
 Look'd down complacent from above,
 Which made his heart with pity move
 Towards Adam's guilty race?

Who was prefigured by the train
 Of slaughter'd victims yearly slain?
 That sacrifice of richer fame
 Offer'd on Calvary.

But O, his mean estate to tell,
 Ere he can rescue souls from hell,
 With beasts and oxen he must dwell,—
 Benignity profound!

Behold him in a manger laid:
 No downy pillows rest his head,
 No sympathies to him are paid
 By those who him surround.

Ungrateful host that kept the Inn:
 Though Jesus came to save from sin,
 No room for him is found within,
 Although he was a King.

Yes, he was that Eternal King
 With whose blest name heaven's arches ring;
 And angels tremble while they sing
 The honours of his name.

He spake, and chaos fled away,
 And rolling worlds his voice obey;
 He nods, and empires soon decay,
 Or monarchs turn to dust.

Yet he a man of grief became,
 Subject to poverty and shame,
 That he might raise to endless fame
 Rebels against his throne.

Though he the raging sea controls,—
 Though at his word the plauet rolls,
 Hear him exclaim, Foxes have holes,
 Birds of the air have nests,—

But he not where to lay his head;
 Though he heaven's starry glories spread,
 And governs all his hands have made
 By his own sovereign power.

Oft he'd ascend with weary feet
 The mountain, or some lone retreat,
 His heavenly Father there to meet,
 And spend the night in prayer.

Secured beneath no other shed
 Than the broad heavens his hand had made,
 His own and followers' wants would spread
 Before the mercy-seat.

Compassions in his heart are found:
 What though we search the globe around,
 A thousandth part can ne'er be found,
 Of love so infinite.

What pangs of grief did he endure,
 When, gushing from each opening pore,
 Great drops of grief and crimson gore
 Fell mingling on the ground.

Though he was judge of quick and dead,
 He's like a lamb to slaughter led,
 With piercing thorns upon his head,
 Dress'd in a purple robe.

See him ascend the rugged mount,—
 There silent all his griefs recount,
 Then wonder at the vast amount
 Of sorrows he endured.

The sun withheld his wonted light,
 Nor could endure the horrid sight:
 Bright noonday blacken'd into night
 When Jesus bleeds and groans.

At length on Calvary he dies,
 In death's cold arms the Saviour lies!
 But he from thence shall quickly rise
 Victorious o'er the grave.

Now man's salvation is complete,
 The plots of hell he did defeat;
 Justice and truth together meet;
 Triumphant mercy reigns.

Now, now he reigns in worlds on high,
 Circled with light and majesty,
 His name inscribed upon his thigh—
 The mighty King of kings.

He pleads for all his followers there,
 They are the objects of his care,
 Bright crowns of glory he'll prepare,
 And robes of purest white.

The trophies of his grace shall be
 Countless, like drops within the sea,
 Which shall, to all eternity,
 Adore and bless his name.

Though he a man of grief became,
 With basest scandals on his name,
 Ere long, by one consuming flame,
 Shall burn a guilty world.

Behold him coming in the air,
 He sends an Angel to declare,
 And by Jehovah's name to swear,
 That time shall be no more.

See him enthroned in yonder skies,
 The book of fate before him lies;
 From the dark grave his saints shall rise
 To meet him in the air.

I hear him, from his judgment throne,
 Pronounce the plaudit—Friends, well done,
 Upon your heads I'll place a crown
 Of everlasting joy.

These are delightful scenes to view,
 But oh! the subject to pursue,
 Must strike the soul with terror through,
 And fill the mind with awe.

Come glance an eye at the left hand,
 Where trembling hosts with devils stand,
 And hear the Judge, with stern command,
 Pronounce the word, depart.

The grand and awful scenes now close,
 Whilst hell resounds with deepest woes,
 The spring of life for ever flows
 Through Canaan's blissful land.

MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY.

ANNIVERSARIES, ETC., AMONG THE YORKSHIRE CHURCHES.

By the request of the Yorkshire Conference, and the Secretary of the Mission, the writer visited the churches in this district, for the purpose of promoting the interests of the General Baptist Missionary Society. The following is a kind of Journal of his progress, labours, and success.

Sept. 21.—Travelled from Leicester to Stalybridge, a distance of about 100 miles; arrived at brother Smith's about six o'clock. Preached in his neat chapel to a congregation, which various local circumstances combined to diminish. The friends here deserve attention and encouragement. During the past year they have re-organized their missionary association, and appointed Miss Ann Buckley, Treasurer, and Mr. John Lockwood, Secretary; and several collectors. The following is their financial report, which extends through one part of the year. Collected by Miss E. Andrew, £2, 7s. 8d.; by Miss Ruth Hall, £1, 10s. 10½d.; Miss H. Booth, 7s. 10d.; Miss M. Bayley, 5s. 6d.; small sums, 16s. 10½d.; Public collection after sermon, Sept. 21st, £3, 10s. 1½d. Total, £8, 18s. 0½d.

Sept. 22.—Understanding that no arrangements were made in Manchester for a meeting, I spent the day at Stalybridge, and walked up one of the eminences in the neighbourhood, and was highly delighted with the bold and beautiful scenery of the surrounding country.

Sept. 23.—Rode to Manchester, and there heard that there could be no meeting at Burnley, in consequence of the friends there not having received information sufficiently early to announce it on the previous Lord's-day. Visited and dined with brother Beardsall, and afterwards rode to Hebden Bridge, where I was very hospitably entertained, by Mr. Jas. Hodgson, at Stubbing House.

Sept. 24. Lord's-day.—Preached in the morning and evening at Heptonstall Slack, and in the afternoon at Birchcliffe, to very large, respectable, and attentive congregations. On the 25th, attended a public missionary meeting at the latter place, and on the 26th, at the former. The congregations were good. Both these meetings were addressed by Messrs. Hollinrake, Butler, Crook, (Particular Baptist,) and Goadby. Heptonstall Slack, public collections after sermons and meeting, £11, 15s. 7d.; Miss Ibbotson, Stubbing House, subscriptions, £2, 2s.; Miss Elizabeth Ibbotson, Stubbing House, £1, 1s.; Mrs. Sarah Ibbotson, Stubbing House, £1, 1s. Total £15, 19s. 7d. Birchcliffe collections, £4, 12s.

On the Lord's-day, brother Butler preached and collected for the mission at Shore; and brother Hollinrake, at Lineholm. Collections at Shore, £1, 15s. 6d.; at Lineholm, £1, 5s.

On Thursday evening, Sept. 28, preached in a house at "the Edge," or "Long tail," an out-station and Sabbath-school of the church at

Heptonstall Slack, to a crowded congregation, there being the two lower rooms full, and a number in the chamber above, who heard through an opening in the floor. Was very much delighted during this week, by the wild, beautiful, and romantic scenery of this region, and also with the kindness, hospitality, and piety of its inhabitants.

Oct. 1. Lord's-day.—Preached at Haley-hill chapel, Halifax, in the morning, and brother W. Nicholson in the afternoon. Attendance somewhat diminished by the extreme wetness of the morning. Collections £4, 2s. 2d.

In the afternoon of the same day, preached to a large congregation at Queenshead, and in the evening proceeded to Bradford, and delivered a sermon for the mission, in the substantial and commodious chapel lately erected there by the Yorkshire churches. The large gallery, the chief place for the congregation, was well filled, and the seats below were chiefly occupied. Collection at Bradford, £2, 10s. 6d.

Oct. 2.—Held a public meeting at Clayton; Messrs. R. Ingham, Hudson, Shackleton, and Goadby, severally addressed the meeting. Collected by H. Baker, and E. Brooksbank, £1, 3s. 2½d.; S. Robinson, and M. A. Wilkinson, 17s. 4d.; Sunday-school, for schools in India, 7s. 3d. Collected at the public meeting, £1, 4s. 6½d. Total, £3, 12s. 4d.

Oct. 3.—Went up to Allerton, found Mr. J. Ingham unwell. Held a meeting, which was addressed by Messrs. Hudson, R. Ingham, and Goadby. The rain fell in torrents when the time for meeting arrived, and the attendance was very thin. Collections, 14s. Walked after the meeting, in the night, with brethren Hudson and Ingham, to Queenshead, a distance of four miles, amidst continued rain, which, with darkness, and the steep sides of the hills we had to encounter ascending and descending, and the lightning glare of some iron furnaces in the distance, and the lights from houses and workshops in hill and vale, in Bradford, Clayton, Clayton heights, Thornton, Allerton, Queenshead, the mountain, &c., &c., gave a mixed melancholy, and fearful character to the journey, which the writer cannot easily obliterate from his recollection.

Oct. 4.—Walked abroad in the morning, and from the heights about Queenshead looked over the same scene. How changed! Now the sun shone with brightness, and all was pleasing and delightful.

In the evening, held a public meeting at Queenshead, Messrs. Hudson, R. Ingham, W. Nicholson, Gregory, (Independent,) White, (Independent) and Goadby, pleaded the cause of the Heathen. The attendance, owing to local circumstances, was thinner than on former years. Miss M. Robertshaw's missionary box, £1, 10s.; Miss J. Woodhead's, £1, 5s. 4d.; Mrs. Close's, 11s. 11½d.; Mr. J. Farnell's, 2s. 10d.; Mr. W. Greenwell's, 1s. 3d.; Mrs. H. Hind's, 8d.; public collections, £4, 2s. 7d. Total, £7, 14s. 7½d. J. GOADBY.

MR. LACEY.

WE have received two letters from Mr. Lacey, to friends at home, bearing date Sept. 10, and Sept. 20, from which it appears that the vessel was delayed in the Channel by adverse winds. They cast anchor at near Ryde, in the Isle of Wight. They went on shore, and he spent a Sabbath at Portsea, where he preached at Mr. Burton's

chapel. They weighed anchor on the 19th of September, and were expecting, after their delays, to have a prosperous voyage. The ship is a swift sailing vessel, and the Captain a good sailor. They were all well.

EXTRACTS FROM A LETTER FROM MR. GOADBY.

IN the latter part of Mr. Goadby's Journal, inserted last month, our readers would observe an intimation, that he feared a return of his old complaint. We are exceedingly sorry to learn that those fears have been painfully realized. In a letter, dated March 14, 1837, he says,—

“I am exceedingly unsettled in mind as to what I shall do for the future. I don't wish to leave India, but I fear I shall be driven away by disease. In May, last year, I informed you that my doctor had pronounced me well; and so I was, but far from strong. In June my poor wife was taken sick again, and the doctor ordered her to leave the country: she recovered, and, after much thought and prayer on the subject, we both of us felt disposed to stay at all risks while there appeared a prospect of being able to labour for God and mankind. Since July last year, 1836, I have had eight returns of my old complaint, four of which have required the knife; the last one, which now troubles me, has been opened three times within a week. It is true these returns are nothing in comparison with the original disease, which was of long standing, but these are sufficient to hinder my working as I wish to do; they rob me of one fourth of my time, and the other three fourths are not without serious and constant anxiety. I regarded these returns as nothing before the close of last year, and left home in December, intending to remain out until this time at least. I had one return when I had been from home eleven days, and another three weeks after, which drove me home. Just at this time brother and sister Stubbins arrived. On the day of our sister's funeral, March 20th, I had another, and now another: add to this, Julia has been in bed now a week from a return of the same complaint she had in June and July last year, and from August to October the year before. I cannot be of much use while I am in this state, and I cannot bear to think of leaving; but life and usefulness seem to call to this step, and duty too. I feel bowed down beyond measure, and purpose making it a subject for consideration at our next Conference, which I expect will be soon. I only wait to know the path Divine Providence points out for me, and I hope I shall be willing to walk in it. I wish not to have my will in the business; but at present my only way to obtain health and strength for myself and wife is to leave this country for a time. To-day, 17th, the doctor says I am well again; but he adds, there is no security for a week beforehand; the same tendency to disease remains about me still, and he says he feels confident that nothing but change of climate can remove it. There are many interesting features in Balasore and its neighbourhood as a missionary station: a desire for our books, a disposition to hear when not abused, a strong desire to learn English, are among them.

March 29. I hoped, when I began, I should have had much less to say about diseases and medicines; fifteen days have elapsed since I began this sheet, and every day has deepened my impression of the im-

portance of a return to England. The will of the Lord be done; I will not repine. I trust the voyage home will restore my health.

Your affectionate brother,

JOHN.

ATROCIOUS BARBARITIES AT GOOMSUR, IN ORISSA.

RECENT intelligence from India contains an appalling account of the barbarous practices of the inhabitants of the Zemindary of Goomsur,* near Ganjam, in the province of Orissa. How philanthropic the work to evangelize these degraded sons and daughters of Adam. It cannot fail to interest the friends of the Mission in Orissa, to reflect that its operations may extend a salutary influence to these unhappy and savage people.

"From Goomsur we learn that human sacrifices were carried on to a frightful extent. The Governor General had intimated his determination to put a stop to this practice, and should persuasion fail to accomplish the object, his Lordship declared his intention to occupy the country with British troops. But for the authentic testimony of Mr. Commissioner Ricketts, it would scarcely be believed, that in the vicinity of an English settlement there existed a tribe of savages, *who slaughter their fellow-creatures to insure favourable crops*; who consider the hue of their turmeric, used for dyeing, to depend upon the human blood with which the fields were watered; and who, on some occasions, cut up living victims to sow their yet quivering limbs on the soil. Mr. Ricketts, in his communications to the Governor General of India, states that he had rescued *twenty-four* human beings who had been doomed to death for these purposes. The victims were purchased at from *sixty to one hundred and thirty* rupees each. Even children were purchased, and kept until they arrived at a sufficient age to be sacrificed."—*The Patriot*.

The following additional information respecting this part of India cannot fail painfully to interest every friend of humanity, and especially of the Mission established for its evangelization.

"Goomsur is a town and large Zemindary in the district of Ganjam, sixty miles west from Juggernaut. The country in this neighbourhood is remarkably impenetrable, the forests consisting entirely of bamboos, which grow closer, and resist the axe better than any other species of wood. In former times, the inhabitants, relying on these, did not think it necessary to erect redoubts for the defence of the paths to their strong holds, but obstructed them with frequent barriers of bamboos, wrought into a variety of entanglements. In 1804, this estate stood rated in the revenue records, as containing 506 villages, with a population of 66,046 persons; but the proprietor, although in regular subjection to the British authority, so long as he paid his stipulated rent, had been but little interfered with. The Goomsur chiefs, had all along remained nearly independent, and might have continued so, had not the enormous atrocity of their conduct compelled the interference of the British Government.

In 1815, a charge of murder was brought against the Zemindar, *Danoonjoy Bunje*, by his own father, who for his own previous crimes had been deprived of the Zemindary, and a reward proclaimed for his apprehension. An investigation in consequence took place, when it appeared from the evidence of the surviving females of his seraglio, that the Zemindar *Danoonjoy Bunje*, in 1814, became impressed with an idea that his wives and the female part of his family had conspired to deprive him of life, with the view of setting up his

* See General Baptist Repository, Oct. 1837, page 398.

eldest son, *Bulbudder Bunje*, as Zemindar of the country. Under this alarm he confined a great many of his wives, concubines, and slave girls, most of whom, from the inhuman treatment they received during their imprisonment, died on the spot. The survivors deposed, before the (British) magistrate, that they were all chained to a log of wood, placed in the centre of two rooms, with holes large enough for two legs; that being thus seated in pairs, opposite to each other, each having one leg in the hole of the log, they were secured by a wooden pin, but the remaining legs were placed on the top of the log, chained together. Several of them declared, one only *thirteen* years old, that they had witnessed the death of the person to whom they were chained, until the corpse became putrid and covered with worms! The marks on their limbs proved that they had undergone some parts of the cruelties they asserted, and the malignant nature of the Zemindar's disposition, rendered the rest extremely probable. Orders were in consequence issued to seize the person of the Zemindar, and to dismantle the strong fortress of Kolaida, which, although within fifty miles of Ganjam, the Zemindar repeatedly asserted by letter, existed only in the imagination of the magistrate. When attacked, in May 1815, by a small detachment of the Madras army, under Col. R. Fletcher, it was found to be of such extent and strength, that the troops, during their stay, were only able to destroy the stockades and houses. Thence the detachment proceeded in pursuit of the Zemindar, to *Jarang*. They did not succeed in effecting his capture, but they released about a *hundred* men who were found in irons, besides women and children, and some were reported to have been put to death on the approach of the military. Anxious to establish or confute the assertion of the female witnesses, the magistrate determined to visit the gloomy fortress of Kolaida, to examine a well in which it was said the bodies of those who had died in confinement had been thrown, and to collect further information on the spot. The well being pointed out by two female slaves, who, according to their own account, had been employed in putting the dead bodies there; after six hours' digging, *finger bones, ribs, and other parts of the human frame, began to make their appearance* intermixed with earth, and after a further lapse of time, a greater number of skulls and bones were discovered. In excavating to the depth of twenty-four feet, *eighteen* entire skulls were thrown out, and an immense pile of bones collected, from the condition of which, there was reason to believe, the bodies to which they appertained, must have lain a long time in the well, as all the flesh and hair were gone, and nothing remained perfect but the bones and teeth; the whole corroborating the depositions, as to the fact of the bodies having been thrown into a well. It appeared also that the Zemindar, apprehending a research of this nature, had ordered two of his dependents to dig the wells and remove the bodies, which had actually been done, as was confessed, with another well. Three human skulls, with a quantity of bones, were also found in the fortress of Kolaida by the officers of the detachment, close to five stakes wedged in the ground, which had every appearance of a place appropriated to confinement and torture. In fact, the hill Zemindars of the Circars had long been accustomed to exercise despotically the power of life and death, and also to levy contributions through the means of a desperate banditti. The present therefore seemed an excellent opportunity to make an example of a most atrocious petty tyrant, but we have no further information on the subject, except that he had voluntarily surrendered himself to the Collector, and was under confinement at Ganjam."

