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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 I.—NEW SERIES.

1839

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

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PREFACE.

THE completion of the first volume of the present series of the General Baptist Repository, calls upon us, while sensible of the kindness of Providence in preserving us through another year, to review the past, and anticipate the future. As far as we can judge, the experiment which has been made in the reduction of the size and price of this periodical, has succeeded. The circulation has greatly increased; and the interest, therefore, which such a publication is adapted to excite in the progress and prosperity of the denomination to which it belongs, has been augmented. Many of the articles furnished by our contributors display considerable talent and piety; and, we doubt not, have been read with great profit. We trust they will continue their occasional and useful labours; and we would affectionately solicit both our junior and senior ministers and friends, to avail themselves of the means of promoting the spiritual welfare and enterprise of the denomination which is furnished by the pages of the General Baptist Repository.

The Intelligence department, in no previous volume, was equally ample; and though all may not view with equal complacency every particular that is reported, let us not forget, that the reports of the progress of our section of the Christian Church, constitute, in the estimation of the great class of our readers, a very important part of the design of a religious periodical. While we regret the slowness of our progress, we cannot but acknowledge, that in no previous year of our history has there appeared an equal degree of what may be denominated local activity. May our zeal and piety be increased a thousand fold!

May we be permitted to solicit our ministers, and all our friends to make use of their efforts to improve both the character and circulation of this work, and thus to render it a complete and useful Repository of the spirit, movements, and enterprise of the Evangelical General Baptists.

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THE
GENERAL BAPTIST REPOSITORY,
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MISSIONARY OBSERVER.

No. 1.]

JANUARY, 1839.

[NEW SERIES.

THE DEMANDS OF THE TIMES, AND THE
RESPONSIBILITIES OF THE CONNEXION.

· THE fashion of this world is constantly changing, and the signs of the times, can only be correctly ascertained, by a particular and careful survey of events in the age and country in which we dwell. Three centuries ago, Papal darkness overspread our land, and priestly domination held in fetters the minds of our forefathers. The reformation laid the foundation stone of scriptural religion, and gave to the people the key of knowledge. Christian liberty, however, was very imperfectly understood for ages, and those who had only just escaped the scaffold and the faggot, consigned many to prison, and not a few to death, for possessing a clearer view of divine truth, and holding liberty of conscience as the birth-right of man. During these struggles, Baptists were more violently abused, and worse treated than any other nonconformists, because they understood more clearly, and regarded mental and spiritual freedom as more sacredly precious than their suffering brethren.—We rejoice that it can be demonstrated that the most devoted friends of civil and religious liberty have not only been Baptists, but baptists, who held that glorious and distinguishing doctrine of *the redemption of the world by the death of Christ, and the salvability of all who would believe in his name.* The original General Baptists were men of masculine spirits, who dared to be inflexible in apostatizing times; and who never swerved from the noble path of truth to attain the distinctions or honours that the Princes and Rulers of this world could confer. They were men who evidently knew the signs of their times; and they evidenced a thorough readiness to spend, and be spent that the truth might flourish, and the Saviour be magnified. Now, the condition of our country is materially different, both as to general knowledge and the state of religious parties. Holy heroism, and sterling moral honesty are ever invaluable in any age or country; but there must be united with these an amount of mental power, above that possessed by the mass, or we cannot make any great impression upon it. Those who have to be the leaders of the people in legislation, science, or religion, should possess more than an average of knowledge on the subjects to which they are devoted. I shall not be deemed invidious if I say that as Ministers we should have a prominent standing among the philosophical, scientific, and literary of the day. Classical learning, however valuable and important, will not of itself give the mind an expanded intellectuality; this must be the result of extensive

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general reading, and by being familiar with the facts which have been exhibited in the Hall of Science, and of Art. It is only this which will make our Ministers great and respectable in the estimation of the reading and thinking parts of the community. Astronomy, Chemistry, Botany, and Geology, are subjects full of intense interest, and will enable the Preacher to be a more pleasing and able expositor of the truths of Revelation. While these things are ornamental and useful, there are some things, still more vitally essential. As a connexion we require to be aroused to a spirit of reading; without this, we shall be left behind in this age of mental improvement. This reading should have an especial reference to the holy oracles of God. We should labour after Biblical knowledge—Sacred history—Sacred Biography. The evidences of the truth of Revelation as connected with the discoveries of science, and the fulfilment of prophecies, together with the internal evidencies, as felt in the experience of the pious, and as exhibited in the lives of believers. Works on Theology: as Commentaries, Dictionaries, Illustrations of Manners and Customs, Expositions, should be attentively consulted and studied. It is desirable that every Church should have a good library of Evangelical Books, which by mutual and united effort might be kept in a flourishing state at a trifling expence.—But there are three things which are indispensable to our true prosperity as a connexion, and which are alike connected with the Pastors, Deacons, and members of our Churches.

1. Lively and vigorous personal effort for the revival, and extension of religion. Moral and spiritual coldness, are as injurious to holy vegetation and fruitfulness, as the frosts of Winter are to vegetation in the natural world. Living, flaming zeal, is indispensable to the prosperity of the Church. A zeal full of scriptural light, and heavenly love. A seraphic, glowing emotion, in the cause of Jesus. This would make Christians on earth resemble the sons of Glory, and before such a sacred fire, the stubble of worldly-mindedness and formality would be consumed. Our God says to Ministers and people, to young and aged, to the rich and poor—Be zealous, “for it is good always to be zealously affected in a good thing.” This zeal must not be an unproductive movement, an empty noise, but it must be a labouring zeal, a zeal that will work for God, and for the good of souls. There is much work to be done in the Church. Praying work—works of Christian visitation, of kind entreaty to those who are without. Of holy enterprise to push out the walls of the Sanctuary, and to make aggressive movements on the world. O, if all our members were zealously working in the vineyard, what might be effected? And yet our own spiritual health and comfort is inseparably connected with such exercises and labours. This is not the time for the Church to be indulging in lethargic slumber. This is not the time for folding of arms, and resting at ease in our tents. We are in the evening of the world, and millions are still ignorant of the salvation of the Cross. Either with Sabbath Schools, Tract distribution, or in conducting Prayer and exhortation meetings, every member of the Church should be identified.

2. There is wanting an enlarged feeling of Christian liberality and benevolence. Contracted members make contracted Churches, contracted Churches, a contracted connexion. God requires liberality in proportion to means possessed. I know we are not able to do equal to the same number of members in richer denominations. But we are able to do vastly more than we are doing at present. The Ministers of many of our Churches may

preach liberality loudly, but are unable to be examples of benevolence from the miserable and scanty salaries which they receive. A Minister should not only be free from pecuniary embarrassment, but he should be able to take the lead in every work of faith, and labour of love. It is a sign that things are far from being right where there is a starving minister. If the Church is too small, let two or three such Churches unite, and have one Pastor fully supported, and call in the aid of the Brethren who can assist in preaching and exhortation. In some of our Churches there are strange anomalies existing, they can raise very handsome sums for Schools, and Missions, and yet have a Minister whose Salary is perhaps twenty or thirty pounds a year. I am far from pleading for large salaries, or for Ministers being made rich; no, all I contend for is, simple scriptural equity, a comfortable subsistence among the people where his time, talents, and life are expended. After this there is the extension of the cause at home. Can we see Chapels rising up in every part of the nation from the Home Mission labours of Independents Baptists, Wesleyans, of all names and grades, and not mourn our own feeble efforts? Our doctrines, and principles have only to be known and faithfully preached, in order rapidly to spread through the nation. But, this will never be effected unless there is united and vigorous effort by the Connexion at large. Could we employ, say at first, ten plain zealous men, in some of our principal large towns as, Liverpool, Sheffield, Leeds, Hull, Bristol, and Plymouth, I have no doubt, but great and glorious things might be achieved. In this way should we enlarge our sphere of influence for supporting the Foreign Mission, and without great difficulty the annual receipts for the evangelization of the heathen world, might easily be doubled. One thing only is wanting for both, an expanded benevolent feeling in our Churches. We want more love to Jesus, which will constrain us to sacrifice our ease, our luxuries, and our earthly mammon upon his sacred altar. Little weekly sums would effect all we desire. Say that of our 13,000 members, 3,000 are unable to contribute, or unwilling to come to the help of the Lord in this way. We have then about 10,000 left to unite with the movement. One penny per week would raise £2,083 per annum. In this way, I would say give £500 to the Foreign Mission to increase its present Annual Funds. £500 more, to aid burdened Chapels, and £1,000 to support at least 12 efficient Missionary stations in our large towns.* Now, a penny per week from ten thousand of our members would do this. If it be said, it cannot be done, it is impossible, I reply, other denominations can do this, and vastly more than this. Not able—yea we are well able. What, not able to spare one penny per week, each member for the cause of God, over what we have done. Would that the effort was unitedly made, and well persuaded I am, that the results would be delightful and glorious. I shall rejoice if these hints should lead to the formation of a Connexional Extension Society, wherein the members of our Churches might throw all their energies into active systematical operations. But, in connexion with this there must be,

3. Fervent and united prayer. Our Prayer Meetings should be greatly multiplied. If possible, in our large towns, after the services of the Sabbath every corner should be explored, and the labours of the Sanctuary be followed up by the united and earnest prayers of the people. We want too

* There still want funds for the support of the Academy, an Institution of vital importance in a growing connexion.—E.D.

social meetings, for prayer and conversation for the sisters of our Churches, there is much talent here which is never elicited. I never could see the impropriety of our sisters engaging in general Prayer Meetings, at any rate the most scrupulous, would not object to their meeting with each other for this purpose. And above all the welfare and prosperity of Zion, should be taken to our family altars, and into our closets, and if we believe God's word, we have immutable ground to hope that if we thus proved God, he would open the windows of heaven, and pour out such blessings that there should not be room to contain them.

It is not necessary that the cause of God among us should prosper less than in the most flourishing sections of the Church. With scriptural doctrines—with independent principles of Church government—with a plain, and faithful mode of preaching the Gospel—with a teeming population before us, and the promise of God for us, and the Captain of Salvation with us, we are able at once to go up and possess an immense spiritual territory both at home and abroad.

3, *St. John's Wood Grove.*

J. BURNS.

PROVIDENCE AND GRACE.

"Acknowledge the Lord in all thy ways and he will direct thy steps."

It is pleasing to reflect on the divine goodness toward us in days that are past; and in matters which may appear trivial to others, the Christian beholds the manifest interposition of God.

Our temporal blessings are not less the gift of heaven because they flow to us through various channels and secondary causes. The fruits of the earth are the unmerited bequests of our Heavenly Father, though the earth has to be cultivated, the seed sown, the rains to descend, and the sun to shine. Still it is He who maketh his sun to shine upon the evil and the good, and sendeth rain upon the just and upon the unjust. The health and strength, the reason and understanding, together with the opportunities, by which we are enabled to procure the necessaries and comforts of life, are as certainly the gifts of God, as the manna prepared for the hosts of Israel by the ministry of angels; or the water which flowed from the rock in the wilderness.

I had been solicited to visit a Missionary Station in the interior of Ireland, but did not expect to be long from home. I was, however, detained for some time. After having visited several places in the Station, and preached the Gospel to many of the poor and benighted, both Protestant and Roman Catholic, I arrived at a farmer's house on the Saturday evening. On this evening, I was expected to preach, and was not a little pleased to see the farmer so anxious to collect his friends and neighbours to hear the word of life, although I had reason to fear that he was not quite decided himself. After preaching, he requested me to visit a poor cottager of his, whom he said was in dying circumstances. It was gratifying to see his anxiety for the welfare of the dying man, and I cheerfully accompanied him. When we entered, I was struck with the poverty of the place. There was only one apartment for cooking, sitting, and sleeping. The old cottager was lying upon a bed in one corner of the apartment. His aged partner, in poverty and wretchedness, sat at a fire of peat which she had made upon the hearth. Whether it had been owing to the farmer, or the occasional

visit of the Missionary, I could not tell, but I found when conversing with the old man, that he was not a stranger to the plan of salvation. He had heard of Christ, and his heart had leaned upon him. The hope which he entertained of a blissful immortality, shed a light upon his soul and upon his countenance, which formed a complete contrast to the heart-chilling scene by which he was surrounded. After I had engaged in prayer, it struck me that I ought to render him a little pecuniary assistance; but I soon discovered my own poverty, and reflected for a moment upon the peculiarity of my own circumstances. I stood with my hand in my pocket. My whole stock was one silver piece and three half-pence. Some how or other, the silver piece got into my fingers while the copper lay at the bottom. Well, I thought, I must give it her. I had not sufficient confidence to tell the farmer the circumstances in which I was placed, but I had confidence in God that he would take care of me. I gave her the silver piece, and returned with the farmer in a calm and peaceful frame of mind. The next morning, I addressed a large and attentive congregation in a spacious barn. We had planks of timber instead of pews, and a chair a little elevated, instead of a pulpit. Many of the hearers seemed deeply affected, but there was one instance, especially of good being accomplished, under the divine blessing, to which I shall afterwards refer.