Such is the account of this Zemindar by Hamilton, in his "Description of Hindostan." Who but must respond to the language of the Psalmist, "Have respect to the covenant; for the dark places of the earth are full of the habitations of cruelty." Happy period, when "they shall not hurt, nor destroy, in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the earth."

Oct 4th, 1837.

J. PEGGS.

MR. SUTTON'S JOURNAL.

(Concluded from page 400.)

29th.—A long, heavy day's walk to-day. In our setting out had to walk nearly the whole breadth of the sandy bed of the river to Saljunga; this and two or three other villages have been recently plundered and destroyed by the Banki rajah. The extent of the Tickara rajah's domain, within which these villages are situated, is only about six coss in length, but he lives in perpetual warfare with his more powerful neighbour, and, I suppose, but for the check of the Company's government, would soon be exterminated. The poor people are wretchedly oppressed, and as usual pay the scot of their governor's folly and wickedness. I could not help feeling that with all its faults, the Company's rule is an unspeakable blessing to their subjects. These petty rajahs are the most sensual, proud, ignorant, superstitious, oppressive tyrants in existence.

After calling at these remnants of what when I first visited them were considerable villages, and leaving a book here and there, we passed on to Athgura. This too is much reduced since I saw it ten years ago, and we could only collect three or four men. One of these was a stone cutter, then employed in carving fabulous monsters to adorn some new temple. There is a temple of Mahadama at this place, erected on the top of a hill which gives it a very commanding aspect. On our way we passed a temple of Juggernaut; as the doors were partly open and no attendant brabmuu, I tossed a tract upon the pedestal of the idol, for his worshippers to read at their leisure. On some carved wood in the roof of this temple are some of the best cut letters in Oriya I have yet met with. They approximate much nearer to our printed characters than is usual; a circumstance which afforded me pleasure, as it is a proof of their being copied after a good model.

From Athgura we walked on to Gorabara, where we had a considerable talking to some very civil people. To a brahmin who could read pretty well I gave a New Testament: to a few others we gave tracts.

We then proceeded to Sooburnapoor, intending to spend some time with the people; but on our arrival, found our boat had passed, and we had a dreadful long hot walk over the burning sand. I gave another Testament to a brahmin

in this place. Hitherto the villages have been very thinly scattered, but they begin to thicken as we draw near to Cuttack.

30th.—Have been disappointed in an expected long day's labour to-day. Was attacked in the morning with a sharp paroxysm of my old complaint; indeed I felt my side troublesome yesterday. This prevented my getting out till about ten o'clock. We first went to Berhampore, a large irregular village, where at two places we gave a short address. We then came on to Kakooa, the first village in the Cuttack district: our opportunity was not a good one. At Baliaotooh we had none at all. Our native preachers were evidently desirous of getting home, and the people generally out in the fields, so that we determined on returning to our boat, and thus finish our itineracy for this journey. We are now within what I may term our home district, so that I less regret our passing by a few villages on our way to Cuttack.

We reached our home in safety about four o'clock. Before we left the boat, we proposed to our boatmen to start again on Monday for an excursion down the river to the sea; but on our arrival at home, we soon found ourselves surrounded by so many claims upon our time and labour, that we saw it was entirely out of the question for us to think of another trip. Our new padree has, in our absence, set up an opposition school, and has been very busy in visiting every house to induce our scholars to attend; in some cases he has succeeded. He has been distributing money too among the poor creatures, which is a powerful argument in his favour. Our school is without a master. Stubbins is not yet arrived to assist us, so that, in addition to our ordinary cares, we must take up our abode at the school-house, and teach the school.

As usual, the arrival of a chaplain was the signal for a general dispersion of the English part of my congregation; but they begin to return, and last Sabbath, the first after our return, and the first in the year, we had a pretty good attendance. It is pretty plain our new chaplain means to do all he can to win over both youths and adults to his views.

Such things are unpleasant in so small a community, as it is very questionable, supposing him to be one of the best of men, whether he will not do more harm than good. He is breaking up our system of means for the benefit

of the community, which never promised more fair to issue in extensive good than at the time of his coming.

MISCELLANEOUS REMARKS.

1. The Mahanuddee river is of considerable importance to Orissa. It is navigable for boats, conveying from 300 to 500 maunds of salt during the rainy and cold seasons, from the sea to Sumbhulpore, that is, for above 250 miles. The navigation, though somewhat slow against the stream, is very easy and safe. There are five principal towns on its banks, besides a vast number of villages of various sizes. The first is Cuttack, about fifty miles from the sea, under the Company's rule; it is supposed to contain at the present time 70,000 souls; this is in every respect the chief town in Orissa.

The next station is Kontiloo, about fifty miles higher up the stream, containing, I estimate, from 5000 to 6000 souls, all Hindoos. This is a place of considerable commercial importance. It is celebrated for its manufactory of brass vessels and cloth. There is here a flourishing temple dedicated to Nelu Madhuba, a form of Vishnoo; several additions to the temple have been made within seven years. The pilgrims from the north western provinces usually forsake the Mahanuddee here for Pooree. This town belongs to the Kundapara rajah. It ought to be occupied as a missionary station.

The third place, fifty miles above Kontiloo, is Boad, belonging to a rajah of that name. It is said to contain about 5000 souls, Hindoos. It is also of importance as a mercantile place. The rajah is represented to be very friendly to Europeans.

Further on, at the junction of the Soanepoor nuddee and Mahanuddee rivers, is the town of Soanepoor, belonging to a rajah who derives his title from the place. This place is advantageously situated for missionary purposes as well as trade; the river extending a considerable distance into Gundhawana, while the Mahanuddee takes a more northerly course. Soanepoor, I am told, contains about 8000 souls.

Eighty miles from Soanepoor is Sumbhulpoor, the capital of a district of that name. The town is supposed to contain 20,000 souls. Boad, Soanepoor, and Sumbhulpoor form very nearly an equilateral triangle according to the maps. Between Soanepoor and Sumbhulpoor are one or two large trading

villages; and between Boad and Kontiloo is Tickrapurra, also said to be an important place.

The banks of the Mahanuddee river thus would furnish an ample field for all the missionaries we have hitherto been able to send, and probably we should have done more good had all our missionaries been posted here. The river is beautifully picturesque, its water clear and limpid, the bed dry and sandy, and, so far as I have been, must be, I think, decidedly healthy. I see no reason at all for the report that it is unhealthy. It offers considerable facilities for missionary labour among a people speaking wholly the Oriya language, besides opening the way to vast, vast unexplored regions. The only drawback is, that much of the country is under native rajahs, though subject to the Company's control. How they would receive missionaries remains to be ascertained.

2. The state of the villages under the native rajahs, compared with those under the Company's government, is decidedly in favour of the latter. If we except Kontiloo and one or two other places, they may be described as a miserable collection of wretched hovels, the people generally are ill fed, and ill clothed, and in a state of barbarous ignorance. They almost invariably flee like wild cats at our approach, and it requires considerable persuasion, and assurances of our friendly intentions, to induce them to return. It is, however, but just to add, that there has been a great deficiency of rain this year, so that in most places up the river the rice crops have entirely failed, and the wheat and pulse suffered very much. This makes the condition of the people more pitiable than it is ordinarily. The Company's villages generally look neater and better, the people seem more prosperous, the fields are better and more regularly cultivated, and though still sufficiently ignorant, the inhabitants seem more intelligent. It would be a blessing to the people, with all the drawbacks from the Company's rule, if it extended over all this country.

3. This journey convinces me more than ever of the importance of a combination of European and Native missionary labour. Without the former there would be comparatively little work done; the native preachers would be afraid or indisposed to visit strange places, their message would not be so well received, their defects not be supplied; while, without the latter, we should often be unable

to collect a congregation, and seldom get hold of the minds of the people. We should labour under immense disadvantages from this latter cause, besides we should soon wear out. So far as I can learn, no station has prospered without native assistant labourers. I regret exceedingly on this ground that our brethren are gone alone. I tried all I could to prevent it. However, they do not at present see the importance of native labourers as I do.

My two native preachers have done well during this journey; Gunga especially. I esteem him more highly than ever as a christian and preacher, and feel grateful to God for him. O that he may be kept humble and faithful—our native brethren should often be remembered in the prayers of our christian friends, especially at the monthly concert.

Bamadab I have taken out on trial, and hope he may be restored. He has laboured much less than Gunga, chiefly on account of feeble health, and hoarseness. He has nothing like the force of Gunga, still he may make a useful preacher, certainly better by far than sending a European without any assistant at all. He appears to be respected by those who knew him and his family before he became a christian.

I have felt much impressed during this journey, with the importance of missionaries being workmen, in contradistinction to being mere gentlemen. I trust that I shall never be found an advocate for vulgarity and ignorance, yet I cannot help questioning, whether India, of late years, has not lost much more by the gentility than the rusticity of her missionaries. To do good in this part of India, at least, a man ought to cherish laborious, self-denying, frugal, plain habits; to live for the poor, degraded, ignorant people; to be willing to forego attention to many things which might recommend him to polite society. We want *hardy* men, of strong bodily powers, if possible, of good strong lungs and voices, who can bear fatigue, and are willing to endure it. I am far from saying other kinds of men will not be useful, there have been many bright examples to the contrary, but such promise to do most for India. Chamberlain is a noble specimen of the class of men that is wanted to itinerate throughout India; Bampton is another example; Mr. Judson is another, and I might mention several others who sustain more or less of the character I have described. But if a man would be a missionary to the heathen, the less he

has to do with Europeans, the better. He had far better settle down in a field entirely unoccupied by them. It might be prudent to live within a reasonable distance of a doctor, but he ought to be sufficiently distant to be exempt from European calls, and the general influence of their manners and habits. A missionary who lives at a European station, cannot, let him do his utmost, be more than half a missionary to the heathen.

4. Another subject forced upon my attention by this excursion, is the superior value of poetical to prose tracts. The country people especially, are so accustomed to poetry, or rather rhyme, and so unaccustomed to mere prose, that very few indeed can read with any degree of fluency, a prose tract, or portion of Scripture. This is an unpropitious circumstance, but it is a fact. I feel determined to lay aside two tracts I have in hand, and turn my attention to the preparation of a poetical one; at present we have but three of this kind, and they are invaluable. Our preachers even use these almost entirely, to the exclusion of others.

Next to poetical tracts, dialogues are the most intelligible to the people—next perhaps the Gospel—and a regular tract last, except it be a narrative. We must study this subject more.

5. The supposed advantage of occupying very large towns, has presented itself to my mind as very questionable policy, during this journey. In order to the conversion of the people, it is necessary to make our influence bear perpetually upon them; but what perceptible influence can a missionary exert, upon a town containing from 50 to 100,000 people? The fact is, he does exceedingly little for them. He has his regular preaching places, and these are the most public places of resort. Here he preaches constantly, but his congregation is very rarely the people of the town. It consists of strangers brought there on business, at least for the most part. Were his 50,000 people separated into 10, or twenty villages, and he were to divide his labours equally among them, he would excite a much greater influence on all than he does now. But it would be still better, I apprehend, if his stated labours were confined within narrower limits. In large towns, his general congregation consists of those least likely to be benefited; but in a village, he commands the attention of all, or very nearly so. For myself, I should

certainly be less anxious than I have been formerly to choose a large town. I would rather select a number of tolerably sized villages, among which I might itinerate, and where my labours would tell. If these ideas be correct, they will strengthen the argument for establishing a series of stations on the banks of the Mahanuddee.

I am happy to be able to add the following extracts from brother N.'s letters:—

"The next day after we left you, we entered the high mountain pass. The river was contracted to about thirty rods, and on each hand the lofty, craggy tops of hills almost projected over our heads. The scenery was grand. After passing these hills, we came to a part of the river filled with large rocks and bushes, which, together with the strong current, rendered our passage slow and hard. This continued till we reached Bodh, where we had a pleasant interview with the rajah, to whose honour we presented a copy of all our books. Bodh is at least as large as Kontiloo, and much more pleasantly situated."

Brother Phillips, after describing a pleasant interview with the rajah, observes, "Bodh stands on the west bank of the river. Most of the town is enclosed by a high mud wall on three sides, and by the steep bank of the river, studded with a fine growth of bamboos, on the other. The entrances are guarded by men armed with guns, swords, spears, dirks, and battle-axes. The country appears fertile, and is more level than lower down the river. When returning from a preaching excursion, we were delighted to meet a man who repeated several of the commandments to us, and said he heard the book read before the rajah."

After leaving Bodh, they speak of being highly pleased with the country, and having a very friendly interview with the Sohnpoor rajah.

After their arrival at Sumbhulpoor, brother N. writes, "It is decided that I shall occupy Sumbhulpoor, and brother P. some station in the neighbourhood. I learn that there is a place called Rama about seven koss distant, containing about 4000 or 5000 inhabitants; we shall probably visit it to-morrow. In regard to Sumbhulpoor, all I can say of its size is, that it is a great place, and were it not for the sound of 70,000,* I should not think it much inferior to

Cuttack. The people speak pure Oriya; I can understand about all they say, and on the way I have sometimes spoken nearly an hour when all understood. I presume we can obtain most of the comforts of life here that you have at Cuttack; but no money goes except rupees and cowries, and at present there is a discount of from eighteen to twenty five per cent on the new rupee.

"The higher caste brahmins here eat flesh of almost any kind, and I judge that caste is not so much regarded as in Cuttack. Females, of the highest castes, appear in the streets, and listen to our talk. The people are blacker here than with you, and their features are more like the Bengalees.

"Sohnpoor must be nearly as large as Sumbhulpoor, and beautifully situated. The next place is Binka, about six koss from Sohnpoor; it looks as large as Balasore. Dhoma, nearer Bodh, has about four or five thousand. The country is well cultivated, and affords a delightful prospect, and I think much more thickly inhabited than from Cuttack to Kontiloo." He adds, "I have good encouragement to enter upon my labours, and long for the time to come when I shall have nothing else to do but to preach the unsearchable riches of Christ to these poor deluded idolaters."

EVIDENCES OF SUCCESS.

Extracts from Missionary Reports.

Church Missionary Report.—In Western Africa, after a long series of trials intermingled with seasons of glowing promise, the work is now steadily, yet quietly, advancing: the seed sown by the husbandman seems to be growing up, *he knoweth not how*; but your Committee thankfully observe, that the Society's labours have not been in vain, for God is giving the increase.

If we turn our view to the vast sphere of the East Indies, besides the great work of evangelization, we discern no faint dawns of intellectual light springing up above the horizon.

In the West Indies, we behold our fellow subjects beginning to breathe more freely; and hastening to receive from this country, under the favour of a gracious Providence, the inestimable blessings of both temporal and spiritual

* The present supposed residents at Cuttack.

liberty. In other regions, as in New Holland and New Zealand, christianity and civilization are gradually gaining ground. The beams of the Sun of Righteousness are cheering even the bleak Northern Wildernesses of America. And, to come somewhat nearer to our own land, in regions adjacent to the Mediterranean, we see the great work of scriptural and liturgical translation steadily advancing, and every mode of missionary labour attempted.

And further, your Committee would with gratitude notice the fact, that from every part of the earth invitations are continually pouring in: the world feels the pressure of the missionary spirit: Christians, more numerous and fervent than ever, cherish this cause: governments favour it: various christian communions are rekindled by it: literature and science borrow from it: even Barbarians, in some regions of the earth, invite and welcome the blessed work: while chief after chief, and tribe after tribe, seem to *stretch forth their hands unto God.*

London Missionary Report.—The gracious revival of religion in Tahiti shows that the Lord has not forsaken the work of his hands; while the prosperous opening among the Navigators' and other Islands to the West, inspire animating hopes, and demand the most vigorous efforts.

Though still called to wait in hope for more direct access to China, the steadfastness of the native Christians amidst unrelenting persecution affords conclusive evidence, that they have not received the grace of God in vain. The stations on the frontier of that mighty Empire are cheered by increasing tokens of the divine regard, and new fields are opening among the extensive colonies of Chinese in the adjacent countries.

Never have the accounts from India been more deeply interesting. The extending cultivation, by all classes, of the English Language, and the multiplication of schools and colleges for its study, combined with the increasing evidence that the heaven of divine truth is working silently but powerfully throughout larger masses of native society, excite the most animating hopes. Instances in which the preaching of the Cross proves, by the effect which it produces, the power of God unto salvation, occur with increasing frequency, and are embracing all classes in Society: brahmins, under its influence, abandon their temples, and become able and faithful preachers of the

Gospel: fakeers and other medivants forbear to make pretended sanctity the cloak for all that is repulsive in appearance, degraded in character, and iniquitous in life; and become the daily pupils of the Missionaries: merchants and soldiers are submitting themselves to the dominion of the Prince of Peace; and schoolmasters, no longer filling the minds of their youthful charge with the obscene fables of a disgusting mythology, are teaching the holy Scriptures, which are able to make wise unto salvation. Temples are demolished, or turned into places of Christian worship and schools. Altars are overthrown; and idols are destroyed, are surrendered to those who have exhorted their votaries to turn from these vanities to the living God. The fabric of idolatry, in many parts, is tottering to its fall: its very foundations are undermined; and the great matter of regret is, that the Christian builders are not prepared to erect the temple of the Lord of Hosts upon its ruins: the humiliating distress, which this fact cannot fail to excite in every christian mind, is alleviated by the generous and hearty co-operation of the disciples of the Redeemer in India, in the great work of evangelizing its vast population; and the increasing number and growing efficiency of native missionaries, by whom, ultimately, under the Divine blessing, India will be converted unto Christ.

In Africa, the cause of humanity and justice is reviving; and there is reason to hope that He, who remembereth the poor and the oppressed, will, in the wise and merciful arrangements of His providence, still give to tribes apparently on the verge of annihilation, a name and a place among the nations, and cause the late disastrous occurrences to turn to the furtherance of the gospel among them.

In Madagascar, though the scene immediately before us is cheerless, rays of light and hope appear in the distance; and, in answer to the many prayers of the Church, we are encouraged to expect that He, whose ear is never heavy, will yet, in mercy make known among the heathen that the Lord God Omnipotent reigneth.

In the West Indies, notwithstanding the discouragements which arise from the continuance of many of the evils of slavery, under a nominal emancipation, the pleasure of the Lord appears prospering in the hands of His servants—the blessings of the gospel are more generally obtained, and more highly prized by those who have so long been objects of the

sympathies and prayers of the British Churches.

The growing magnitude of the work in which the Society, in common with kindred institutions, is engaged; the difficulties which increase with its extension and success; the necessity for the constant union of activity and dependence, of humility, watchfulness, and prayer, with the sedulous cultivation of christian love toward all engaged in the holy cause, were never more evident than at the present time; and conscious that they can only be derived from Him from whom every good and perfect gift proceeds, we desire, in looking forward to the future, to exclaim, in the language of confidence and hope, "God be merciful unto us, and bless us, and cause His face to shine upon us; that thy way may be known upon the earth, and thy saving health among all nations!"

Wesleyan Missionary Report.—The very marked success of the missionaries in several parts of Africa—the rapid increase of members, and the generally healthy and vigorous state of the missions in the West Indies—the multiplied triumphs of the cross in the islands of the South Sea—the cheering indications of a more rapid advancement of the work exhibited by the Society's missions

in India—and the increasing usefulness of the missions among the Aborigines of Upper Canada, are especially calculated to awaken the liveliest feelings of grateful delight, and to stimulate to efforts circumscribed only by the limits which the want of further ability imposes.

The very success attending missionary operations among the heathen, of itself creates a necessity for increased exertions. When, through the blessing of heaven, the faithful labours of the missionary in a heathen country have resulted in the formation of a christian church, and by the light which it reflects a general spirit of inquiry has been awakened, an imperative obligation to meet that inquiry, so far as their means will allow, is imposed on those who have been instrumental in exciting it.

Such is the obligation now resting on the Society. Its principal missions have exerted such a beneficial influence on the surrounding population, that other tribes and people are now heard pleading for missionaries to be sent to teach them also the way of life. Those, who but recently were enthralled by a demoralizing and cruel superstition, are now deciding in their national councils, that "they can no longer live without the regular and stated labours of a missionary," and are charging it on the committee "to care for their souls."

MISCELLANEOUS MISSIONARY INTELLIGENCE.

LIBERATION OF APPRENTICED NEGROES.

The Baptist Churches in Jamaica, under the wise and christian counsels of the Rev. Messrs. Knibb and Burchell, were expected to give full liberty to the apprenticed Negroes held by any of their members, on the first of August last; conceiving it to be a sin to retain them any longer in a state of partial slavery.

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 Exeter Hall, when several Missionaries and their wives, amounting to thirty individuals, took leave of the Society, previous to their embarking for India, South Africa, and the South Sea Islands.

A large audience was assembled. W. T. Blair, Esq., the mayor of Bath, presided. The following are the appointments: Revs. Messrs. Mead, Cox, Russel, and Ramsay, proceed to South India; they were introduced by the Rev. W. Ellis, who gave a brief history of the Mission; and addressed by the Rev. Dr. Fletcher, and Rev. Mr. Mead replied on behalf of himself and brethren. The Revs. Dr. Phillip, Mr. Read, Jan Tzatzoe, and seven additional labourers proceed to South Africa. They were introduced by Mr. Ellis, and affectionately addressed by Rev. T. Binney, and the three mentioned replied. Rev. Mr. Williams and eleven Missionaries proceed to the South Sea Islands, three of whom are to the Marquissan Mission, four to the Society and Harvey Islands, and four to the Navigators' Islands. These were introduced as before, and addressed by Rev. J. Blackburn. Mr. Williams replied, and the delightful meeting broke up at half-past four.

DEPARTURE OF WESLEYAN
MISSIONARIES.

On the fifth of September, at Bristol, the Rev. Jonathan Crowther, of long standing and deserved consideration in the Wesleyan ministry, embarked for Madras, in the "Elizabeth," Capt. Thomas, with Mrs. Crowther and their five children; and accompanied by five junior Missionaries, some of whom are married: these are, Mr. and Mrs. Best, Mr. Fox, Mr. Griffith, Mr. and Mrs. Jenkins, and Mr. and Mrs. Male.

CHURCH MISSIONARY SOCIETY.

On the 5th of September, the instructions of the Committee were delivered to the Rev. John Nicholas Norgate, on occasion of his departure to Calcutta; and to Mr. Wallace Hewetson, on occasion of his departure to South Africa: and the same having been acknowledged by Mr. Norgate and Mr. Hewetson, respectively, they were commended in prayer to the favour and protection of Almighty God, by the Rev. E. G. Marsh. Mr. and Mrs. Hewetson, and three children, embarked at Gravesend, in the

"Patriot," Captain Burton, on the 6th, for Algoa Bay, with the view of joining the Rev. F. Owen, at Port Natal; and the Rev. J. N. Norgate at Portsmouth, in the "Zenobia," Capt. Owen, for Calcutta, on the 19th.

BAPTIST MISSION.—JAMAICA.

At the opening of Mr. Knibb's new chapel at Falmouth, which took place some time since, the number of attendants was so large, that six ministers were engaged at the same time to preach to different congregations, into which the immense multitude was divided. Mr. Viue, an Independent minister, preached in the new chapel; Mr. Clarke preached in the school-room; Mr. Dexter in the Lancasterian school-room; Mr. Ward in the court house, lent by the Magistrates; Mr. Dendy addressed the children, amounting to 2000, belonging to Mr. Knibb's congregation; and Mr. Abbott preached to a congregation under a tent. Not less than 6000 persons were present. The collections amounted to £900 currency. The other stations in the West Indies, appear to be in a very promising condition.

MEMORIAL TO THE GOVERNOR OF BOMBAY.

WE have much pleasure in inserting the following valuable document at the request of a valued correspondent. It is pleasing to observe the general interest awaking upon the subject of British Patronage of Idolatry in the different presidencies of India. Dr. Buchanan first exposed this system, as seen at the Temple of Juggernaut; let our Missionaries in Orissa and their friends, and all serious Christians, as O'Connell said of Slavery, "Print it to death." A similar memorial has been presented to the Governor of Madras, signed by "13 Chaplains, 37 Missionaries, and 152 European civil and military residents of all ranks and stations!" In the ensuing Session of Parliament, every Church in our Connexion should petition for the abolition of this antichristian and anomalous state of things.

"To the Right Honourable Sir Robert Grant, G. C. H., Governor in Council, Bombay.

"Right Honourable Sir,

"We, the undersigned ministers of the Gospel, and members of different christian denominations, beg leave most respectfully to memorialize your Excellency in Council, with reference to this Presidency, on the position in which the British power in India has for many years stood, with regard to the idolatries

and superstitions of its native subjects, and with regard to the requisitions, of an unscriptural nature, which in certain cases are made from its christian officers, both civil and military. We fear that this position is one which, in many respects, is calculated to provoke the indignation of that God who has given our nation the sovereignty over this great people; is contrary to the fundamental principles of religious toleration; is calculated to degrade the European character in the eyes of the natives; is opposed

to the benevolent wishes of our native country, for introducing amongst them useful knowledge, and for their religious and moral improvement, as expressed in Act 59, George III., chap. 155; and is contrary to the views of the Hon. the Court of Directors of the East India Company, as expressed in their Despatch to the Supreme Government of India, dated Feb. 20, 1833, in which it is required, that 'in all matters relating to their temples, their worship, their festivals, their religious practices, and their ceremonial observances, our native subjects be left entirely to themselves.'

"The countenance and support extended to idolatry, and the violation of the principles of toleration to which we refer, consist principally in the following particulars:—

1. "In the employment of Brahmuns and others for the purpose of *making heathen invocations for rain and fair weather.*

2. "In the inscription of *Shri* on public documents, and the dedication of the Government Records to *Ganespa* and other gods.

3. "In the entertainment, in the Courts of Justice, of questions of a purely idolatrous nature, when no civil right depends on them.

4. "In the degradation of certain castes, by excluding them from particular offices and benefits not connected with religion.

5. "In the servants of Government, civil and military, in their official capacity, at Hindoo and Mahomedan festivals, with a view to participate in their rites and ceremonies, or in the joining of troops, and the use of regimental bands in the processions of Heathen and Mahomedan festivals, or in their attendance in any other capacity than that of a Police for the preservation of the peace.

6. "In the firing of salutes by the troops, or by the vessels of the Indian navy, in imitation and honour of Heathen and Mahomedan festivals, idols, &c.

"We know, in the particular instances above enumerated, the consciences of many of the servants of Government have been wounded, and been required, by the regulations of Government, or by the usage of the service, to take.

"We therefore most respectfully solicit that inquiry may be made by your Excellency in Council into the topics to which we have adverted; and we would further suggest, that the following particulars ought also to be included in

the inquiry, as it may often be found, that where only justice or charity are concerned, an unnecessary and criminal support to native superstition has been, or is, liable to be afforded.

1. "The support given to Hindoo temples, to mosques, and tombs, either by the granting endowments, pensions, and immunities, or by the collections and distributions, by the Officers of Government, of the revenues already appropriated to them.

2. "The granting of allowances and gifts to Brahmuns and other persons because of their connexion with the Heathen and Mahomedan priesthood.

3. "The present mode of administering oaths in the native Courts of Justice, and whether it be such as is proper for a Christian Government to allow and sanction.

4. "The endowment and support of colleges and schools for inculcating Heathen and Mahomedan measures, as your wisdom may suggest, for it is justly observed in the Hon. Court's Despatch, to which we have referred, that 'arrangements which implicate the Government, whether in a greater or less degree in the local superstitions of the natives, might well be objected to in point of principle, even without reference to their actual consequences; but, that they also tend to consequences of an injurious kind, is evident, inasmuch as they exhibit the British power in such intimate connexion with the unhappy and debasing superstitions in question, as almost necessarily to inspire the people with the belief that we admit the divine origin of these superstitions, or at least we ascribe to them some peculiar and venerable authority.'

The zeal which your excellency's Government evinces for the general welfare of the natives, encourages us to hope that our earnest representation will meet with the most favourable consideration; and we pray that God may direct you in all your deliberations." &c.

We are sorry to add to the above the following account of the rejection of Mr. Poynder's motion on the same subject. Truly these abominations cannot be long suffered to continue. The good sense of the British Christians will, we trust, lead them to give no rest until idolatry in India is left to fall by its own weight.

INDIAN IDOLATRY.

ATTENDANCE OF BRITISH OFFICERS AT
HINDOO RELIGIOUS CEREMONIES.

At a quarterly general Court of Proprietors of East India stock, held on Wednesday,

Mr. POYNDER rose, and, agreeably to the notice given by him in June last, proceeded to submit the following motion to the Court:—

“Resolved,—That advertising to the following documents, namely—the despatch of the Hon. Court of Directors to the Supreme Government of Bengal, dated the 20th of February, 1833,—the memorial of the civil and military inhabitants of the Presidency of Madras to the Right Hon. Sir Frederick Adam, the Governor in Council,—the letter of the Rev. the Lord Bishop of Madras, transmitting such memorial, dated the 6th of August, 1836, and the answer to his Lordship of Henry Chamier, Esq., the chief Secretary of Fort St. George, dated the 11th of October, 1836, this Court recommends to the Hon. Court of Directors to transmit such instructions to the Government of Madras as may give effect to the prayer of the memorial,—namely, that in accordance with the directions of the hon. directors, of the 20th of February, 1833, the officers of Government may be prohibited from issuing orders affording encouragement to Mahomedan or heathen rites and festivals. That it be not hereafter required of any christian servant of the state, civil or military, to make an offering, or to be present at, or take part in, any idolatrous or Mahomedan act of worship or religious festival. That the firing of salutes, the employment of military bands, and of the Government troops, in honour of idolatrous or Mahomedan processions, or ceremonies, and all similar observances which infringe upon liberty of conscience, and directly ‘promote the growth and popularity of the debasing superstitions of the country’ be discontinued; and that such parts of regulation 7, of 1817, as identify the Government with Mahomedanism and heathenism be rescinded, and that every class of persons be left, as the hon. Court of Directors have enjoined, entirely to themselves, to follow their religious duties according to the dictates of their consciences.”

The Hon. Proprietor introduced the resolution by observations and reference to intelligence of great importance. The Hon. Proprietor, after advertising to a letter which he had himself received from an influential individual in India, which

adverted to the vast number of persons who annually perished in making pilgrimages to the shrines of different idols, and the amount of revenue which the Company received from the pilgrim tax, concluded by expressing his firm hope and his steadfast belief that though the destruction of the existing system might be staved off for a season by the Government abroad, yet that in the end it must necessarily be abolished.

Mr. HANKEY seconded the motion, and expressed a hope that such an arrangement would be made as would satisfy that large portion of British society which felt a very deep interest in every thing that respected Christianity in India.

An Hon. Proprietor hoped that no decision would be called for on so important a motion in a court so thin.

Mr. MARRIOTT was quite sure that such things as those which had been described by the hon. mover could not possibly go on much longer. They must have done with that cursed profit, for such he would call all the revenue which was derived from such a source.

Mr. WEEDING said he would propose an amendment which would probably satisfy all parties, as it would contain the words which the directors themselves made use of in the despatch of February, 1833. It was,—“That this Court, advertising to the despatch of the Court of Directors to the Bengal Government, of the 20th of February, 1833, recommend to the Court of Directors to renew the tenor of that despatch, and to call on the Bengal Government to carry those instructions into effect with all prudent and practicable expedition.”

Mr. POYNDER.—I will agree to that amendment with the greatest pleasure.

The CHAIRMAN said he could not agree either to the motion or the amendment, and he would take the sense of the Court on the question. On the 21st of June last, at the general Court then held, a motion exactly the same as the amendment now proposed, was negatived by a very large majority. Why, then, should a similar proposition be now introduced?

On Mr. Weeding’s amendment being put,

Mr. POYNDER called for a division, when the numbers were—

For the amendment	10
Against it	26
	—
Majority	16

The question was next put on the original motion, and negatived.

The court then adjourned.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 48.]

DECEMBER, 1837.

[NEW SERIES.]

THE LATTER END.

THE universe is full of analogies; yet many of us are apt to half despise them. We look upon them as the amusements of people whose imaginations overcome their judgments; we see plenty in all objects of importance of themselves to engage our time and attention, without eking out the yarn to twice its proper length by comparisons and similitudes; we rejoice in the plain matter of fact, and provided we can get that, we do not care how many things similar to it some fanciful geniuses can find out: they are welcome to them. It is not surprising that having no special predilection for the commodity at all, on the ware being exhibited more than once we soon become impatient of the repetition; an illustration soon gets stale with us, and we seek refuge from imagery for which we have lost our relish, in the plainest of statements and the simplest of truths. Why is this? Is it because no such quality as the tendency to imitate belongs to our nature? Because the perception of resemblances is a matter of no consequence or interest to us as rational beings, and is kicked out as a foolish and trifling habit by men of exemplary strength of mind? Because we ourselves have not at one time delighted in the choice comparison, the apt illustration, and the natural analogy? Or because we have discovered that no real likeness exists among the various objects which occupy creation, and no correspondence in the various systems which fill it with enjoyment? The reason is far different; for while we hold that "one God and Father of us all" created the whole world, and all the systems of worlds that we are acquainted with, or which science has professed to bring to our knowledge, we must naturally expect a unity of design in all we see. The infinite system undoubtedly is, in respect to the depth of its foundations, and the reach of its extent, altogether beyond our comprehension; and this it may safely be, without at all injuring our ability to judge of its general plan by the portion of it submitted to our cognizance; without interfering with the propriety of reasoning from a part to the whole, from one specimen of the handiwork to the completion of the magnificent design. The Great Artificer of matter and of mind, the Author of all elements, the Originator of all principles, the Commencer of time, the Controller of all progress, the Consummator and Sanctioner of all perfection, is one; the plan of all his works is one; the

voice of all nature, the image of all things visible, the indications and tendencies of all true light and knowledge, are one; deep in responsive concord calleth unto deep, and all the trees of the field, as it were in simultaneous sympathy clap their hands, at one bidding and to one strain; and while this unity in cause and in design remains the primary feature of all which we behold and all we know, there must be room, abundant room, for the labours even of an ambitious system of analogy. No, the true reason, we believe why, with men of stern and considerate minds analogy has ever become distasteful, is to be found in its abuse: an abuse which consists, partly in the degradation of real analogies to unworthy objects, and still more principally in the false substitution and employment of unreal analogies for those that are real, the analogies of mere fancy for the analogies of nature and of fact. This mode of illustration has of late become so general, that writers of almost all grades and descriptions seize upon it, and appear to consider it an indispensable ingredient in almost every species of composition. This indiscriminate compliance with the literary fashion of the day has led to its adoption by many who would otherwise have been strangers to it; and the consequence of this has been, as might have been expected, that all the most forcibly-suggested and natural analogies have been worn threadbare, and many have been used before they have been understood; and many also have been employed by those who have had a more eager desire for richness of style than for soundness of thought, and who have imprinted upon them such various and often such unwarrantable distortions, that the original analogy has at length become matter of caricature. In this way an idea gets abroad that analogies, similitudes, and so on, are vulgar and silly, and good writers relinquish the use of them lest they themselves should fall under the suspicion of partaking a similar character. There is hardly one of the best figures in the language that has not in this way fallen a sacrifice; and among them is that resemblance which is so frequently alluded to as subsisting between the seasons and the various stages of human life.

Thus we compare youth with spring, manhood with summer, autumn with age, and winter with death. In this case we consider that there exists a real analogy: for as spring is the season of freshness, delicacy, variety, promise, and bloom, so is youth the season of artlessness, of tenderness of feeling, of a multiplicity of impulses, pursuits, and joys, of beauty and of hope: as summer is the season of full developement and of strongest growth and vegetation, so is manhood of pride, power, and greatness: as autumn is that of production and ripeness in the material world, so is age in the history of man; and as winter comes in time and withers the face of nature before him, so we know that death will at one time approach, and bear us all away to an unseen world.