After the service was concluded, I walked into the town of B——h, about three miles distant from the farmer's dwelling, and took up my residence at the lodging of the Missionary. I had a good congregation in the evening, but not so interesting as the one I had addressed in the morning. This day I felt no difficulty because of my poverty, but occasionally I thought on the morrow—thought of the length of my journey, and of the distance of those dear christian friends from whom I could have all my wants supplied. I felt that I could not here, any more than at the farmer's, open my mind. I hope it was not pride; shall I call it a mixture of modesty and shame. On the Monday morning I arose very early to prepare for my journey. The sun had been up more than an hour, and was shedding his cheering and cloudless light on universal nature. It was the month of June, and all around was calculated to animate both body and mind.

After I had got clear of the suburbs of the town, I entered upon an extensive moor, where there was scarcely a house to be seen. The sun shone in all his peerless splendour. There was not a passing cloud to intercept his rays, and throw even a momentary shadow on my path. The lark was high up in the bright blue heavens, and life in numberless forms and in constant movement, was to be seen on every tuft of heath, and on every opening flower. May I say that my mind sympathized with nature? The sun of righteousness was shining within. There was not even a passing cloud to intercept the light of his countenance. I felt what it was to have *peace with God*.

I was completely wrapt up in the scene around me, and in the pleasing prospect of one day mingling with the redeemed in that world of eternal light and love, where clouds and darkness are unknown for ever; when I instantly thought of the circumstances in which I was placed. I had now got about three miles and a half, when my attention was attracted by a young man running down a field from a farm house, which stood at a short distance from the road. As soon as he came up to me he said, "Sir I have been watching for you this morning, as I knew that you had to pass this way. Yesterday morning, I heard you preach in Mr. R's. Barn, and I

have been in great distress of mind ever since. I have scarcely had any food or sleep since I saw you. And now I am come to ask you, how I may obtain peace and comfort of mind. I shall not detain you on your journey, but shall walk with you while we converse together." This added new beauty to the scene, and was a fresh spring of joy to my heart. We walked together for several miles. I talked and he listened. When I told him of the sinfulness of sin in the sight of God, he said, "I feel it, that is what makes me miserable." When I pointed out the plan by which a sinner was to be saved, namely, through faith in Christ Jesus: when I talked of the love and power, and compassion of Christ, they were as cordials to his fainting spirits. He drank them in as the streams of the water of life. When we came to part, his agitated mind seemed not a little calmed and comforted. He took my hand in his, and with a look of kindness in his countenance he said, "Now sir, I know you have a very long journey, and perhaps you are not very well supplied with money, do not be offended with me while I press you to accept this small sum from me." While he thus addressed me, he put a piece of money into my hand, five times the amount which I had given to the poor cottager on the previous Saturday evening. Well, my young friend, said I, I do not receive this in consideration of any good which you may have received through my instrumentality; "No sir," said he, "If I have received any good, it has been from a gracious God." I bade him farewell, and if ever I felt gratitude to the Father of mercies, it was at that moment. I could not restrain it, (and I do not know why I should;) but when I dwelt on the various pleasing circumstances which had occurred, I wept the tear of gratitude to heaven. I said, Lord, shall I ever distrust thee? My heart said, *never*. As I hastened on my journey, the cottagers, the barn, the broken-hearted penitent, my own peculiar circumstances, the lovely morning, the interesting conversation with the young man, the supply when altogether unexpected, but when immediately required, formed a picture upon which my mind dwelt with inexpressible pleasure. I need not tell you, Christian reader, that I was more and more confirmed in the doctrine of Providence, and in the power and efficacy of the Gospel of Christ.

It will be interesting to you to know that the young man became a decided Christian. In a few years after this, he married a pious young woman, and built a house contiguous to his father's farm. His house became a preaching place in the Station. The scattered population of the district were often congregated beneath his roof, to listen to the glad tidings of salvation, and for ought that I know, to this day, the Missionary of the Cross finds there a habitation and a home. H.

THE CHRISTIAN PREPARED FOR HEAVEN.

THE change that awaits mankind at death, cannot be seriously contemplated without emotions of reverential awe. A conviction in the human mind, impressive and general, of a future state of consciousness, prevents the indulgence of the thought that death will annihilate our being. If this idea could be indulged, it might induce a state of entire unconcern about death, or any moral preparation for it. But the existence of understanding and reflection seems a practical refutation of this notion. So far as we know, wherever human understanding is found, it receives and indulges the impression of a future state. And this impression is strong, and clear, and rational, in proportion as the mind is enlightened and the affections are

pure. Hence, the Christian, living under the light of the last and best revelation that God has given to man, is enabled, at times to look with steady eye beyond the bounds of mortality, and see before him a glorious and eternal heaven. But there is great and solemn truth in the common remark; "Heaven is a prepared place, for a prepared people." To man, in his original state of purity and obedience, the transition might have been natural and easy, from this life to heavenly glory. But now, that we are impure and sinful, on what ground can we anticipate this?

In reply to this important and interesting question, let us first ascertain the *fact*, that the Christian is prepared for heaven. The passages of scripture which refer to this subject, and ascertain the important fact under consideration, are very numerous. The Colossians are exhorted to give "thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." This was not a privilege peculiar to the apostles, or to Christians distinguished by eminent attainments; but it is the sublime enjoyment of all that partake with them of "like precious faith, through the knowledge of God, and of our Saviour Jesus Christ." Our Lord's assurance sustains this statement. "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." By whom also we have access by faith into this Grace wherein we stand, and rejoice in hope of the glory of God." Thus is it in some portions of scripture clearly assumed, and in others, asserted, that the sincere disciples of the Lord Jesus are in a state of preparation for heavenly happiness.