It is however the latter end of these two respective courses which has struck us as furnishing the most beautiful and exact analogy; and from which we think the most profit may be drawn. There are some peculiar properties and events belonging to this stage in each instance which may be advantageously compared and studied. The principal of these, as it occurs to us, are, fruit, repose, decay, separation, and disappearance.

The natural result of the influences to which anything in the vegetable world is subject, and of the processes which are performed in it, is production. The budding of spring and the glow of summer each well

become the seasons at which they make their appearance ; but they fall, the one into other, and both at length into their successor autumn, and appear to resign to his possession all the treasures which have been accumulated by their activity. The earth submits to ten thousand different masters, and receives into her bosom ten thousand different seeds and germs ; yet the end is always fruit. No matter, good or bad : time rewards her, and at length bestows the fruit. On every soil the husbandman may scatter precious seed, on every soil the enemy may sow his tares ; they both "grow together till the harvest." The earth then triumphs over all the labours of vegetation, over the flood, the drought, the inclemencies of skies and winds, and pours into the hands of her sons a rich return in kind of all they once committed to her.

Her work done, mark, how she reposes ! With her, as in the animal economy, rest follows labour. No vivid sunbeams after the flying shower force up the fast-aspiring stem, or expand the succulent blade ; no meridian scorching tries their power of resistance ; no ; this is not the genius of the season ; repose, repose is in the ascendant. The full ear nods beneath its load ; the stem waves with an almost recumbent inclination ; arduous July is gone, and bland September appears to interpose for the purpose of undertaking the office of nurse to nature in her fatigue. The earth seems (to use a phrase common in life) as if she was retiring upon her income.

This state has not lasted long, before symptoms of decay manifest themselves. The hydraulic apparatus that raised nutriment from the earth through a thousand tubes and a thousand valves, becomes retarded in its motions, and the busy circulation of the vegetable fluids gets nearer and nearer to stagnation. In the vegetable system and in the lower forms of animal life ease prevails to such an extent as to border upon torpor, and this in turn ends in paralysis and insensibility. The process goes on to drier and colder, till vitality seems left with the form only, but without the power. Presently a spot makes its appearance where disorganization has evidently commenced ; this enlarges its boundaries from a part to the whole ; from the leaf to the branch ; from the branch to the tree ; and from that again to the forest, till at length the face of nature assumes the complete expression of decay. Leaves wither, stems rot, plants shrivel, hibernating animals lose half their sensible life.

Now behold another movement. As, notwithstanding the rapid mortality of a large population, some always remain to occupy the earth, and propagate the stock of another generation, so in the progress of the seasons, while some portions of the living world are deprived of existence, others are left instinct with life, for the purposes of reproduction. The living and the dead cannot commune, and to avoid this impossibility, a new process commences ; it is the process of separation. The point of contact between the leaf and the parent branch, which had been the gateway of supply and the anchor of support to the former, now becomes clogged with particles too coarse to allow the passage of nourishment, and too brittle to bend and parry with the ever-changing attacks of the wind. The dry and ineffectual connexion at length gives way, and the sweeping blast bears the victim of decay far away from the living genius that bestud the parent bough.

Withered, uncomely, and noisome, is this remnant of lost vitality to remain an eye-sore upon the smiling face of the living world ? No.

Nature is wiser than this. Having played its part as a feature in the variegated scene for which it was intended, and afterwards overcome of age and toil, the Great Protecting Power will not allow its glory to end in shame; but opens a way by which it can gracefully retire from the stage of action, beneath a veil, which, while it shelters it from contrast with rivals whose charms are yet retained, introduces it into a circle of elements all of which are sharing a congenial dissolution. Shorn and bruised indeed, the earth, for a moment, as it were, is; but presently descend the snows of winter, mollifying the asperities she has endured, and concealing with a spotless garment, which stretches from horizon to horizon, every trace of rudeness and desolation. This is the stage of disappearance.

Now for the latter end of the analogy. Shall we make it appear that any resemblance exists in the close of human life, as its characteristics are usually presented to our notice, and the closing season of the annual circle. First, then, as to the bearing of fruit. We may remark, in a preliminary way, that the bearing of fruit, as one of the many circumstances connected with human affairs, belongs essentially to the latter end of that circle or train of events with which it is connected. Thus when men unite in any common design, there are many circumstances attending it; some in common belonging to all stages of its prosecution; some to one or more stages only. Thus, a considerable measure of interest is taken in it at all periods of its progress; but there is another part of it which belongs to the earliest stage; this is projection; after that is preparation; these particular characteristics of the object only belong to it at the beginning; neither projection nor preparation belong to the subsequent stages, neither to the middle nor to the latter end. But there is one quality which is always restricted to the latter end; what is this?—the bearing of the fruit, the result of all the previous steps which have been performed in the train of action. Thus the fruit of a railway, a coal mine, a bank, is not looked for at the time the prospectuses are issued, the workmen engaged, or the establishment opened: no: but time rolls by, and when the design is well seasoned with years, the result appears; it bears its fruit at the latter end. It may be said, this is not to the point, because it does not follow strictly in the natural course of things; it is an effect produced by the intervention of voluntary design! Perhaps the fruit is; but the time of its production is not. If that point was within the control of the voluntary agents concerned, the fruit would be placed the very first part of the business. The latter end of all things in the voluntary world abounds in fruit, whether the agents will it or not. Almost every thing seems to have the power of reproduction within it, if you will but give it time; it bears fruit and seeds, seed of its own proper kind. A thought reproduces and repeats itself; these ripen to desire; the desire gives birth to action; the action often repeated becomes the habit; habits create the character; character confirms and spreads, and, by example, multiplies itself a thousand-fold. Mean and almost unnoticed is the first impulse of temptation which passes through the mind, offended for the moment with its baseness; the next is stronger and meets with less resistance; the third succeeds. Vice having gained a landing, improves her first advantages, and, by progressive marches, adds new provinces to her territory, and fresh names to the list of her conquests; one bul-

wark of principle and morality after another yields beneath her power, and as time and space arrive, the advance to perfect victory is maintained, till at length her unhappy victim is aroused to the consequences of his misguided choice, to find the dominion of his spirit overrun by an enemy, its citadel taken, and the fall of its ruins illumined by the flames of destruction which mark his destiny. Nor does the evil stop here. Like the infection of a fatal malady, the influence of his example insinuates into the most private recesses, and pervades through an extent most fearfully indefinite, prevailing over one obstacle after another, and reducing victim after victim beneath its influence, till where we once saw only one noxious and disgusting exception to the good order and purity of society, we now behold that society itself degenerated into a community of the profane, the worthless, the abandoned, and the miserable. Wretchedness, the rewarder of vice, is nowhere absent; but through all the scene her genius speaks, acts, and reigns; distributes to each the recompense of his accumulated demerits, and, amidst the complaints and execrations of those she has undone, seats herself in crowned majesty upon the summit of human calamity. Here is fruit; here is "the latter end" which is "worse than the first;" here is the serving of sin, and the receiving of its wages; here is the sowing to the wind, and reaping of the whirlwind. The life of a good man furnishes an example no less appropriate to our purpose. He commences his course by himself, but little known, and with a trembling confidence in powers which have not been strengthened by exercise, nor adapted with the skill which is derived from experience. Aware that his deserts are no source of hope to him, and that all the favourable expectations which he cherishes must be grounded on the unconstrained mercy and goodness of God, he looks with diffidence and fear for any measure of success to follow his exertions. When his enemies oppose him, his modesty forbids him to return their menaces, and when they revile him with falsehood, a candid consciousness of his real defects prevents him assuming a right to perfect exemption from blame. Still steady, however, in the pursuit of one path, the principles of virtue and piety fortify themselves in his bosom every moment he allows them a residence there, till his breast becomes in the end a strong-hold of rectitude, and a temple of vital godliness. One observer after another becomes his friend; his name, once unknown, is first circulated, then revered; his character becomes more and more consolidated by inveterate attachment to his chosen principles and undeviating consistency in their practice, till at length the activity of his life appears to have served its purpose, and placed him in that enviable position of worth and importance, to which it was intended and fitted to conduct him. Now behold him—formerly the stripling, the candidate, the adventurer—standing in the dignity of a revered and triumphant age, surrounded by the trophies of his labours, hopes, and victories. About him move the active and enterprising youth of his posterity, which transport the impulses of his mind and character, with unnumbered individual modifications, to scenes and generations distant from him; his reputation, like a tower of strength, stands needless of defence, and shows a front which the hard and hackneyed mouth of calumny refuses to attack; his designs of industry and benevolence, once only dreams, have now environed him with solid monuments of usefulness, having availed in much, and not yet exhausted.

but, promising still farther good; and his piety, which was first vindicated only perchance by a passing sigh, a falling tear, or a trembling prayer, has now worked out for itself a fixed and lasting habitation in the firm faith and unshaken steadiness of an elder of Israel. Here is fruit—fruit in nature, fruit in morals, fruit in character, fruit in religion. With such a subject of reflection as this before our eyes, well may we wish to sow the earlier years of life with a seed productive of a harvest so auspicious; well may we, in reconciliation at the prospect of a conclusion, not far hence, being put to our labours, when a conclusion so benign as this is possible, exclaim, "Let my last end be like his!"

"The heat and burden of the day" is over. Though every season of life unquestionably stands connected with its peculiar duties and becoming characteristics, those of age are of a widely different kind from the virtues which are demanded in the most energetic and laborious periods of our history. The graces of this epoch are of a complexion eminently mild and tranquil; the noisy and bustling traits of character having subsided, and given place to the predominance of a more serene and peaceful influence. The passions have served their objects and have become, to a certain extent, dormant. The veteran slackens the grasp of a stiffened hand from weapons whose use requires an agility which he has lost; and half disabled by infirmities, he retreats, and leaves the field of action to more mercurial spirits. He seeks retirement covered with glory; and though we look not now for the fire of enthusiasm in his oratory, nor the signal of commencing combat from his hand, we raise our eyes to the silvery radiance of his hoary head, in expectation of a blessing, linger delighted within echo of the wisdom which falls from his lips, and submit with gratitude and patience to the mild rebukes which he dispenses—rebukes which the plenitude of his experience and his love render incalculably valuable to us. He has but little to do; his duty is to exist, bearing with him a mellowness and majesty too sacred to be abused or rebelled against, and constituting a monument in the eyes of the children of men in favour of virtue and piety, to encourage those who follow his example; and on them the glory of his sanction falls brilliant but placid as the light of a setting sun. Such a monument, though silent, is often more effective than the eloquence of many didactic lessons. And here, in passing, let us not forget to admire the wisdom of that providence which has made our abilities and duties so nicely compatible. In the later periods of life, when our energies begin to decline, and our powers require to be fostered by ease and quiet, then it is that the desire of activity, which would have become ill-timed, is so providentially withdrawn; so that as soon as we become unfit for the exertions of ambitious life, we relinquish the longing with which we once pursued them, and experience a desire for that retirement and repose which are the best remedies for the infirmities of our altered condition. The hero of the christian warfare thus in composure falls back upon the retrospect of an honourable career, and as the impulses of a by-gone ardour visit him more seldom and more feebly, enjoys in increasing degree the blessing of well-earned repose.

In life, as in the annual history of the vegetable world, the era of repose is soon succeeded by the era of decay. It is not long after a man has retired, before his friends begin to perceive that the step was a wise one. The alertness and nerve of his understanding appear to fail,

and almost to desert him; his perceptions are less clear, his conclusions less positive, and the mode in which he arrives at them less satisfactory. His confidence in himself diminishes; he is ready to distrust his own judgment, and is anxious to know how the subjects of his reflection will appear to other minds. He feels a degree of confirmation in his opinion, from the acquiescence of others, which he never experienced in the days of his highest mental powers; even the assent of young minds to his own ideas gives him solace. In the active world he deposes his business and his responsibility to a representative; it may be to his child; and even to him, rightfully bound as he is to honour his authority, he becomes willing, nay, anxious, to defer, and feels a security in the very act. In Lord Bacon's words "he consults too much, delays too long, and repents too soon," to trust himself properly with the management of weighty and arduous concerns. We need go on no further to describe the characteristics of this epoch; it would only be to recapitulate the common infirmities of age, with which a due contemplation of the finite character and the humbling necessities of our nature either has, or ought to have, made us all familiar.

Arrived at this pass the aged man begins to feel that the world goes on too fast for him; he cannot keep pace with it; its intelligence is partly unintelligible, partly uninteresting; its sympathies are too hasty for him to catch, and its novelties are too numerous and peculiar for him to learn. The sphere of his intercourse with it consequently diminishes, and the tone of that intercourse lowers. (As among travellers at the hotel, those who are departing have interests to transact, which those who tarry concern themselves not about; so in life, the pilgrim who goes onward and the pilgrim who sojourns, by the different circumstances of their respective case, mutually become involuntary agents in their separation.) So a process of separation commences by which he is finally severed from those around him. We are too much accustomed to look upon the separation of the human being from the present state as an event characterized peculiarly by suddenness and promptitude; this notion is erroneous; in the course of nature it is not so: for the preparatory steps of the process are commenced, perhaps long before we are aware, in the insensible abatement of that fervent sympathy which we naturally hold with the passing life around us, gradually weaning us from those most powerful and interesting associations which we once cherished, till they became, as it were, a part of ourselves, so that as the flame flickers still deeper in the socket, it and the life which supports it at length expire together.

"Man dieth and giveth up the ghost, and where is he?" We watch for a few days by the couch on which his visible remains repose, and think with frequent repetition over the countless circumstances of an endeared connexion, now broken; especially we dwell upon that act and moment of intercourse, which we must in future ever know as the last; with a heaving bosom and a heart wounded with regrets of the deepest fondness, we slowly follow him to the tomb; on its margin we stand, and strain one long, distracted gaze upon the cerements which enclose the dear departed, and turn away—to behold them no more! They are gone; "the place that once knew them shall know them no more for ever." They are gone; and where are they gone? There is a hard

proverb abroad in the world, and one intended to be full of bitter reproof, and for the most part it may be justly so, to the majority of mankind, but which perhaps in its turn deserves a little rebuke itself: it is one of Poor Richard's—"Experience keeps a dear school, but fools will learn in no other." Now we are so constituted that experience is to us by far the most satisfactory mode of gaining information; and upon that fact of our nature is founded the best and greatest system of philosophy which the world ever saw; we mean that of Bacon. All men condemn the pretensions of any dogma or system which contradicts experience, and estimate its value in proportion only as it is proved by this infallible test. Anything which we have ourselves tried, we feel an intimacy with, which is followed by a certain sense of security; the vague and illimitable character of the object, in which qualities its influence over our minds appears very much to reside is diminished, and we encounter it in future, if not without apprehension, at any rate with such a definite calculation of the amount of danger to be braved as imparts to us some degree of self-possession. Of many things therefore which are terrible the first time, it may be said with truth, that their power to alarm us is lost or at any rate considerably diminished by our actual experience of them. But of death, we never know any thing by experience; this source of familiarity is entirely cut off; though "in the midst of life" we may be said to be in it, it is still a strange land to us, and when we pass into it, we must do so with the certainty upon our minds of our perfect ignorance of the road we are about to travel, of the house in which we are about to dwell. As the grain which escapes from the husky shell in which it had been lodged drops into the bosom of a soil before unknown to it, so man, when called from his earthly career, falls from the walks of life into a grave where his foot never before trod. He has a fresh world to encounter, of the nature of which he has formed conceptions whose character and magnitude impress him with its vast importance and infinite superiority to that which he must leave—and he must do it alone, and a perfect stranger. And indeed as the future world is to those who pass into it, a foreign country, undescribed and unknown, so to those who remain behind does an impenetrable veil of mystery rest over it. Our predecessors have changed their habitation, we know not whither; we look for them, but they are gone. This is the stage of disappearance.

We have thus far endeavoured to trace the analogies which we apprehend may be properly considered to exist between the arrangements manifested in the regulations of the external world, and the laws which may be discovered in matters of will and conduct. In bringing two such apparently foreign regions of the Divine Government into comparison some danger of inconsistency might be apprehended; and when we consider the short-sightedness of human powers this fear should seem by no means unnatural; but we hope that what we have advanced does not transgress the limits of sound thought. It remains therefore to add one remark, and we have done. Human life is subdivided into various shorter periods, and as though it was a whole consisting of concentric circles or of connected links, each one appears to possess a series of properties which make it typical of the whole. Nor are these arbitrary divisions, chargeable with the weakness of a human origin; but they are justified not only by the general analogy of nature, but by the expressed intention

of the Great Governor of the universe.* Thus a year, a month, a week, a day, are times which have a "latter end" towards which the effects and results of their previous portions appear to accumulate. So at the conclusion of a day, a week, or year, we are accustomed to receive the product of the whole, to reckon, and treasure it up. To the latter end of the largest of these portions of human life are we now come; to the close of a year's labours, its hopes, its fears, and its fortunes. Now, gentle reader, we have laid before you at our wonted interval, the product of our hours of reflection, our unworthy but well-meant prayers, our decided and sincere opinions. For you more than one hand, more than one pen, has laboured; for you has the essay, the intelligence, the query, the correspondence, been brought forth; for your information has the report been forwarded, for your consolation has the obituary been penned, for your enlightenment has the discussion been encountered, for your satisfaction has the reply been tendered; in fine, for your benefit has our magazine by monthly toils been conducted to the close of another year. Let us ask, or rather ask yourselves, where is the fruit? Though your perusal may not at all times have been satisfactory, and though conscious of many defects, we still hope, that some one thing, perchance more than one, has been written, which might have been to profit. Has it been so? It is not for us to press this inquiry. We also have a Master who requires fidelity in his service, and it becomes us to turn upon ourselves the thought of self-examination ere we assume the attitude of judgment towards ourselves. May we both remember that there is one great harvest of the universe, at which the Lord will descend and with his angels gather up the wheat and the tares; then will assemble the profitable and the unprofitable to receive their recompense, and to that scene shall we all be conducted through the narrow portals of the grave; and may it be that in the extremity of expiring nature we may experience the sublime munitions of a faith, whose hopes and principles shall bestir and erect themselves amidst the final prostration of all mortal thoughts and desires; which shall gather energy in the body's dissolution; and which, in the nobleness of their life and power, after the winter of death has passed away, shall bloom in an eternal spring!