The reality of this state, and the lively perception of it, are not always so intimately connected in this world of imperfection and sin, as to enable and dispose the Christian always to rejoice with joy unspeakable and full of glory. Clouds and darkness may intervene between him and eternal glory but these no more destroy the reality of his preparation for heaven, than they annihilate the sun when they obscure his light. At present we walk by faith, not by sight; and a wise part of divine conduct in this world, may be to lead Christians through obscurity, that their faith may be pure and vigorous.

The fact being thus ascertained, from the evident testimony of divine revelation, let us endeavour to receive still further illustration by considering *in what the preparation for heaven consists*. However variously this may be stated, or however extensively it may be ramified, *faith in Christ* is so essential a part of a correct representation, that it is sometimes used to comprehend all that is necessary. "He that believeth on the Son hath everlasting life; but he that believeth not the Son, shall not see life, but the wrath of God abideth on him." Suppose a person unaccustomed to read the Bible, or attend to the Gospel Ministry; or one who, though he frequently does both, has never seriously reflected on the Gospel, with believing application, is induced seriously to hear and reflect. He sees his own moral state distinctly exhibited. Conscience forcibly declares, Thou art the man. With painful anxiety of mind he reflects on his state, and sees no way of escape from the wrath to come. The Gospel scheme of salvation opens to his view, he sees that God was in

Christ reconciling the world to himself; and, perhaps, with amazement, that he never saw things in this light before, he now most thankfully trusts in Christ, and enjoys conscious peace with God. Love, the great principle of obedience, is now powerfully excited in his mind; the spirit of rebellion is entirely subdued, and he feels, that, though he was an enemy, he is now reconciled to God by the death of his Son, and he doubts not that he shall be saved by his life. Obedience to the will of God, sincere and habitual, will characterize the life of the believer, yet attended with imperfections so evident to himself, as to cherish unfeigned penitence and humility. Thus, walking in the fear of God, the christian feels that he is saved by grace, and prepared for heaven; and his death, attended with peace and hope, or marked by holy triumph in Christ, removes all doubt or suspicion of the effectual power of divine grace, through faith to make penitent sinners in this world meet for future glory.

From this brief and imperfect sketch of the operation of faith, may be perceived its essential importance in christian experience. Here there is no perceptible ground for any thing like profane ridicule of the Gospel scheme of salvation, as suspending everlasting happiness on the belief or rejection of an opinion. The faith of the Gospel is a vital and operative principle, inducing obedience and love. It is the belief of a rebel, in the declared benevolence and mercy of his offended sovereign, inducing him to return to his allegiance and enjoy pardon and promotion. By this means, the rebel is subdued and becomes a most devoted and willing servant, and is in principle and in conduct a new creature.

To effect this change in rebellious man, is the great design of the Gospel Ministry; and, when effected, the person is a new creature in Christ Jesus. He is born again, not of corruptible seed, but of incorruptible, by the word of God, that liveth and abideth for ever. He becomes a citizen of heaven, and to him, "dying is but going home." Nothing short of this regeneration ought to be esteemed a due and sufficient preparation for death. Forms of religion may be incessantly observed without any meetness for heaven; but when this is enjoyed, forms will have an unwonted vitality and power. The living, the real Christian, though not always in an equal frame of spirituality and comfort, will be always in a state of safety. Whether the Master come at midnight, or at cock-crowing, or in the morning, he will so far be found ready. Whether lingering illness confine him to a bed of languishing, or a tower fall and crush him at once, his spirit, released from the earthly tabernacle, will ascend to heaven as its home, and to the company of the redeemed from among men as its proper associates.

This happy experience is not the result of a cold and lifeless form of religion, but of a true perception and cordial acceptance of the Gospel. No definite length of time is necessary to attend to this further than what is necessary to understand it. No preparatory discipline is necessary, in order to prepare the sinner to receive salvation, any more than to prepare the rebel to receive pardon. Many, under the gospel ministry for years, seem to be amusing themselves with merely hearing of divine mercy, and seeing others receive it, while they stand without the temple; and others, like Lydia, have their hearts opened to attend at once to the message of salvation. And why, O sinner, wilt thou linger? Canst thou be happy, and prepared for heaven too soon? Be assured, thou wilt never be more welcome to divine mercy than at this moment. "Wherefore, as the Holy Ghost saith, To-day, if ye will hear his voice, harden not your hearts."

J. M.

FRIENDSHIP.

This is a sacred name, which many usurp and few deserve. Often do we hear it mentioned by those, who know not its full meaning. If they become intimate with a large circle of acquaintances, those with whom they have more frequent intercourse are by them styled Friends.

Oh mistaken and erroneous idea! The man who possesses but *one* Friend is indeed blest, but few, very few are so highly favoured as to be able to apply the term in the Plural number. The man in whose breast is enkindled the flame of Friendship, will not be fickle, unsteady, easily discouraged, or induced to relinquish his object; kindness, like a running stream, will ever be ready to aid, and succour, as its assistance is called forth, and with a faithful spirit will unite the tenderness of the Dove, with the boldness and courage of the Lion. Is his Friend rich, still the warmth of Friendship is directed in various ramifications, which earthly wealth is unable to purchase. But should the winds of adversity be permitted to blow, then indeed will Friendship be in arms, endeavouring in every way possible to supply those comforts which Providence has withheld. And should the bed of pain and sorrow be allotted, then are the opportunities for the glowing ardour of Friendship more abundant, the varied ways numerous, in which the soothing aid of Friendship will exert its fervent powers, to cheer, to succour, and to make the burden light. No exertion will be felt, self will be denied, and the trying duties will be sweetened by the genial influence that it spreads around. And if the chilling hand of death be permitted to strike the blow, *then*, though the earthly tie will be broken, the warm and tender feelings of Friendship will still remain, whilst hope will gild the darkened clouds of bereavement, and look forwards to that land of bliss,

"Where friends shall meet to part no more."

Surely, if those who boast of their circle of friends were but to test them, it is to be feared, that the long list would be greatly curtailed, or perhaps brought to a single figure, if not a cipher. Has it not been said by some (whom God in His mysterious ways has permitted to sink from the heights of Prosperity to the low estate of Poverty, and have had deeply to drink of that indeed bitter cup, sickness and distress,) "Ah! now all my Friends have forsaken me." Surely the reply would be, all your falsely called Friends have fled; had you possessed but one Friend, would he have left you, when you no longer were enabled to spread before him the sumptuous meal? would he have forsaken you, when health, strength, and energies, which cheer and animate, were impaired by sickness and woe? Ah, no! for then would the tenderest emotions of Friendship evince to the utmost their genuine reality, instead of an empty and vain profession.