THE NATURE AND IMPORTANCE OF CHRISTIAN BENEVOLENCE.

CHRISTIAN benevolence is active, self-denying, and extensive. It does not content itself with merely wishing well to an object of distress; it prompts us to come in contact with human woe, and to exert ourselves for its mitigation. Inducing us to rejoice in the well-being of our species, it engages us to do something every day, if possible, to add to the improvement and happiness of man. To part with the crumbs which fall from our table, to give our superfluities only, to surrender what we shall never miss, or what it would be an encumbrance to us to retain, is not to discharge the duty of christian benevolence. Our profession binds us to the practice of self-denial. It requires us not only to be liberal in parting with outward possessions, but to be willing to divide with the sorrowful the torrent of their grief, to bear

*"And let them be for signs and for seasons, and for days and years."—Genesis.

sufferings, encounter hardships, and endure severe privations, in order to promote the spiritual and eternal welfare of mankind. What was the spirit of that truly great man who could say, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." The intensity of his love led him to contemplate martyrdom as an event to be desired, if it might but serve to establish his brethren in the faith. His benevolence was also as extensive as it was vehement. Churches which he had never seen, were borne upon his mind in prayer, and were commended to the mercy and care of God with conflicts of faith and importunity of desire. Rom. i. 9; Col. ii. 1. The outward circumstances of colour, poverty, foreign names, habits, and manners, had no power to extinguish his burning sympathies, or prevent the exercise of pity. As "he had opportunity he did good unto all men, but especially to the household of faith." Such was the Saviour of mankind. His benevolence triumphed over all the prejudices of his nation, and beamed alike on Gentile and on Jew. The hapless Samaritan whom his countrymen had consigned in imagination to eternal misery, and whose characters they identified with that of the devil, were ever the objects of Jesus's mercy, recommended to notice by his parables, and illuminated by his instructions. As He drew near the end of his career the depth of his love became more obvious. His eyes began to overflow with tears on account of the continued impenitence of the Jews, his warnings became more significant and solemn, his every action touching to the heart, and his supplications more audible and fervent. One of his last words was a prayer for his murderers; and his last charge to his beloved disciple, was an expression of sympathy for his mother. Now, if it be incumbent on us to exhibit the mind of Christ, christian benevolence is something more than the spontaneous sympathy of human nature, or the exercise of humanity. It is more ardent, more permanent, and more energetic. It is a fire kindled by the experience of Christ's love to us, and sustained and increased by the reception of his grace. The fact will be attested by every sincere Christian, that when through faith in Jesus we realize a sense of pardoning mercy, a comfortable persuasion of an interest in the promises, and of a participation of all the blessings of the gospel, the affections begin to expand, the desire after holiness gathers strength, and a longing is felt to be useful to all the world. *This* is christian benevolence. This is the principle which puts the church in motion for the salvation of the world. It was this responsive affection, this divine element of character, which induced the Apostle Paul to consecrate himself at the foot of the cross, a willing victim in the cause of the Redeemer; and it is the same spring of action which, at this moment, moves all the sincere friends of the gospel in direct efforts to save souls, in the support of churches, of bible societies, missionary societies, and sabbath-schools. It is a "fire which many waters cannot quench, neither can the floods drown."

Such a temper of mind is of importance to every Christian. If the above remarks be just, it is hardly possible to see how vital christianity can exist without it. We may indeed think of a sincere character, who though not rightly instructed as to the way of salvation, yet having a general faith in the gospel, persists in works of repentance, and in an attendance on forms and ordinances as the only means of securing

eternal life: nor is it for us to say with how much ignorance a state of soul-security is compatible. But certainly an individual acting on these principles will have but little of real christian benevolence. If he be truly in earnest, he may give his goods to feed the poor, and subject himself to great privations for the advantage of others; he may abound in the use of forms of prayer, and be ready even to hazard his life in the pursuit of some object of public utility: but after all, there may be a species of love or charity of which he is comparatively destitute. 1 Cor. xiii. 1—3. This element of character is the product or concomitant of saving, vital, operative faith; and “in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.” The effect of pharisaism is to render the mind solitary and self-centred; but the tendency of the Gospel is to produce a charity or “love which suffereth long and is kind, which envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth;” a love or benevolence which never faileth, but is a permanent fountain of kind desires and contrivances, for the good of all mankind.

The apostolic description of the various aspects of christian benevolence is sufficient of itself to evince its unutterable importance. We may add, however, that it is the command obliges us to act on this principle. Whether to exert ourselves for the good of others, and deny ourselves the luxuries and vanities of life, in order to extend our beneficence, or not to act in this manner, are points not left to our option. We are *enjoined* to be followers of the Lamb. The injunctions of infinite authority bind us to do good unto all men; and the apostle assures us, that “to him who knoweth to do good and doeth it not, to him it is sin.” The commands to exercise benevolence are expressed in various forms; and therefore, though the soul is awakened to the desire of obeying them, by the enjoyment of salvation, it must be of importance, in order to preserve a healthy state of mind, to keep those commands in recollection. Christians should remember, and should be told that self-denying liberality is obligatory; and that though their hearts may not dictate liberal exertions for the support of the cause of God and of truth, they will, by refusing them, bring guilt on their consciences. With what face will the covetous or indolent professor appear in the presence of the Saviour, at that day, when they only will be placed at the right hand to whom it can be said, “I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; naked, and ye clothed me; sick and in prison, and ye came unto me.”

The consequences of christian benevolence may be immense. An act of love will often effect more good than ten discourses on the subject. The infidel whose prejudices against christianity rendered him proof against every argument in favour of its divine origin, was at length laid on a sick bed, and awaited with anxiety the visits and the sympathy of his companions. But alas! their principles had not taught them to weep with those that weep. He would have been left to agonize alone, had not a despised christian or two, sought him out, and given him proof of their compassion. Conviction darted into his mind. The excellence of christianity induced him to inquire with more candour

into its divine origin; and inquiry issued in conversion. The results which may follow one instance of conversion cannot be estimated. Is it a Paul whom you have been the means of turning from the error of his way? He may by his labours and sufferings in the cause of truth and righteousness be instrumental in changing the face of a great part of the moral world. Is it a Luther? He may rouse the slumbering nations from their lethargy, cause that papal throne to fall, which another Luther shook to its centre, and like him give a mighty impulse to the energies of hundreds of thousands of deathless minds. Is it a Whitefield or a Wesley? He may call up again from oblivion many forgotten principles of truth, and by travelling through the length and breadth of the country, may like each of them, convert thousands, and be a mighty instrument for reviving the religion of Jesus. Is it a very obscure individual whom you have been the means of converting to God? Still do not view the event as unimportant. Not only is his soul of more value than the whole material universe, but consequences may flow even from his piety through all the ages of time; and when the disclosures of the last day are made, when the secrets of heaven are revealed, grand and glorious results of it may appear of which you can at present form no conception. Nay, the principle may be carried very much farther. One good feeling originated by an act of beneficence may lead to thoughts and purposes of high importance in the production of christian character; and may be propagated by a repetition of similar actions in future years, by people on whom a similar impression may be produced. A process of good may thus be extended to an indefinite length; a consideration, which ought to encourage those who may imagine that they have no reason to rejoice because they have not yet been clearly instrumental in the conversion of souls. If the heart be right the uncertainty of continued opportunity will impel to immediate action. Inflated by a portion of the Redeemer's divine prudence and zeal, we shall say, "I must work the works of Him that sent me while it is day. The night cometh when no one can work." The objects whom I wish to benefit may be snatched away by death, or I may be summoned to give up my account.

The rewards which follow benevolence are, however, among its most powerful encouragements. In the exercise itself there is a rich luxury; and its reflex effect on the character is to assimilate it to that of our Father who is in heaven. Matt. v. 45. He who has taken one draught from the cup of christian love, and felt its enlivening virtue in cheering and expanding the heart, will surely be ready rather to repeat the heavenly potation, than participate in the inflammatory and injurious delights of selfishness and sin. "The good man is satisfied from himself." It is not from the objects of his benevolence that he will receive his reward. Some few of them may give him proofs of gratitude; but it is too often the case that the philanthropic Christian meets, at least for a time, with returns of apparent unkindness or neglect. Still his recompense is sure. "A cup of cold water given to a disciple in the name of a disciple shall in no wise lose its reward." As religion

advances in the minds of those who have felt his kindness, the desire to give evidence of affection for him may become so strong as to induce them to prove it even in this life; but if he be never recompensed on this side the grave, he shall be "recompensed at the resurrection of the just." The rewards of eternity, though infinitely greater than the human imagination can now conceive, will bear some sort of proportion to our works of faith and labours of love. As the corn in waving crops, though unspeakably more abundant than the seed sown, is in one sense proportionate to it, so the glory and bliss of the heavenly world will in one sense correspond to the exercises and fruits of personal religion in the present state. "He that soweth sparingly shall reap sparingly; and he that soweth bountifully shall reap bountifully." But what a motive to unbounded christian benevolence! When we can tell the worth of that treasure which it lays up in heaven, and which is imperishable as the throne of God; when we can estimate the value of the jewels which it continues to insert in our eternal crown; when we have powers to declare the worth of a reward which is to bless and dignify the soul through endless ages, then, and not till then, may we unfold the magnitude of this motive. But its power over the spirit increases, when we think of the souls, which being rescued from the horrors of hell by the blessing of God on our activities, many rise with us to be adorned with ineffable splendour, and participate throughout eternity in unutterable joy. "Be ye therefore steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord.—Let us not be weary in well-doing, for in due season we shall reap if we faint not.—In the morning sow thy seed; and in the evening withhold not thine hand." But with all our philanthropic exertions, humility should be combined. Our success in effecting spiritual good depends on the exertion of a higher agency than our own; and were the best of us to do his utmost, we should still have past failings to regret, and have ample reason to say, "I am but an unprofitable servant. I have not even done that which it was my duty to do." While abounding in holy activity, and seizing every opportunity of doing good before death comes, ever may we be abased in the dust; for, what are all our sacrifices and relinquishments, compared with that "of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich." W.

THE TEN TRIBES OF ISRAEL.

(Concluded from page 372.)

As we wish to conclude this article in the present volume, we shall do little more than throw together the additional circumstances by which the writer in the Jewish Intelligencer attempts to support his general conclusion, that the American Indians are a part of the Ten Tribes of Israel.

1. They have an imitation of the Ark which they carry with them to battle, and which, if the defeated party be obliged to abandon, the conquerors will

not presume to touch. Dr. Boudinot speaks of it as containing several sacred utensils.

2. As the Jews in remembrance of the shrinking of Jacob's thigh, when he wrestled with the angel, (see Gen. chap. xxxii.) "eat not of the sinew that shrank," so, according to the testimony of Dr. Beatty, Col. Smith, and Charlevoix, "the Indians never eat of the hollow of the thigh of any thing they kill."

3. They consider it an abomination to eat blood, according to Leviticus xvii. 14.

4. Mr. Adair says they make a distinction between clean and unclean food, much as the Jews do, and like them have purifications of priests before going to war, and after touching a dead body.

5. The Indians, according to Dr. Boudinot, have five feasts corresponding to those of the Jews: a feast of first fruits, and after it, on the evening of the same day, another feast something like the Passover; the hunters' feast, like that of the Pentecost; the feast of harvest, and day of expiation of sin; a daily sacrifice; a feast of love. These feasts, though dissimilar in several respects to those of the Jews, are attended with dances, ablutions, sacrifices, and repetitions of the word Hallelujah; circumstances which, as the writer maintains, clearly point to their Hebrew origin." A particular account is given of the annual expiation for the sins of the whole nation; and after adverting to several general points of resemblance, the writer remarks, "That the observances of the Indians should be exactly like those of the Israelites is not to be expected; but if they be not Israelites, it is really astonishing how they have happened to adopt practices so much resembling those of the Hebrew family."

6. The Indian women observe separations similar to those enjoined on Jewish females; and the purifications of the men, their fastings, abstinences, and prayer, preparatory to war, appear to be Hebrew.

7. The adjuration of the Indians, according to Mr. Adair, is effected, by pronouncing the syllable, Yah, with solemn reverence, by bowing the body, and invoking Yo-he-wah, (Jehovah.) This seems exactly to coincide with the conduct of Hebrew witnesses.

8. The Indians too regard the blood of a kinsman as calling upon them with irresistible eloquence, to shed blood for blood, according to Numbers xxxv. 18, 19; and as that law provided cities of refuge for the accidental manslayer, so they have certain houses and towns as places of refuge, to which a criminal and even a captive may flee, and be safe from the avenger of blood, if he can but enter it. In Choate, near the Mississippi, an Englishman found protection, after killing an Indian in defence of his property. Other places are mentioned.

9. Like the Israelites, the Indians, when a man dies, wash and anoint his body; hiring also mourners to bewail him, and describe his virtues. In grief an Indian will also put his hand to his mouth and his mouth in the dust, as mentioned in Job xxi. 5. Micah vii. 17, &c.

10. If a man dies without issue among the Indians, his brother marries the widow, as among the ancient Hebrews; or, if he refuses, she is compelled to remain a mourner for three years.

11. The Indians count time after the manner of the Israelites. They begin a year at the first appearance of the first new moon of the vernal equinox, according to the ecclesiastical year of Moses.

12. Every Indian nation has its particular ensign, and every family or tribe has its lineal distinction; as the family or the tribe of the eagle, the panther, (which is their lion) the tiger, &c., &c.; and thus among the Jews, the tribe of Judah had the lion, that of Issachar an ass, that of Benjamin a wolf, &c. But the Indians pay no religious respect to these animals.

The writer of this article concludes by observing, that "the statements here given are presented on the authority of observers, whose credit is not to be disputed. The reader will duly weigh them, and then form his own opinion."

THE SINGULARITY OF EARLY PIETY.

(Concluded from p. 414.)

We may lastly notice,

III. The singularity of early piety—"They understood not the saying which he spake unto them."

This is observable as it respected the child Jesus: "When they saw him, (in the temple) they were amazed; and his mother said unto him, Son, why hast thou dealt thus with us? behold thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. But his mother kept all these sayings in her heart." It is evident, from the history of our Lord's childhood, as here narrated, that his mother did not appreciate the capabilities of her child; she expected not this early love of learning and learned men—this delight in religion, and pleasing detention in the temple of God. She looked upon him as a child; nor was she prepared for this beaming forth of the morning rays of Him who was born to be "a light to lighten the Gentiles, and the glory of the people of Israel." Joseph and Mary were amazed at what they saw and heard, and of the latter it is said, "his mother kept all these sayings in her heart." This was wisely done, as the events of after life would show the real character of these childish indications of knowledge, and piety, and devotedness to his heavenly Father. His mother was one of his followers—pressed near his cross, and saw him die, John xix. 25—27; and thus was fulfilled the prophecy of Simeon, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed." Luke ii. 34, 35. She is mentioned among the disciples at the time of the Pentecost, Acts i. 14; doubtless she remembered the early days of Jesus, when she beheld the promise they gave, so amply realized in his life and death, his resurrection and his kingdom.

Similar inattention and ignorance, relative to the early piety of children, are very prevalent. Who expects early and saving indications of piety in children from the age of six to twelve? Its appearance, alas! is too singular, and hence rarely expected; and, when beheld, its beamings forth are not understood. Is it not painfully evident, that both parents and teachers, guardians and ministers, are generally inattentive to the early developement of religious feeling in the rising race? Who expects it? Who is prayerful for the enjoyment of this mercy of mercies? We rarely expect or cultivate assiduously the incipient movements of divine grace, and hence so generally fail to enjoy the fulfilment of the promise, "Thou hast the dew of thy youth." Ps. cx. 3.

Hence arises much inattention to its cultivation. The possibility of early piety in children not being understood, or considered, or felt, naturally generates a want of solicitude for its appearance and enjoyment. Who acts on behalf of his spiritually dead children as the Shunamite did on behalf of her child who had died by a stroke of the sun? Did she not lay him on the bed of the man of God, and then go for him, nor cease to agonize in prayer till the life of her child was restored? 2 Kings iv. 18—37. O that those who have the care of children were deeply sensible of their spiritual state, and prayerfully alive to their everlasting welfare. Ah! children, can you hear these things without considering your sins before God, and your exposure to death? Think,

"How many children, young as I,
Are call'd by death to hear their doom."

O regard the invitations of your Father in heaven, "*My son, give me thine heart.*"

Great is the responsibility and culpability of parents and ministers, teachers and professors, relative to children and youth. Does not the Almighty, "the Father of the spirits of all flesh," in effect say to us, as it respects the moral cultivation of children, as Pharaoh's daughter said to the mother nurse, "*Take this child away, and nurse it for me, and I will give thee thy wages.*" Exod. ii. 9. Were we more anxiously and prayerfully to regard the divine precept, (containing as it does an encouraging promise,) "*Train up a child in the way he should go, and when he is old he will not depart from it,*" (Prov. xxii. 6,) we should find our account in it. And are we not responsible to the children in our families and churches, congregations and schools? The wise man observed, "*A child left to himself bringeth his mother to sorrow.*" We have too much left children to themselves, or at least to general instruction, and have not given them that regard which would have been well repaid. Is not this remark applicable to parents and ministers, teachers and professors? How many parents rarely or never take their children apart, and pray with them or catechise them. Too many ministers overlook the young, and show very little interest in the Sabbath-school. O let us fear the anguish of Joseph's brethren, "*We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear.*" We see the state of children and youth; may our bowels yearn over them, and may we be instrumental in bringing them to Christ.

The application of this subject bears upon various classes.

Parents.—Are these things true? Are your children fallen and depraved, sinful and miserable? And may they in early life, much earlier than you have thought, begin to feel the worth and state of the soul, and to know him who became a child like them, and died for their sins? May the great work of conversion commence early in life. O take the prayer of Abraham for his son, "*O that Ishmael might live before thee!*" "*Travail as in birth till Christ be formed*" in them.

Ministers.—Are not these things so? Then regard your Lord's kind command, "*Feed my lambs.*" Like Doddridge, have a list of the members of your flock, young and old, and "*watch for souls as they that must give account.*" Have regular meetings for the young, catechise them, and examine the Bible classes. Take evident and kind interest in the Sabbath-school. Is it not the nursery of the Church? "*Let the children first be fed,*" said the Good Shepherd.

Teachers.—Seriously reflect upon the necessity of early piety in your interesting charge. Ever consider this as the great end of your work. Expect it, desire it, pray for it, rest not satisfied without reaching "*this mark, the prize of your high calling.*" Labour first to convince the children that they are sinners; yes, labour for this "*first, and last, and midst, and without end.*" Without this they will not see their need of Christ. Ferently look for "*Christ in them the hope of glory.*"

Professors.—Have you duly considered the subject of this discourse? Are you not too much satisfied "*to eat your morsel alone,*" scarcely supposing that your children, or the children of others around you, are capable of being "*partakers of the same grace?*" Endeavour to realize the leading sentiment under discussion; view it in its various bearings, and labour to perform your part of the cultivation of the rising generation; let them not say, "*No man cared for my soul.*"

Children.—Let me say to you, Are these things so? May you "*remember your Creator in the days of your youth!*" Have you done so? Have you been humble and penitent for your sins of thought and temper, word and deed? Have you looked to that blessed Saviour who died for your sins, and looking, have you loved him, and trusted your soul to him? Beg of God to give you "*a new heart, and a new spirit.*" Read the history of Mary Scott, and seek the same early grace.

"We pray that you may early prove,
The Spirit's power to teach ;
You cannot be too young to love
That Jesus whom we preach."

Sinners.—What is your state if children are thus early accountable? How many years have you spent in sin? And are children and youth "pressing into the kingdom of God," and leaving sinners of every age walking in the broad road that leadeth to destruction? Who can enumerate the sins of childhood and youth, riper years and old age? Are they not more in number than "the sand upon the sea shore?" All these were laid upon Christ: "*Himself bore our sins in his own body on the tree.*" O look to him; let us all gather round the cross, seeking salvation through Him who "died for us and rose again."

"All on earth, and all above,
Join to sing Almighty love ;
Infants, men, and angels raise,
One eternal song of praise."

CORRESPONDENCE.

ANSWERS TO QUERIES.

One of our correspondents asks in the January number, page 21, whether the Apostle, in his first epistle to Timothy, v. 20, "intends that injunction to apply to offences in the case of elders only, or members generally? and if to the latter, whether it is not a sanction to the practice of citation, as observed in some churches?" To cite is to summon any one into the presence of an ecclesiastical judge; and as offending ministers, not less than others, may be thus cited, the restriction of the passage to one class or its extension to both, makes no difference as it respects the countenance afforded by it to the practice mentioned. The injunction appears to the writer to point more directly to elders. In verse the 17th, a double measure of honour is said to be due to them who labour in the word and doctrine: in verse the 18th the neglect of their temporal supplies is forbidden; and in verse the 19th, their characters are guarded from light and frivolous accusations by this solemn injunction, "against an elder or minister receive not an accusation, but before two or three witnesses." A very important regulation: since in every congregation there are petty revengeful minds, who, when their own sins have exposed them to the discipline of the church, give vent to their spleen and resentment, by retaliating false charges against their pastor. Others, even when only reproved for their faults, will seek revenge by such mean and unjust methods. It is the duty, therefore, of churches to reject all charges against pastor, which cannot be

substantiated by the testimony of two or three witnesses. Among the Romans a plebeian might be convicted on the evidence of one witness; but a senator could not, without the testimony of two. As a peculiar guard is thus placed over the reputation of an elder, so a peculiar severity of discipline is enjoined, when such a one is found guilty. "Those that sin rebuke before all, that others also may fear." They are public men, and let them have a public rebuke, that all those whom their influence might injure may come under a salutary awe. The only circumstance which favours the notion of citation is the power which the whole epistle apparently gives to Timothy. The office which he filled was probably temporary. Both he and Titus acted as delegates from the apostles, and were favoured with epistles directing them what to do, and how to proceed. He was, however, strictly forbidden to exercise lordly authority; see chap. v. 1, 2; and as the apostles themselves did not decide questions of public interest without the concurrence of the body of the church, it is irrational to suppose that Timothy did. We shall only add, that if ministers should receive public censures for gross sin, so also, by parity of reason, may private members, when their conduct is calculated to do extensive mischief to the cause of truth and righteousness.

Another correspondent, in the April number, asks, "What is the duty of pastors at church meetings?" This is a subject which rather requires an essay than a brief reply. It may, however, be of some use to say briefly, that he ought

to preside over the deliberations of the brethren ; to use his influence in preserving order, and maintaining impartiality in the exercise of discipline ; to encourage free and friendly discussion ; to propose questions and give addresses to candidates ; to take the sense of the meeting, by putting the several motions ; to bring forward the rules of the New Testament as they apply to particular cases, and when his interpretation of them is admitted, to *insist* on the observance of them ; to deliver the public censures of the church ; and to try to render the meetings as devotional as the nature of the business will admit. It would be easy to bring forward scripture in support of each of these positions ; but as this would take up too much of our room, we must not make the attempt.

Another correspondent, at page 98, asks, "How must I understand David, when he in so many places in the Psalms mentions the *Temple*, seeing that Solomon built the Temple after David's death?" The difficulty of this brother may be removed, by informing him, that the word in the original Hebrew was applied to the Tabernacle, as well as to the Temple which Solomon built. It literally signifies a spacious building or a palace. In Daniel i. 4, it is even applied to the palace of Nebuchadnezzar. A consideration of the literal import of the term will throw light on those passages in which God is represented as reigning and holding his court in Zion. But as the Tabernacle and the edifice of Solomon were regarded as the residence of the holy God, and appropriated to holy uses, the terms by which they were designated were associated in men's minds with ideas of sanctity as well as of splendour and dignity. The throne of the King of kings was considered to be in the Holy of Holies, on the mercy seat ; and the cherubim to be emblematical of the hosts of heaven by whom his orders are executed.

On the query of Minus, in page 134, whether a Christian, who rightly understands the word of God, may take interest for money lent to a poor brother, we would also offer one or two observations. The passages quoted by our correspondent condemn usury, but not the taking of lawful interest. Benevolent individuals will often lend money, the dividends of which are a part of their livelihood. The persons whom they thus favour return both the loan and the interest, with many expressions of gratitude,

and confess that it has been as serviceable to them as a gift would have been. Such acts of beneficence would be prevented, were christianity to forbid the reception of profit on money lent. Humanity and christian benevolence forbid our taking advantage of the distress of a neighbour, by offering assistance to him on hard conditions, and calculating on his being compelled to accept of them on account of his present difficulties. A careful attention to the passages quoted by Minus will show that this is the conduct condemned. In a country where no poor laws existed, and where there were no established asylums for the destitute, people might be tempted to part with their very raiment, in order to obtain food ; but in Exodus xxii., one of the passages quoted by Minus, the Jews were forbidden to allow that temptation to operate. They were commanded to lend without taking a pledge from the very necessaries of life. The demands of appetite compelled the captives from Babylon to mortgage their vineyards, and even to sell their sons and daughters into bondage, in order to obtain corn ; and when Nehemiah heard of some who had been rapacious enough to take advantage of such extreme distress, by valuing their corn at the price of their brethren's lands, liberties, and offspring, he could not restrain his indignation. See Nehemiah, the fifth chapter, which is another of the passages referred to by Minus. But such conduct is essentially different from that of taking lawful interest. It is no more improper to attempt to realize a little profit by the use of money, than by the use of any other species of property. At the same time we must not be understood as discouraging bounty to the poor. The more liberal and charitable professors are, the more pleasing is their conduct to him who represents himself in his word as the friend and protector of the poor. Let every one give that which is his own ; let him exercise prudence in the selection of objects of kindness, and in the mode of showing it, and then he can scarcely be too generous.

As none of your "able correspondents" appear to have taken any notice of the Query inserted in the Repository for August, I have thought proper to transmit the following extract from a writer of by-gone days, whose ability is not surpassed by any living author. The passage to which I refer, is contained in the second chapter of Baxter's Dying

Thoughts, on the necessity and reasonableness of believing that pious separate spirits are with Christ.

“The Gospel revelation, is the clear foundation of our faith and hope. God has not left us to the mere light of nature: Christ has ‘brought life and immortality to light.’ One greater than an angel was sent from heaven to tell us what is there, and which is the way, and to secure our hopes. He has conquered death, and entered before us, as our captain and forerunner, into the everlasting habitations; He has all power in heaven and earth, and all judgment is committed unto him. All his Word is full of promises of our future glory at the resurrection; nor are we without assurance that the departing soul at death, enters upon a state of joy and blessedness; as appears—by the promise to the penitent thief on the cross;—the parable of the rich man and Lazarus;—Christ telling the Sadducees that ‘God is not the God of the dead, but of the living;’—the translation of Enoch and Elijah, and the appearance of Moses with Elijah on the Mount of transfigu-

ration;—our Lord’s arguing, that ‘they who kill the body, are not able to kill the soul;’—his commending his spirit into his Father’s hands, and its being in paradise while his body was in the grave;—his promising, ‘Where I am, there shall also my servant be,’ &c.;—Stephen’s seeing heaven opened, and his praying, ‘Lord Jesus, receive my spirit;’—our being come ‘to the spirits of just men made perfect;’—Paul’s desiring to depart and to be with Jesus Christ, which is far better, and to be absent from the body and present with the Lord;—the blessedness of the dead which die in the Lord;—also Christ’s saying, ‘When ye fail,’ that is, leave this world, ‘ye shall be received into everlasting habitations.’”

I make no comment upon this passage, but merely beg leave to direct the attention of the querist to the work referred to, as eminently adapted to set his mind at rest upon a subject so interesting and important.

I remain, dear Sir,
Yours, most respectfully,
C—s M—s.

OBITUARY.

The last year, ending with Midsummer, was a period of great mortality in the neighbourhood of Kegworth and Diseworth. No less than eleven of our members, besides many of our hearers, were called to the eternal world. The following brief notices were written several months ago, but were mislaid. They are now submitted to the attention of the Editors of the General Baptist Repository.

MR. THOS. BARROW, of Kegworth, departed this life, in the seventy-third year of his age, Dec. 30, 1836. He was an old disciple, an officer in the Church, an honourable, active, spiritual-minded, and very useful member. Long had he been sorely afflicted with that painful malady, the stone in the bladder. A few days previous to his death, he submitted to the operation of cutting, but was unable to survive the shock this operation gave to his feeble frame. His lively confidence in the Saviour, and patient submission, continued to the end. It was his wish that the words of Job, as expressive of his fixed determination, should be improved at his funeral. “Though he slay me, yet will I trust in him.”

Jan. 31, 1837, Mrs. ANN FARMER, wife of Mr. Joseph Farmer, wheelwright,

of Kegworth, finished her earthly course, in her 29th year. She had been several years a member of the church at Kegworth and Diseworth, and her friends cherished a hope, that she would have remained many years longer in that connexion; but that fatal disease, the consumption, disappointed their expectation. Her long affliction bore ample testimony to the power of religion upon her mind. She had her intervals of darkness; but the more general state of her mind was peaceful, and sometimes her joys rose to the rapturous. It was her steady faith in the Redeemer’s blood that produced this soothing comfort, and at seasons filled her with joy unspeakable and full of glory. May her surviving friends follow her to regions of everlasting peace.

Feb. 5, 1837, Mrs. SARAH WILDERS, wife of Mr. W. Wilders, minister of the church at Kegworth and Diseworth, finished her course of sorrow, aged 53. She had been nearly thirty-six years a member of the churches of Kegworth and Sutton, being baptized when about 17 years of age. In her was found an upright Christian, an affectionate wife, and a tender mother. The interest of religion lay near her heart, and often was she

employed in endeavours to promote that object amongst her own children, her fellow christians, and her ignorant neighbours. Her health for several years had been in a declining state, and being seized, in her feeble condition, by the prevailing disease of the time, the influenza, her course was soon brought to a close. Her end was peace. For some years her faith had been more steadfast, and her mind less beset with doubts and fears than formerly. She could assure her friends that Christ was the firm support of her mind, and that no fear of death remained to give her any uneasiness. When articulation almost failed her, she laboured to pronounce as her own experience, the poetic lines,

“Clasp'd in my Heavenly Father's arms,
I would forget my breath;
And lose my life amongst the charms
Of so divine a death.”

March 15, 1837, Mr. WILLIAM JARROM, of Diseworth, entered upon his final state, in the 67th year of his age.

For more than forty years he had been a member of the church here, and for many of those years he had filled the office of deacon. Mr. Jarrom filled a most important post in the world, and long will his death be felt and lamented by his own family, the church to which he belonged, and the neighbourhood where he lived. Though a man with great worldly concerns, he possessed a considerable taste for reading, had much strength of mind, was a decided dissenter, a firm General Baptist, and a great support to the cause of Christ. The religion he professed gave him support in his last hours. He declared his reliance upon the Saviour, whose blood lays a firm foundation for the sinner's hopes. This gave him peace in death. When his strength failed he exerted his feeble powers to inform his friends that he still enjoyed peace. May his family and connexions “be followers of them who through faith and patience inherit the promises.”

W. W.

INTELLIGENCE.

ANNIVERSARY AT WENDOVER.

Two anniversary discourses were delivered in the General Baptist Chapel, on Wednesday Sep. 27th. Mr. Burns, of London, preached in the afternoon, and Mr. Dobney, of Great Missenden, in the evening. It is hoped the word preached will be profitable, being mixed with faith in them that heard it. We desire gratefully to record the divine goodness in enabling us to make another yearly payment, by which the debt is reduced to £102, 15s. 7d. We also sincerely thank our Friends, for the liberal assistance they have hitherto rendered us, and humbly hope to realize further expressions of brotherly kindness, and christian co-operation, with a poor and needy Church.

Wendover, 1837.

C. T.

We take this opportunity to acknowledge the receipt of the following contributions:—

	£.	s.	d.
From Melbourne	1	1	0
— Barton	1	2	6
— Berkhamstead	3	11	6
— Isleham	0	10	6

BAPTISM AT PORTSEA.

On Lord's-day morning, Sep. 24th, 1837, the ordinance of Believers' Bap-

tism was administered to twelve persons, in the General Baptist Chapel, Clarence-street, Portsea; when the Rev. E. H. Burton, minister of the place, delivered a truly valuable discourse, founded on Ezekiel xxxvi. 26—28. After singing the hymn beginning—

“Well, now my ignorance I see,”

the candidates were immersed in the name of the Father, and of the Son, and of the Holy Ghost: while the crowded spectators joined in singing Hallelujah! Praise ye the Lord! It was a time of refreshing from the divine presence. On the following Sabbath evening, our beloved and highly esteemed pastor, preached from “And yet there is room;” after which, he received the newly baptized into the Church, by extending to them the right hand of fellowship, and administering the supper of the Lord. When we look back upon days that are gone by, and compare the past with the present, we are constrained to exclaim, “The Lord hath done great things for us, whereof we are glad.” Our commodious chapel is on all occasions well attended, and frequently crowded to excess, and many who are now united to the Church triumphant in glory, will have to rejoice to all eternity, that they ever entered its hallowed walls. May the choicest blessings of heaven, descend and rest upon

the worshippers in this place; may the glorious Gospel prove to be the power of God (unto salvation here, till heaven and earth shall ring with the delightful anthem, "The kingdoms of this world are become the kingdoms of our God, and of his Christ, and they shall reign for ever and ever." T. F. L.

YORKSHIRE CONFERENCE.

The Yorkshire Conference assembled at Linholm, Sept. 5th, 1837. Mr. W. Butler opened the meeting by prayer, and Mr. J. Ingham preached from the third epistle of John, the second verse.

A report from the Church, meeting at Prospect Place, Bradford, was read to the meeting. The progress of the infant cause there is pleasing. The communication states, "Our congregations are improving, and we think our prospects upon the whole encouraging. We have a number of persons accepted as candidates for baptism, and we entertain favourable opinions of some others." This report further states the financial circumstances of this people, and proposes a definite plan for meeting the claims which may come against them. The Conference directed, that the committee appointed to assist the Church at Bradford, should meet at Mr. J. Hodgson's, Stubbing House, on Friday, the 15th of Sept. 1837, at two o'clock, P. M., to make arrangements to raise more money for the Home Mission; and the Church at Bradford was requested to render to every Conference a financial report, and append a petition that those expenses which they cannot defray should be paid from the Home Mission fund. The Churches which have not collected for the new chapel here, are desired to do it at their earliest convenience. The Secretary was desired to write to the Churches, and call their immediate attention to this subject; this he wishes to do here, through the medium of the press, that no one may plead ignorance at the next Conference, and that no charge may be brought against him for the omission of duty.

The answer to the inquiry from the Church at Burnley, was the following. "This Conference approves of the resolution of the Association of 1835, respecting Secret Societies, and advises that the discipline therein recommended should be adopted."

Arrangements were made to collect for the Foreign Mission, and it was resolved that the next Conference should be held at Heptonstall Slack, on Christmas day, Dec. 25th, 1837. Mr. W. Nicholson to

preach. The Inn, White Swan, Heptonstall Slack.