"Can gold gain friendship? Impudence of hope!
As well mere man an angel might beget.
Love, and love only, is the loan for love:
All like the purchase; few the price will pay—
And this makes Friends such miracles below."

But can we leave these reflections which so plainly show human nature, to be frail and weak, worshipping the golden calf, and leaving merit to languish on the pallet of wretchedness and woe, and not hear that sentence loudly reiterated in our ears, "Trust, trust, not to the arm of flesh." And whilst these ideas fill us with pity for the fallen state of man, ought they not to lead us to contemplate, with grateful remembrance, the *true* and only Friend, that "Friend that sticketh closer than a brother," who is "the

same yesterday, to day, and for ever." The Friend of Sinners, who left for them His glorious throne, to sojourn in this earthly vale: His riches, to partake their Poverty; and endured temptation, the cross, and death, that they might have power to shout "victory over sin and the grave." When He tabernacled in our flesh and dwelt on earth, did He forsake the abodes of sickness and distress? Did He visit the mansions of the great, and forsake the humble dwelling of the sick and poor? Oh! no, the sick were brought out to Him, and He healed them. The habitation of poverty was cheered by His Divine presence; the broken hearted sinner was soothed and comforted, and those laden with sorrow obtained rest. Oh! then let us earnestly seek more fully to possess the Friendship of our Blessed Redeemer for ever. Our dearest and best Friends may sometimes prove fickle: He changes not. They may not at all times have the ability to serve us; but in him there is a fulness, enough and to spare. Our Friends are mortal, and shall pass away: He is strong, and mighty, and lives for ever. Oh! let us cleave to the strong hold, and implicitly trust to our Heavenly Friend, who has promised, that when all our earthly supports are removed. "He will never leave, He will never forsake us."

Then, though we may pass through this wilderness world without any to befriend us, we shall have, though unseen, a *Guide*, though unknown, a *Friend*.
St. John's Wood Grove. J. G.

REFLECTIONS

On viewing the house where Dan Taylor first Preached the Gospel, in Wadsworth Lanes, Yorkshire.

The House situated in Wadsworth Lanes, about seven miles West of Halifax, is still standing, as are also the stone steps, which led into the gallery, formed out of the chamber. It is now occupied as a dwelling house and seems in good repair. To a stranger it possesses no attractions; for the country is still wild and the scenery uninviting. But still to a *General Baptist*, it will ever appear as an interesting spot; affording as it does one proof amongst many, that the Lord does not despise the day of small things.

How interesting is the history of this retired and secluded building! It has been none other than the house of God, and many found it to be the gate of heaven. In this place a venerated man, first preached the Gospel of the great salvation, and pointed sinners to a Saviour slain. Warmed by love to God and zeal for deathless souls, he took his stand on this neglected spot, and broke the bread of life to those who were ready to perish. Here were no charms for the fastidious and no attractions for the mercenary: but here were immortal beings and here the gospel proved successful. Here was no beautiful landscape and no stately edifice to attract the attention of the curious, or to excite the wonder of the great. The scene was bold and barren, and the people as unpolished and romantic as their clime. This was not the resort of the great, for they would not stoop so low; it was not the abode of the mighty who are charmed with the glitter of external grandeur. And yet it was the dwelling place of heaven's King, and the resort of ministering angels. Here were heard the mysteries which are the theme and science of eternity, which angels delight to study, which throw a lustre over every divine perfection, unite man to his Maker, and fit him for the skies. Here were exhibited such scenes as nature in all her loveliness could never afford; the charms of piety and the beauty of holiness. Here the gay and the thoughtless, were led to feel the majesty

and force of truth divine, and "those who came to scoff, remained to pray." Here the hardened rebel's heart was melted into tenderness, and he cried for mercy. Here the aged and infirm, bending beneath the weight of years were brought to trust in Jesus, and taught to lean on an omnipotent arm, while passing through the gloom of death's dark valley.

How mighty is the power of truth divine! It humbles the proudest look and softens the hardest heart; it is the mourner's solace, the widow's and orphan's friend. Here were its truths received and here was its influence felt. It was the power of God to man's salvation, and in its efficacy and glory stand for ever. Here was the penitent first taught to say "God be merciful to me a sinner!" And here was that solemn and momentous inquiry excited—"What must I do to be saved? While the half-hearted and the undecided became by grace divine decidedly the Lord's; giving themselves first to him, and then to his people, and saying, "We also will go with you, for now we know that God is with you."

The Almighty is confined to no place, and his regards are limited to no community; all nature is his temple, and all space his abode. "He dwells not in temples made with hands," but wherever spiritual worship is conducted, there heavenly benedictions are communicated, and heavenly joys are realized. As to external grandeur, or outward sanctity, all places are alike to him: his presence gives to every place both sanctity and grandeur. "I will come unto them and bless them," saith the Lord. Whether then we meet by the highway side, or in a field, in a barn, or in a dwelling house; we may enjoy the presence of God in his ordinances, and feel glad when they say unto us, "Come ye, and let us go up to the house of the Lord, for he will teach us his ways, and we will walk in his paths."

(To be continued.)

"NOW IS THE ACCEPTED TIME."

The manner in which the doctrine of our entire dependence on God may be perverted, is strikingly illustrated in the following narrative of facts:

A few years since, says a clergyman, in a season of awakening and revival among the people with whom I am connected, we had a very solemn and interesting meeting on the evening of New-Year's day. There was quite a general and powerful excitement. Several persons obtained a hope, and many were very deeply impressed with a sense of their guilt and danger, though a remarkable stillness and order were maintained during the public exercises; when these were closed, and the benediction had been pronounced, very few, if any, seemed disposed to leave the house. Several of the brethren then prayed and addressed the people, who were yet unwilling to disperse. I then entered into free inquiries and conversation with some of the anxious; but soon heard a middle-aged man conversing with two young persons near me. He said, "It would be happy indeed, if God should give us a new heart *this year*; but we must wait God's time. We cannot change our hearts ourselves. We are wholly dependant on God for a new heart." I then turned to him and said, "Sir, *when is God's time?* he says it is *now*, 'Now is the accepted time. Behold, *now* is the day of salvation.' Yes, *to-day*, this evening; and is he not now visiting us by his Spirit and grace? and will you provoke him by *delay*, and encourage sinners to procrastinate, while they think they are waiting God's time? How do you know but before another year, another day, or even hour, you may be beyond time and beyond the reach of mercy—your probationary state closed for ever?" He was silent.