The committee met at Stubbing House, pursuant to the request of Conference, on the day specified. There were present: Messrs. H. Hollinrake, W. Butler, J. Midgley, W. Foster, and J. Hodgson.

1. It was mutually agreed that Mr. J. H. Hudson, be desired to visit all the Churches in the Yorkshire district, to advocate publicly the claims of the Home Mission on the generosity of our friends, as the expenses of the Home Mission Station at Bradford will be so great the ensuing year.

2. That Mr. J. Hodgson, visit the Churches at Halifax, Queenshead, Clayton, and Bradford, and desire the friends to arrange prompt and efficient measures to increase the fund of this mission.

3. In reply to another letter received from the Church at Bradford at this meeting, it was likewise most cordially agreed, to recommend that the whole of the interest on money borrowed be paid till next Midsummer, on condition that the Church at Prospect Place support the minister, and pay all other expenses in carrying on the cause there.

JAMES HODGSON, *Secretary.*

LONDON CONFERENCE.

The seventy-third Conference in the London District was held at Wendover, Sep. 26, 1837. The reports from the Churches were very encouraging. It appeared that to those Churches from which reports were received, eighty-seven had been added by baptism since the last meeting of Conference. The want of the Minutes of Conference through the absence of the Secretary being found an inconvenience, brother E. Stevenson was requested to correspond with him on the subject. A Committee was appointed to correspond with the friends at Aylesbury, in reference to ministerial supplies for the next six months—and it was resolved that the travelling expenses of supplies for that period be defrayed out of the Home Mission Fund, on condition that the friends at Aylesbury, at their own expense, accommodate the supplies. The Church at Ford requesting pecuniary assistance in supporting their pastor; it was resolved that their case be taken into deliberate consideration at the next Conference; and that £1 be given to brother Diprose, at the present time, from the Home Mission Fund. Brother Wileman was also earnestly requested to visit Ford, and

preach with the view of exciting the Church and Congregation to liberality in supporting their Minister. Brother Cosens's case, exciting considerable feeling in all present, was examined with deep interest and strict impartiality, and the following resolution unanimously passed:—

That this Conference, after careful and laborious investigation, for want of sufficient evidence, and from discrepancy of statement, do acquit Mr. Cosens of the charge brought against him.

The next Conference to be held at Sevenoaks, on the Tuesday in Easter week. Brother Cotton is requested to preach at Sevenoaks, on the preceding evening.

Wendover.

C. T.

NORTHAMPTON.

The anniversary of the opening of Kingswell Street Chapel, was held on Lord's-day, Nov. the 5th, and Tuesday, the 7th; on which occasions, the Rev. G.

Cosens preached four sermons to overflowing congregations. On the intervening Monday, a public tea meeting was held, when more than one hundred and fifty persons sat down to partake of the social beverage. We cannot but consider the expression of Christian feeling, as displayed by the different ministers and congregations of our town, any thing short of an omen for good, in the midst of the peculiar difficulties under which we are labouring. Mr. Prust, (Independent) set aside one of his services to add to the interest of our anniversary; Mr. Tunley, (Particular Baptist) warmly recommended his people to come forward to the help of little Benjamin. It would be invidious to pass over the conduct of other ministers of the town, who have taken a lively interest in the success of our cause, but were prevented from attending by their engagements. Owing to causes already alluded to, our collections have doubled our most sanguine expectations, the amount being £10, 6s.

POETRY.

HOPE.

Hope is the staff of life,
And not a slender reed;
It bears us through a world of strife,
And makes us blest indeed.

Hope is an anchor strong;
In this our souls confide;
With this we sweetly sail along,
Nor fear the wind or tide.

Hope is the rainbow bright,
That lulls our fears to rest,
That animates the heaven-bound flight
Of all the truly blest.

Hope beautifies the spring,
And feeds on fruits to come;
In winter does of summer sing;
When absent takes us home.

Hope purifies the soul,
And strews the grave with flowers;
Conducts us to our heavenly goal,
And makes its pleasures ours.

Hope hovers round the sick man's bed,
And wipes the falling tear;
Hope is the pillow, where his head
Finds rest from all its care.

Hope plucks the sting of death,
And checks the rising sigh;
Sustains us when we gasp for breath,
And points us to the sky.

W. B. S.

ON SLAVERY.

Is there a voice can reach the skies,
Like Abel's blood in former years?
'Tis when the captive Negro sighs,
The echo of his falling tears.

With power that voice for vengeance
pleads—
And will propitious heaven deny
Those whom his sovereign bounty feeds,
The sacred cup of liberty?

Deep groans and tears, and streaming
blood,
Commingled breathe a ceaseless prayer;
Jehovah is the Negro's God,
And man the object of his care.

And will he not redress his wrongs?
Will he not break his ruthless chain?
Or spurn the prayer of myriad tongues,
And long perpetuate all his pain?

When sovereign goodness form'd the plan
(Adore, my soul, the boundless grace!)
To rescue from his thralldom, man,
Did he except the Negro race?

When stretch'd on Calvary's rugged tree,
As flow'd his life-blood from his side,
Say, was it not to make *him* free?
He bought his liberty—and died.

God always acts a God-like part,
Mercy and justice loves so well,
He'll heal the captive's broken heart,
But send the tyrant down to hell.

Leicester.

W. H.

MISSIONARY OBSERVER.



REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

THE Committee of this Society have again the satisfaction of presenting to its friends and members, another annual statement of the progress of the sacred cause of religion, in the distant and long benighted regions of, what Hindoos deem, the holiest land of India.

The rapid flight of time, which causes these annual statements to follow each other, in such swift succession, urges on the Saviour's disciples the necessity of vigorous and constant exertion. Travellers passing, more swiftly than the wind, along one of the railways of this land, scarcely behold the scenes of beauty or magnificence, which the surrounding country presents, before those scenes vanish from their sight; and what seems present now, is in a few moments left far behind. Thus it is in human life. The fashion of this world is passing rapidly away. We are daily leaving behind the scenes, in which we have been engaged; the services, in which we have taken part; the comforts, or the sorrows, that those scenes have brought. We are flying faster, than if driven by the wings of the wind, towards the eternal state. In such an evanescent world, the only true wisdom is to secure for ourselves that eternal good, which grace bestows; and to use every effort, if poor to make many rich, by directing them to those enduring treasures, and that undying happiness, which are found in the Redeemer's love.

This is the object your Society contemplates; an object invested with all the grandeur of eternity. In the promotion of this object, your missionaries have continued their labours of love; and though the past year has not brought that ample harvest, which will be reaped when nations are born in a day, yet, it is trusted, they have not laboured in vain, nor spent their strength for nought.

The operations of the Society's Missionaries, and the sphere of their exertions, are now considerably more extensive, than they could be reported last year. An interesting addition has also been made to the number of the Society's Missionaries, by the return of Mr. and Mrs. Sutton to Cuttack, and the arrival of Mr. and Mrs. Stubbins in India.

The week after your last annual meeting Mr. Stubbins was solemnly designated to his important work as a missionary to India. The ordination services took place at Fleet, when an instructive charge to the young missionary was delivered by his former pastor, the estimable pastor of that Church. A few weeks afterwards he and his partner proceeded for India, in the Broxbournebury, Captain Chapman. In this fine vessel their accommodations were of the most agreeable description, and the kindness and attention of the excellent Captain of that ship, rendered their voyage peculiarly pleasant, which was also pleasant in every other respect. Mr. Stubbins, by Captain Chapman's permission, had frequent opportunities of preaching on board, and also of endeavouring, by other methods, to promote the spiritual benefit of the sailors; and, previously to leaving the ship, Mrs. Stubbins collected *ten* pounds for

the mission. After having been ten weeks at sea, they reached the Cape of Good Hope, where the ship touched. The passengers, going for a few days on shore, the missionaries took lodgings and pleasantly spent the short time they passed in Africa.

Mr. Stubbins, in a letter just received, writes,—

"I told you that in consequence of Dr. P.'s house undergoing considerable repairs, we were obliged to take lodgings in the town. We did so at a Mrs. Gunn's, (No. 9, Wall Street,) a member of Dr. P.'s church. We spent six days here exceedingly comfortable. Went to see Mr. Hodgson, Wesleyan Methodist minister. He and Mrs. Hodgson, are kind and affectionate people.—Preached for them on the Sunday morning, and for Dr. P. in the evening. I cannot tell you how it rejoiced my heart to meet christian friends and to offer up my vows in the courts of my God, after having been shut up at sea for ten weeks. To increase the happiness experienced from these circumstances, a Mr. Thomas (a Church Missionary) on his way to Madras, arrived on Sunday morning per Wellington, and came to lodge where we were. I never met a more interesting and delightful character. After dinner he and I retired together into our chamber to thank God that he had so far brought us safely through, and for causing us to meet together—the opportunity seemed a mutual treat. While we remained we conducted family worship alternately, and seemed, felt, and acted like brethren. We went out to different friends' houses to tea, and found every person kind and appeared delighted to make us comfortable. On the Wednesday evening Mr. Hodgson requested me to preach for him again; I did so; Mr. Thomas was present, and seemed to enjoy it as though he had been a regular dissenter. On the day of our leaving the coast he most affectionately commended us to the Lord in prayer, and wished we could do as the Apostle and his friends did, kneel down upon the sea shore, &c., Acts xxi. 5, 6. When we parted it was under a mutual engagement to correspond with each other. We went on board October 21st, about 4 P. M., and weighed anchor almost immediately."

In the latter part of December, the Broxbournebury entered the river Hoogly. On the 4th of January the missionaries landed, and were kindly welcomed by Mr. Yates, and were then directed to the house of Mr. Thomas, the successor of Mr. Pearce, where they found lodgings ready provided for them, and where they were treated with great affection and entertained most kindly. Under this hospitable roof they continued at the date of Mr. S.'s last letter to the Secretary, but would of course soon remove to Orissa.

The last report announced that Mr. Sutton had once more safely reached Calcutta. Soon afterwards a letter was received representing his feelings on again beholding the wide wastes of spiritual desolation and death, which, amidst all the fertility and beauty of nature, are presented, in Hindostan, to the Christian's view. Under date of April 27, 1836, Mr. S. writes,—

"I wrote to you from Calcutta announcing our arrival in India, and giving an account of our missionary party and voyage. The brethren and sisters destined for Burmah, Siam, and China, left us at Kedjeree, while we came up by steam boat to Calcutta. It was an affecting parting with so many in whom I felt so deeply interested.

Our company now consisted of Mr. and Mrs. Day, destined for the Telingas, (their colleague, Mr. Abbott, went on with the other party to fetch his intended wife from Burmah,) Mr. and Mrs. Noyes, Mr. and Mrs. Phillips, myself, and Mrs. S., and Mary for Orissa, and Mrs. Tomlin for Calcutta. Never did I feel more the spiritual wretchedness and destitution of India than during this trip. The contrast between the blasting influence of idolatry and the blessed effects of the Gospel were probably more vividly impressed on my mind from my having just left the shores of a christian land. Oh it is grievous to contemplate the wide wastes of this benighted country, over which no missionary's foot has ever trod, and where the joyful gospel sound has never been proclaimed. How did I long for one more opportunity

of pleading with Christians in behalf of the wretched heathen! and how did I feel humbled and abased that I had allowed my golden opportunity to pass away with so poor an improvement! My feelings, alas! too much resembled what they have ever been; regret and self-abasement for the past, mingled with resolutions of more faithfulness and diligence for the future. How enviable the attainment! to have a conscience void of offence both toward God and towards men!

All the way from the sea to Calcutta, the banks of the Hoogly are crowded with villages, but not a single missionary is there. Many a scheme did I revolve in my mind, for supplying these perishing multitudes with the bread of life; whether any one will prove fruitful time must reveal. We spent a fortnight in Calcutta, which was fully employed in making preparations for our journey, and future residence in Orissa. I preached four sermons, two in the Circular Road Chapel, one on board the Bethel, and one for Mr. Robinson, at Bow Bazaar. The two first I have since heard were not in vain. Two young men baptized last ordinance day by Mr. Yates, both mentioned being benefited by my labours.

We at first proposed that the whole of our missionary party should travel together over land, as far as Cuttack, but an opportunity having offered for brother and sister Day to go by sea, as far as Vizagapatam, they embraced it, and are now waiting there for their colleague from Birmah to join them. The rest of us acted upon our first arrangement, and travelled over land to Balasore. Brother and sister Goadby were just settled here, and gave us a cordial welcome; as this was the case, and as brother and sister Phillips seemed to think favourably of Jellasure, a large village about thirty miles from Balasore, it was agreed to leave them with brother and sister G., to acquire the language, and otherwise fit themselves for this new station. This plan I ardently hope will be acted upon.

After spending a few days with our friends at Balasore we prosecuted our journey to Cuttack: here we arrived in safety and health on Saturday evening 12th March, and were cheerfully entertained by brother and sister Brooks."

In taking our usual review of the Indian field of this Society, we may begin with the station last formed.

MIDNAPORE.

This is a considerable town on the borders of Orissa and Bengal. It is computed to contain thirty thousand inhabitants. Its distance from Calcutta is about seventy miles. At the conference at Cuttack, in April, 1836, it was judged desirable that this town should be occupied by Mr. and Mrs. Brooks as their station. They subsequently removed thither. As yet, however, your Secretary has received no information of interest or importance respecting their proceedings at this new station.

BERHAMPORE.

This town, situated about three hundred and sixty miles from Calcutta, was several times the scene of the occasional labours of Messrs. Bampton and Sutton. It has recently been regularly occupied as one of the Society's stations. Mr. Brown has spent some time there. He however went out to India principally as a schoolmaster, and the Committee could not sanction any arrangement which would place him permanently as the Society's Missionary at Berhampore. Mr. Stubbins has accordingly been directed to occupy this station. From the statements of Mr. Brown during the time of his residence here, some interesting information may be collected respecting the infant Church established at Berhampore. It appears that independent of the Cuttack people, a small Church of ten members was formed. Of these it appears that one is Irish, two English, one Scottish, two Indo-british, and four

Hindoos, of whom one had been baptized by Mr. Brown. Erun, who was baptized by Mr. Bampton, and who was the first Hindoo baptized by your missionaries, is one of this little flock. It is remarked respecting him, that he is aged, but as lively and active as a young man. His knowledge of Christian doctrine is not great, he having entirely forgotten the art of reading, which he learned in his youth, and thus being deprived of one principal source of religious knowledge; but his heart is alive, and the thought of meeting in heaven his revered father in Christ, whom he thinks he shall know there, appears to encourage and delight him. It is observed,—

“It is delightful to find that though for so many years he has been alone amidst idolaters, he holds on in his profession of the truth. He is not ashamed of the Gospel of Christ, he speaks with all the fervour of a new convert. He is more than sixty years of age, and speaks with triumph of Jesus and his religion. The other evening we spoke standing upon some stones, and after the others had finished, Erun standing with us amidst his neighbours, with all the energy of a young man addressed the people and appeared to have been heard with respectful attention. It will be matter of rejoicing to all the friends of the Redeemer to know that though he has been persecuted for Christ's sake, yet he bears a good name even among the heathen.”

At the missionary prayer meeting, “Erun prays in a mixture of Oorea and Telinga, which he sings; it has a strange effect upon a stranger, but there is nevertheless an earnestness and fervour in all he says, which does one's heart good to hear.”

At the time of the last accounts from this station, there were two inquirers, one of whom expressed considerable determination in favour of the Gospel. He had eaten with the brethren, and had thus lost caste. Two native missionaries have been labouring here, Doitaree and Pooroosootum.

In reference to some of these labours it is remarked,—

“The people heard the native preachers last evening with much attention. Pooroosootum is with me; I hope he will stay with us; he speaks Telinga well and Oorea also, he is an amiable Christian with whom I love much to converse.

I attended the native preachers to a place near the Rajah's house. Doitaree spoke in Oorea, and Pooroosootum followed in Telinga. There was a large assembly of people, and they heard with much attention. We afterwards past some time in conversation with a number of brahmuns, discussing the various points connected with the religious opinions of the Hindoos. Part of the conversation was carried on in Oorea, but part was in Telinga which I did not understand. There appears a spirit of inquiry amongst the people.”

A place for native worship has been opened. It was formerly a small heathen temple. Where idols once were worshipped, the word of salvation has been proclaimed. It was obtained after many disappointments and difficulties, and is in the midst of a populous part of Berhampore. Many of the heathen were drawn together by curiosity, at the time of their deserted temple being opened, as the first place for Christian worship, in their idolatrous town.

But few Europeans reside at Berhampore. The spirit of kindness, and in some cases even of affection, displayed by some of these, is said to be truly delightful.

It is a reason for satisfaction and for gratitude to God, that Berhampore has become a regular station of the Society, and that the appearances are pleasing and promising, yet it should be remembered that the field is there so wide, that one English missionary and one native brother, or even more can do but little. Mr. Brown observes, that the

field of the missionary at Berhampore, extends over a space, perhaps as large as all England; at any rate large enough for twenty missionaries.

One Christian marriage has taken place at Berhampore.—Debaka, the daughter of Doitaree, was married by Mr. Brown, to Bhikaree, the son of Bhugaban.

BALASORE.

It was announced in the last Report, that Mr. Goadby had recently removed to this station. After fixing here, Mrs. Goadby and himself suffered so much from illness, that fears were entertained, lest they would be obliged, for a time, to remove from India. They made it a subject of peculiar prayer, that, to all their other trials, this might not be added, and these prayers were heard: their health improved; the fear of the necessity of a removal was taken away; and, by late accounts, their health appears to have been re-established, and Mr. G. to have renewed his labours. He is assisted by the native evangelist Gunga Dhor. He does not appear to have had the gratification of baptizing any Hindoos, yet many have resorted to him for instruction and to request books. Some of his narratives respecting these proceedings, and respecting the efforts of his Hindoo brother, will doubtless cheer and encourage the supporters of the Mission.