The next day he called upon me in very great distress of mind. He then told me that he was much awakened several years before, in a time of the revival of religion in the town of B., where he then resided; but as he could not change his heart, he concluded to read the Bible, pray for a new heart, and 'wait God's time.' Upon this conclusion, his conviction and anxiety left him, and he soon relapsed into his former stupidity; 'and I was as stupid,' said he, 'when conversing with these young women last night, when you spoke to me, as ever I was, notwithstanding all I had seen and heard; but your first remark cut me to the heart; I then clearly saw my guilt and danger, nor have I had a moment's rest since.'—He then added, 'I fear my day of grace is gone, and I must perish for ever.' I conversed with him some time; and he went away in deep distress of soul.

After two days he called on me again; but on his entering the room I observed a remarkable change of countenance. It seemed distinctly to speak the language of peace and joy within. He was then 'rejoicing in hope.' He told me that he had obtained hope of pardon and renovation of heart; and then said, 'I have had no peace of mind, nor sleep before last night, since I was brought to realize my condition when you spoke to me at the meeting on New Year's eve.' A short time after he made a public profession of religion, together with his wife and more than twenty others; and his profession, in the judgment of charity, has been followed by a Christian life and conversation. He is now a deacon of a church in this vicinity, and sustains a fair Christian character, and is a useful man in his office. He often speaks with anxiety and alarm of the danger of procrastination in the great concerns of religion."—*American Tract Society.*

GOOD WORKS.

A SIGHT of Christ never fails to be followed by a life and conversation correspondent to the Gospel of Christ. An evangelical regard to the whole compass of moral duty, is a sign that our profession is genuine, just as we may infer the purity of silver from the tower mark. Unbelievers trust in good works without doing any: the true believer does good works without trusting in them. "These things I will," saith the apostle, "that thou affirm constantly, that they who have believed in God, be careful to maintain good works." Men talk of their faith, repentance, and love to God: these are precious graces, but why do not such persons let us see these graces walking abroad in their daily conversation? Surely if such guests were in thy soul, they would look out at the windows, and be seen out of doors in the exercise of holy duties.—*Toplady.*

CORRESPONDENCE.

ON THE ADMINISTRATION OF THE LORD'S-SUPPER TO THE SICK IN PRIVATE.

Dear Sir,—The reply of your correspondent J. M., to the query contained in a former Repository, as to the propriety of administering the ordinance of the Lord's-supper to members of our Churches in their sick chambers, is conceived with so much christian feeling, and expressed with so much christian deference, that whilst I feel compelled to differ with him in the conclusion to which he has arrived, I am desirous to declare that dissent in a similar disposition and manner. The subject is by no means an unimportant one, for I believe many members of our Churches would desire to participate in this ordinance in seasons of affliction and trial, but for the generally received notion, that it is not compatible with General

Baptist Church discipline, or government; and on this account, I feel anxious that the practice should be recognized or rejected.

Your correspondent has looked at the subject in *two* views only—very prominent ones I admit—namely, “The Lord’s-supper as an ordinance of the Church in its *united capacity*; and because *private* administration would tend to foster a false opinion of its peculiar sanctity, and to deceive rather than edify the sick.” That *it is* a cementing and uniting ordinance, and a powerful one, cannot be disputed—but is it no more? Is it not an ordinance which invigorates the faith, purifies the affections, and elevates the hopes of every worthy *individual* recipient? All those gracious influences which result from a right reception of this ordinance promote and confirm the union of believers with each other, and with their great living Head; it is the means through which the blessings of comfort and edification are given to each, and thus is created that union with each other of which J. M. justly speaks. The ordinance is the *agent*, not the *bestower*; and I wish your correspondent to keep this in view, because it will materially affect his second point of objection. But admitting for a moment, that the Lord’s-supper is a social or Church ordinance *ONLY*, have we no means of obtaining a visible representation of a Church of Christ in the chambers of our sick brethren? Will not the pastor, deacons, and one or two individual members compose an assembly which may be scripturally recognized as a Christian Church? References to Acts xvi. 5—19; Collossians iv. 15; and Philemon 2nd verse, indisputably prove to me, not only that there were in the apostolic days Churches in *houses*, but that such Churches consisted of *ONE* family of believers. If such was the case, the ordinance cannot be viewed as a *CHURCH* ordinance only, in our present general acceptance of that term; and, therefore, the argument drawn from its cementing or binding nature *ONLY*, is much weakened, if not invalidated.

That the private administration of the ordinance tends to foster a false opinion of its sanctity, and to deceive rather than edify the sick, is unhappily evinced by past experience and present practice. But in this, as in all other similar cases, we are not to neglect the legitimate use of any good because of its abuse. If it be admitted that this ordinance can scripturally be privately administered; if it has a tendency to inspire faith, humble pride, excite love, increase hope, subdue murmurings, and to fix the soul more intently upon that great atonement represented by the memorials of our Saviour’s death; surely, these inestimable joys are not to be withheld in the hour of man’s proper weakness, because this ordinance has been, and continues to be, abused, I am equally unwilling with J. M. to invest this ordinance with any mysterious sanctity or essential qualities which it does not possess, but knowing from grateful experience its immense worth in seasons of health and prosperity, I feel that in periods of affliction and trial, on a sick-bed, or even on a dying pillow, its private reception might be conducive to the comfort of God’s children, and his own glory.

I have for sometime very much questioned the utility or propriety of anonymous communications on *ANY* subject. On such as these I am satisfied there is no necessity to conceal sincere, but possibly mistaken judgment, with the veil of secrecy, and therefore subscribe myself,

Very respectfully your’s,

Beeston, Dec. 7th, 1838.

J. T. HEATH.

THE NUMBER OF OUR SABBATH-SCHOLARS.

“A *SABBATH-SCHOOL TEACHER*” suggests the propriety of a complete return being given in our pages, of the number of scholars educated in schools connected with our body. He regards this as likely to be very interesting information. He observes, “the return in question should, if convenient, contain the number both of teachers and scholars;” and begs of “every Sunday-school teacher in the connexion to be favourable to this object, and to use his endeavours to accomplish it.” We can only add, that we should most cheerfully publish such returns on our pages, though perhaps they would not all appear in one month. Let the superintendents take this matter in hand, and supply us also with any interesting intelligence of their success.

Ed.

REVIEW.

THE CHURCH AWAKENED: *Report of Special Meetings for the Revival of Religion, held in Surrey Chapel, London, November 5, 1838, and following days. Ward and Co.*

Notwithstanding the prejudice that has obtained, during the last year or two, against the American Revival meetings, as being seasons of mere excitement and extravagant religious frenzy, there is reason to believe that immense good has resulted from them. The holding of protracted meetings, for the purpose of calling those who attend the house of God, to a more special consideration of the claims of religion, is in itself adapted to do good, and we have observed with pleasure lately that several of such meetings have been held in different parts of this country. The report of the meetings at Surrey Chapel is published, and we are glad it is, as it will furnish every one who wishes to be acquainted with the character and proceedings of such special services, with the means of forming a correct judgment. Preparatory sermons were preached on the Lord's Day: in the morning by the Rev. J. Sherman, from Hab. iii. 2, "O Lord, revive thy work;" after which the Lord's Supper was administered, and about eight hundred spectators of the solemn service were addressed by the Rev. Mr. Kirk, from America. In the evening Mr. Kirk took occasion, from the morning text, to show the principle and progress of revivals in the United States.

Hand-bills had been issued announcing the holding of the following meetings, and this is the order in which they were conducted. On the morning of Monday, after singing and prayer, Messrs. Sherman, Kirk, and Davis, delivered short but effective addresses: in the evening, after suitable devotional exercises, Mr. Kirk gave a graphic and impressive account of the efforts in America for the promotion of Christianity among the heathen, in which he asserted that the accounts of Fuller, Ryland and Carey, laid the foundation for such efforts. On Tuesday morning several ministers engaged in prayer, and after a short address or two, by the Rev. J. Ady, &c., Mr. Kirk delivered an address on the accountability of the Church of God, and the controversy God has with his professed people. In the evening a sermon was delivered to young men, on *agreement with God*. On the Wednesday morning Mr. Kirk preached again, "on the opposite state of the righteous and the wicked." On Thursday morning about twenty ministers met for conference and prayer. This was followed by a public service. Rev. T. Binney prayed, the Rev. C. Morris read the scriptures, and

addressed the meeting on *the connection between prayer and the mission of the Holy Ghost*. The Rev. John Stevenson delivered a short address, and was followed by Mr. Sherman and Mr. Kirk, on "the desirableness of prayer for the out-pouring of the Spirit." On the Friday morning a very interesting and eloquent sermon was delivered by Mr. Kirk on *Maternal Associations*. We have detailed the proceedings of these meetings with a view to inform our readers of the manner in which they are conducted, but they must read the book to catch their spirit, even then far below what a devout attendance at such meetings must have produced.

MEMOIR OF MARY ELLIS, wife of the Rev. William Ellis, Missionary to the South Seas, and Foreign Secretary of the London Missionary Society: including notices of heathen society, of the details of missionary life, and of the remarkable manifestations of divine goodness in severe and protracted affliction. By WILLIAM ELLIS. Tract Society, 8vo. pp. 192.

This is an interesting and instructive volume. Mrs. Ellis was a superior christian, with a mind deeply and early imbued with divine truth, and eminently devoted to the service of God. In her infancy, she was left under the care of her widowed but pious mother, whose care in her early instructions were ever gratefully remembered, but who also was taken from her ere she had completed her eighth year. Even at this early period she was the subject of decided religious impressions. Left under the guardianship of friends, it is pleasing to observe that her religious culture was not neglected. At eleven years, we find her an interesting member of a bible class; at thirteen, diligently attending the early prayer-meetings on the Sabbath, attention to private devotion, and labouring to induce others to join with her in the ways of religion: at sixteen, she is a teacher in the Sabbath-school where she was once a scholar, but indications of piety are declining: at the age of nineteen, she took the domestic charge of the house of her only brother, two years older than herself, and whose pious demeanour and spirit, combined with a faithful and effective ministry, is instrumental in restoring her peace of soul, and leading her, in the following year, to unite herself with the visible church. Her acquaintance with Mr. Ellis commenced in the year 1814, and with him, in the early part of 1816 she set sail in a convict ship, their destination being Tahiti, where, after delays at Rio Janeiro and Sydney, they arrived in February 1817. It would be improper to follow her and her

estimable husband through all the vicissitudes of their useful, though often afflicted career; suffice it to say, that after a course of eventful years, the latter eight of which were spent in England, she expired in peace at Islington, on the 11th of January 1835.

We cannot refrain from giving "the last evening with her children." It was Saturday. "An engagement for the Sabbath a few miles in the country, prevented Mr. Ellis's return at night, and at eight o'clock the family assembled in her bed-room for family worship; when a portion of the Holy Scriptures having been read, Mrs. Ellis presented, as she was accustomed to do in the absence of her husband, the praises and petitions of the family at the footstool of mercy, and implored the divine benediction on those present and absent. Her beloved children lingered, as was their custom, when the family devotions of the evening were closed, around her bed, but as they observed shortly after this period an evident disposition to sleep, they received her benediction and her parting kiss, and in order that her repose might not be disturbed, retired rather earlier than usual to their respective chambers. Thus closed the day and the week, and thus terminated the intercourse on earth, between those whom sweetest and strongest ties had united, each alike unconscious that all interchange of thought and feeling had nearly closed, till it should be renewed in eternity." pp. 164.

THE CHRISTIAN'S DAILY PORTION; OR, GOLDEN POT OF MANNA, containing three hundred and sixty-five exercises on the person, offices, works, and glory of the Redeemer. By J. BURNS. 12mo. pp. 606. Second Edition, revised and enlarged. Wightman, London.