“ July 26.—Ten or twelve people came in to whom Gunga and I spoke in turns; they listened very attentively, felt much pleasure in directing them to the Lamb of God as our atoning sacrifice—after remaining with them about three quarters of an hour went to the new bazaar—found three men with a crowd round them singing of Radhi and Krishnoo, went from them about a stone's cast and Gunga began to sing of sin and the way of salvation, the whole crowd soon were with us and listened with fixed attention, in the midst of his singing Gunga paused for a second and then said with great feeling, ‘ One thousand eight hundred and thirty-six years ago, God sent his only Son into the world to die for sinners,’ and then proceeded with his singing; the effect was very great, there seemed to be an involuntary drawing nearer to us, I never heard Gunga with greater pleasure and never saw people any where more attentive. I returned home earnestly desiring a blessing from above on the labours of the evening, and much encouraged to go forward with renewed vigour.

August 1st.—Ten or fifteen people visited me to day to ask for books, answered many objections, and directed them to Christ the true and holy incarnation; they listened attentively and confessed their need of a Saviour. O may the Lord direct them by his Spirit to Jesus the Mediator of the new covenant.

2nd.—Was engaged for three hours with people coming for books, they had come to Balasore on business and hearing that there was a Padree Sahib, came to hear what he had to say; not less than one hundred came, to whom I made known the love of Christ to sinful men, gave away about twenty New Testaments and one hundred tracts on various subjects. Great desire is manifested to obtain our books, whether from curiosity or what other cause I know not; those given away to day will be widely scattered, and may the blessing of God accompany them and make them useful; had much disputing about Hindocism and Hindoo books, Hindoos do not like a religion that excludes merit and requires holiness any more than many Englishmen.

7th.—During the last three days have had many visitors, so that I began to feel fatigued from incessant talking; had several good opportunities; not less than two hundred people have visited me during the week, gave away about fifty Testaments and a good number of tracts. Yesterday had perhaps the best opportunity I have had among any visitors, they came and said they had heard I gave away books, and they wanted some; they only wanted this country books, the Bhagabot and Ramayun. I told them I did not give away any books but holy ones, which would teach the way of salvation. Gunga came and talked to them a long time, one of his

parables was the following; "A certain king who loved his subjects heard that their enemies were coming to destroy them all; he built a very strong fort, stored it well with provisions, and sent his heralds to proclaim to the people their danger, and the means he had provided for their safety, and to invite them to come to his fort and they should be secure; many collected all their effects and went immediately, some after much persuasion; but others would not go; they said they had a good castle of their own and into that they would go, and they doubted not they should be safe. The heralds told them the enemy would destroy all the castles except the one the king had built, and that he had made impregnable.

In process of time the enemy came, destroyed all their castles, took the people prisoners and tortured them; at length they came to the king's fort but could not take it, so all within were safe and happy—Now who were wise, they who obeyed the king or they who trusted to their own weak castles?" "They who obeyed the king." "Very well, they who obeyed the king are they who believe in Jesus Christ and forsake their sins, become holy, and glorify God.—They who disobeyed are they who will be punished for ever reaping the fruit of sins and wickedness.—Will you be wise or foolish?" He then told them of the way of salvation by Jesus Christ, and affectionately entreated them to forsake idolatry and accept the Gospel.—They listened very attentively.—Two brahmuns sat in my verandah all the afternoon reading the New Testament: I had read some of the miracles of Christ to them, and the third chapter of John's Gospel, previously; they seemed astonished at the love of God in giving his own Son to die for sinners.

August 9th.—Yesterday and to day have had numerous visitors for books and conversation: began this afternoon with an assembly of about twenty in my verandah, by asking why they came to obtain the (mongal somachar) Gospel and to hear about Jesus Christ. Why do you come to me, you have brahmuns and goorees of your own? We want to hear of your religion. Very good, I want to know something of yours, how do your books teach you to obtain salvation? By repeating the name of Krishna and other gods. Do they not describe washing and various other ceremonies? Yes. Does sin defile the mind or the body? The mind. Then washing the body, attending to these ceremonies, and repeating the name of your debtas cannot cleanse the mind, can they? No. You perceive then that sin is not removed by these vain customs; how must it be removed? We do not know what your books teach. Believe on the Lord Jesus Christ and you obtain salvation; you must repent of sin, forsake it, hate it, love God, serve him, be holy, and depend on Christ's atoning death, for salvation, then you will obtain everlasting life; is not this a good way, good news? Yes, tell us about Jesus Christ. I then told them of the birth, life, sufferings, and death of Jesus, his resurrection and last command. They listened with apparent interest and great attention. I then read the twenty-fifth chapter of Matthew, they appeared to understand it very well. One young man who has been many times for books said he had read the jewel mine of salvation, and wanted the Gospel. I asked what good he had obtained by reading it. He said he had learned that idols were nothing, and had ceased to worship them, and now worshipped the great God—he repeated some parts of the tract, I then gave him a New Testament. A young brahmin who had received a Testament a week ago was present, he said he knew all their ceremonies were useless, he had been reading the Gospel, he said, to his neighbours and friends, and as there were eight or nine of them he wanted another; I told him I could not give him another, but would lend him one, he must return it; to this he agreed, and promised to come again in fifteen days. The greatest anxiety is manifested for books; many of them I know are read. Upon the whole appearances are promising. O! may the Lord grant success.

12th.—The last three days have been employed at home with visitors, as for some days previous, various portions of Scripture have been read and some instructions given on the subject of prayer: these people though constantly repeating the name of some deity, have nothing among them like prayer. The young man to whom I gave a Testament on the 9th, has been every day since and seems much interested.

October 22nd.—From ten o'clock to twelve was engaged with from thirty to forty men, who wanted to know something about Jesus Christ: there was much vain and senseless talk, but upon the whole a pleasing season. In the evening went into the village, and was engaged for about one hour and a half without ceasing, the people heard well, I felt much pleased with the opportunity, this was more like preaching

that any opportunity I have before had.—I felt but little difficulty in making myself understood. O! that the Lord would open the eyes of these poor and deluded but interesting people.—Brahminical influence is yet exceedingly powerful and the fear of losing caste a great barrier.

Had a company of twenty or thirty, spoke a little, they complained of being poor and asked for something.—I told them I also was poor—they said how could that be, did not the Company pay me? I said no, I had not received a pice from the Company. They then wanted to know how I lived; I told them that good people at home, most of whom were poor, subscribed to send them the Gospel because they understood that they worshipped idols and did not know the only Saviour—they were much astonished and uttered various forms of astonishment and admiration. I was struck with one in particular, it was not addressed to me but to another Hindoo, by a brahmun. He said, they were holy incarnations and holy spirit-holders.

November 16th.—I spoke and read to a fluctuating congregation of about fifty persons, who seemed considerably affected by an account of the incarnation, sufferings, and death of Christ, especially when I referred to it as the way in which God had made known his mercy and compassion for mankind. I referred particularly to his giving his Son when men cared not for themselves, and were rebels against him; they seemed interested, I asked whether they knew how to pray? they said they did not, when they worship their debtas they repeated their names, but they did not understand worshipping the Great God. I asked whether they would like to know how? they said yes, would I tell them? I referred to God as a spirit always present and then told them to close their eyes and pray, offering a short prayer in Ooriya, praying especially for the pardon of sin through Jesus Christ; they remained quite silent and approved.

The God of truth hath said, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." While this promise is remembered it should surely encourage the members of this Society, to behold brahmuns sitting for hours under a missionary's verandah, reading with apparent interest, the pages of the sacred volume. Especially is it gratifying to know that on a single occasion, not less than *twenty* New Testaments have been distributed among eager applicants. When those holy books are scattered among the villages of Hindostan, into how many dark minds may they be the means of conveying heavenly light; and perhaps when carried far into the recesses of India, of guiding some that have no access to a Christian missionary, to truth, to peace, to Jesus, and to heaven.

A gentleman well acquainted with India, refers to Balasore as an important station, because every pilgrim from the North, must pass through it in his way to Juggernaut; and remarks, that no pilgrim ought to enter the province, by Balasore route, without having a tract given him by a native preacher.

MR. GOADBY'S RETURN.

We are grieved to learn from the following, that the return of this Missionary, through ill health, is unavoidable.

Calcutta, August 3rd, 1837.

My beloved Parents,

An over-land dispatch being about to leave this place for England, in a few days, I embrace the opportunity of writing, to communicate intelligence to you, which will be painfully pleasing; though not pleasing till it produces pain. I am about to

leave India: my passage is taken on board the *Aurora*, bound to London. She is to sail about the 15th, certainly not later than the 20th of this month. Could I, with any degree of safety, remain till the end of the year, so as to arrive in England at the commencement of your summer, I should do so; but my health is such that I must leave as early as possible, and shall, with Divine protection, reach England by the end of the year, or the beginning of 1838. It is a severe trial to both of us; but we have had many trials, and are become inured to them. I have had the opinion of three doctors, and they all insist upon this step; and a fourth sent to me his opinion unsolicited. They all say, "Go, and go soon." I have refused to listen to their opinion several times; but am now convinced that, by remaining here, I must be inactive, as well as diseased; and all hold out the prospect of speedy recovery, upon removal; nay, they have told me they think the voyage alone will produce this effect. I have struggled hard against leaving, but cannot do so longer. I am now much better than when I last wrote; but still very feeble. Julia, too, is better, but very weak and thin. You have probably heard, ere this time, that we were expecting this would be the issue; and before this reaches you, you may receive information, that the brethren here recommend this step. It is, notwithstanding, very painful to me. I love my parents, my relatives, and my country; but I trust I love the Lord's work more. What my Heavenly Father may have for me to do elsewhere, I as yet know not; but hope, wherever I may be, I shall still feel the same desire to labour for Him, and willingness to labour wherever he may appoint. His dealings with me have been mysterious, and heavily afflictive; but amidst all afflictions we have enjoyed the assurance that, "He does all things well," and, with all the mystery, that "He will do right." I this evening preached for Mr. Yates, from "Be ye holy, for I am holy;" felt very weak and feeble, and could scarcely get on; but this feeling was not so distressing to me as one of self-condemnation would have been. O for stronger desires after holiness, and entire conformity to the Divine will! Three or four months ago several missionaries came from America: of their number one, Mrs. Hall, who went to Arracan, died, soon after her arrival, of fever; and Mr. Thomas, who was appointed to Assam, did not reach it: he saw it; but in crossing a river, a large tree fell from the bank, and crushed him, and sunk the boat within sight of his station; and before any assistance could reach him, the vital spark was extinct. How mysterious are the works of God! and how utterly incapable are we of comprehending such providences! May they teach us to work while it is day. I write in great haste: I only heard this evening of this opportunity of sending, or I should have written more. Farewell. May the Lord bless you and all yours, with his grace here, and glory hereafter. Give my love to all friends.

Affectionately yours,

JOHN.

MR. GOADBY'S JOURNAL.

January 13th, 1837.—Doitaree and Bamadeb joined me to-day; felt much pleased to see them. Went in the afternoon to the old bazar, and obtained a tolerable congregation, to which both the native preachers spoke at great length, and to the purpose; was much pleased with the determination they manifested not to be driven from their object—Christ and him crucified. (I just stopped to ask Doitaree whence he obtained one piece of information which he gave the people. It was this, that “when Christ was born, the Virgin Mary was twelve years old.” I told him the Scriptures nowhere said so, nor had he any authority for it; I suppose it arose from the fact, that in this country girls are taken to their husbands.) After spending an hour in the bazar, we returned to the tent in time to meet my usual evening assembly. I told them as I had spoken to them many times, I should not this evening; but these native brethren would have something to say. The people seemed much disposed to dispute; but did not succeed well at all. Upon the whole I was much pleased with the evening's work.

14th.—Went this morning to the market, and had rather a rough time there. The people were very captious. We all spoke, but Doitaree most: he has improved considerably since I heard him before. Returned about two o'clock p. m., and from that time till after six in the evening had people about us; to them one or other of us was speaking all the time: quite a fatiguing day. O may the seed sown spring up and bear fruit.

15th.—After worship this morning the native brethren went off to visit several villages in the neighbourhood, and returned about four o'clock, when a few people assembled at my tent. Being unwell I did not speak at all to-day. Doitaree and Bamadeb seemed much pleased with their excursions in the day time, and obtained two or three congregations of attentive hearers. There appears to be a spirit of inquiry excited among these people, the result of which human foresight cannot predict. The people seem somewhat disturbed and aroused.

16th.—Still far from well; a very severe cold has tormented me much for two or three days. The native preachers went out again to-day, and returned in the evening. Doitaree is indefatigable; talks to every body he meets: some-

times he is sourly repulsed, and at other times is listened to with attention. Two women and one man came to me to-day to beg. They are Mussulmans, on a pilgrimage to Mecca, and expect to be a year performing their journey. They are natives of Chittagang. I could not make them understand much; but spoke to them, and told them their pilgrimage was useless and would do them no good; but they expect to obtain the forgiveness of sin by it, and said if they die on their way, the object will be attained as much as if they went the whole of the way.

17th and 18th.—Almost unable to speak these two days; had good congregations in the afternoon and evening, in the old bazar, on the 17th; but the people were very captious. They appear to think nothing about the salvation of the soul, and treat the subject rather as a matter of speculation than of vital importance. Though generally they are foiled in argument, they will talk, and when unable to answer, ask the most out-of-the-way questions. A Mussulman in the bazar called the native preachers Punders, and when I told him they were not, he coolly asked why they came to talk to the people. I told him to make known salvation, through the atoning death of Christ; he scornfully replied “it is all false.” On the 18th attended the market, and though unable to speak I felt the importance of being present. At such times the native brethren are subject to much insult and vile abuse; but the presence of a European will generally prevent this. They both spoke well and long; the people were not very attentive. There were several attempts to raise the cry of Hurri bol; but failed every time. Upon the whole it was a pretty good time. The desire for books was very great; we distributed a few only, and returned. In the evening had no congregation at the tent: they come by parcels all day long, so that we are seldom alone.

22nd.—Did not go out, but had Oriya worship. Some came at my request to hear the gospel; not that they have not heard it before; but they have not in the same way, nor with the same intention. One of them appeared considerably interested, I may say affected: his eyes were filled with tears, which he endeavoured to conceal, at a recital of the sufferings of Christ for mankind.

31st.—Have recently spent some of my happiest days in India. We left Budd-

ruck for Balasore, on the 23d, and reached home in safety on the evening of the next day. On the 27th the doctor came to examine the sinus, which appeared some days before, and which rendered my journey home necessary. He pronounced it well, healed soundly. I cannot express the gratitude I felt to God for his goodness, in thus preserving me from a renewal of those tortures I endured a year ago. On the 28th brother and sister Stubbins arrived in better spirits than health. Sister S. had been suffering from a severe cold, which now seemed to have taken deep hold upon her. Yesterday I sent for the Doctor, she being in a high fever. He gave her medicine, and to-day bled her in the arm, taking about 12 ounces of blood; this evening bled her again. She is happy and cheerful. Brother S. and I, with the native preachers, went to the outskirts of the bazar, and obtained a congregation of 250 or 300 people, who heard very attentively. Doitaree addressed them first, then Bamadeb, then I concluded: it was a pleasing opportunity.

Feb. 1.—Mrs. S. had eleven leeches on her temples this morning, and nine in the evening, her head being much affected. The Doctor seemed to fear delirium. She is now easier and has less pain in her head and less fever than she has had all day. How soon afflicted! how mysterious the ways of God! how happy, also, for us to be able to confide in his goodness, though we cannot penetrate into his designs.

5th.—I have not been from home for several days past. Poor Mrs. S. still continues very ill, with dangerous symptoms. Her recovery is very doubtful. Have been fully engaged in attending to her. May the Lord restore her to health.

27th.—O what a month of sorrow and affliction! Dear sister Stubbins lingered until the 19th, when she died in peace. Her sickness was at times attended with violent pain; but nothing hasty or murmuring escaped her lips; and though for some time she had no hope of recovery, she took the most nauseous medicine with the greatest readiness. Her patience and resignation were truly exemplary. But, alas! all were but a prelude to our loss; every means medical skill could devise was in-

effectual. She was buried on the 20th. So soon closed her earthly pilgrimage; so speedily was delight, at the arrival of our friends, succeeded by sorrow for the loss of one, and sympathy for the survivor. Since the funeral of our beloved sister, have not been at the bazar. I have not been well myself part of the time; was without means of going, being unable to ride on horseback, which I have now given up for a time. Have had the schools to be examined, and was much pleased with many of the scholars: 12 or 14 boys read very well in the Testament, and one also able to repeat nearly the whole of the jewel mine and 1st catechism, from memory. Have also had several opportunities of conversing with natives who came to me: with one man especially had an interesting conversation respecting the incarnations of Vishnu. This subject was introduced by his asking something about Ceylon, and stating that the people who dwell there are as tall as seven tall trees placed upon each other; (these trees run about as high as the Lombardy poplar in England.) I then pointed out to him the absurdities connected with some, and the absence of any design, for man's salvation, in the whole of the incarnation; and concluded by an account of the incarnation, miracles, sufferings, death, and resurrection of Christ; and told him, that to forsake sin and believe in Christ, was the only way by which man could be saved. "Ah!" he replied, "this may be true; but these Hindoos will not forsake their customs for this."

MISSIONARY ANNIVERSARY.

Sermons were preached at Ashby, Packington, and Measham, on Lord's-day, November 19th, by Messrs. Goadby, of Ashby, and Barnet, of Appleby. And public meetings were held on the 20, 21, and 22, at these places. The above ministers, with the Secretary, Messrs. J. Goadby, of Leicester; T. Yates, of Melbourne; Staddon, of Burton; Wood, (Primitive Methodist;) Dawes, (Wesleyan;) and Tait, (Independent;) addressed the audience, at one or other of these places. Collections and subscriptions for the past year, £41, 18s.