We are very happy that the demand for this excellent and useful work has called forth a second edition, and that the author has issued it in one volume, at a price which is considerably reduced. The work has already received very favourable notice from the religious periodical press, as well as from several distinguished ministers both of our own and other denominations. Though "the author has endeavoured to condense his thoughts as much as possible, so as to leave room for the reader's extended reflections;" those of our readers who are not acquainted with the work, must not conclude that it is a book of mere hints or suggestions. The daily portions average little less than two pages each, and are rich, varied, and edifying. The person, offices, works, and glory of the Redeemer, are a mine of invaluable materials for thought and improvement, in which Mr. Burns has

toiled for our advantage with pleasing success. There is more order in the structure of this work than in most of this kind; and, indeed, many of the subjects are discussed at some length through consecutive papers. For example:—Sept. 10th, begins a series on the Transfiguration. Here our attention is called chiefly to the *witness* of this event. Sept. 11, we are engaged in meditating on the *place* where it occurred, and the many distinguished facts recorded in Scripture of mountains, while Ararat, Moriah, Horeb, Sinai, Pisgah, Nebo, Ebal, Carmel, Calvary, and Olivet, pass before our view. Sept. 12, our attention is directed to the *act* in which Christ was engaged when he became transfigured—He "*prayed*." Sept. 13 adverts to the *transfiguration itself*, as regards his person, countenance, and apparel. Sept. 14, the *attendants* of the transfiguration are introduced to our notice; and the *subject* of their conference with Christ constitutes the portion for Sept. 15. The *transport* of Peter is dilated on Sept. 16; and the last paper on this extraordinary event is devoted to his proposal to build there "three tabernacles."

Several of the subjects are discussed with an equal regard to order and perspicuity. We are much pleased with the work, and shall be thankful if our very cordial recommendation induces a great number of our readers to purchase it, and habitually peruse it, that they may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

LIGHT, ITS PROPERTIES AND EFFECTS. 16mo., pp. 192. Tract Society.

This is one of the most elegant publications of the Religious Tract Society. Though of a philosophical character, its details and experiments are exceedingly popular, and there is a happy intermixture of religious observation and reflection tending continually to lead the mind of the youthful reader

"From nature up to nature's God."

It would be almost impossible, in the short space allotted to this notice, to give an analysis of its diversified, entertaining, and exceedingly instructive contents. Presenting, as do "the properties and effects of light," an almost endless variety of subjects for inquiry and illustration, it is due to the compilers of this work to state, that though they have not entered very profoundly into an elucidation of these phenomena, they have given such a development of them as is highly adapted to instruct the inquiring mind, to enlarge its conceptions of the wonders of God in his works, and to

awaken a desire for further discoveries in the mysterious volume of nature. The volume reminds us of Peter Parley, but it is more decidedly of a religious cast; and while it is equally interesting and inviting, it is adapted, by this quality, to be more useful. It is embellished with upwards of forty well executed wood engravings. We feel that we shall not be doing justice to the work if we merely recommend it to our readers, as suitable for every juvenile library; and we will therefore add one or two short extracts, selected at random, as a specimen of the style and contents of the book.

"According to the sacred historian, the first element separated from chaos was light, the most wonderful and useful of all material objects. The divine command was issued, and immediately obeyed. The Hebrew words recorded are only four: 'And God said, *Light be, and light was;*' and hence they have been quoted as an instance of sublime writing from the time of Longinus, an ancient critic: Milton also appears to have felt it in its full force, from the opening of his hymn,—

'Hail, holy light! offspring of heaven, first-born.'
In reference to this element it is that some interesting facts are now to be stated, while from them may be derived many lessons calculated to improve as well as to inform the mind. For that is, after all, but a 'vain philosophy' which does not lead the soul to Him who styled himself 'the light of the world.' pp. 4, 5.

On the refraction of light it is observed, "If, for instance, you put a cup, having a flower painted at the bottom of the inside, on a table, to stand at such a distance as that the flower may be concealed by the rim, and if any person will pour water into the cup, you will soon see the flower, though you do not move. The reason is, because when you removed so far that the flower was hidden by the rim, the rays reflected by it no longer met your eyes; but when the cup was filled with water, the water refracted or bent them downwards, so as to render the object visible."

"Again, if salt water be poured in instead of fresh, the ray will be more bent. Alcohol would refract it more than salt water, and oil more than alcohol: thus different bodies refract light in different degrees. A table of their varied power may easily be found in large works on this subject." pp. 67, 68.

But we must desist. We shall probably enrich our future pages with other extracts.

SERMONS, AND OUTLINES OF SERMONS, by *Eminent Ministers deceased: together with miscellaneous pieces selected from the pa-*

pers of the late J. W. Morris, author of "Memoirs of Andrew Fuller," &c., 8vo. pp. 252. London: G. Wightman, Paternoster Row.

The sermons in this well-printed volume, the title tells us, were preached by eminent deceased ministers. They are fifteen in number, and are generally on interesting and useful subjects. They need however one of the charms of such a publication, as the names of their respective authors, with one exception, are not given. We would respectfully suggest to the publishers, in the event of a second edition, to supply this deficiency, if they are able. The subjects are as follow:—

The government of the tongue, Titus iii. 2; God incomprehensible and eternal, Job xxxvi. 26; God the author of all good, James i. 16, 17; Divine forgiveness, Psalm lxxxvi. 5; Signs of mercy to the Church of God, Psalm lxxxvi. 17; Spiritual Meditation, Psalm civ. 34; Christ's presence with his people, Matt. xviii. 20; Excellency of the knowledge of Christ, Phil. iii. 8; Perfection of God's knowledge, 1 Sam. xvi. 7; Mortification of sin, Rom. viii. 12, 13; Honourable old age, 2 Chron. xxiv. 15, 16; The afflictions and zeal of David, Psalm cxxxii. 1—5; Angels the servants of the Church, Dan. x. 21; Early success of the Gospel, Acts xii. 24; The Christian's future portion, Psalm xvii. 15. The *outlines* are the production of Mr. Morris. They are not mere outlines. But by far the most interesting part of the volume to us, is the "Miscellaneous Pieces." Here we have an interesting sketch of the life and character of Mr. John Thomas, the first English missionary to Bengal; a letter from one of the first Hindoo converts; an account of Chamberlain, the missionary; an account of the character, course, and end of Felix Carey, full of deep and melancholy interest; Eldred, the pious monk; suicide, &c. Altogether, this is a pleasing volume; and with the exception of a few objectionable sentiments, has afforded us considerable gratification.

A COMMENTARY ON THE ACTS OF THE APOSTLES, in the catechetical form; for the use of Families, Schools, and Bible classes. *The first of a Series, by JOHN MORISON, D. D. 18mo., pp. 432.*

There is nothing more important for the right direction of the minds of the young, and their future preservation from infidelity, than an intelligent acquaintance with the Holy Scriptures. This has been deeply felt by those whose attention has been most closely directed to the moral and intellectual cultivation of the rising generation: and

hence the formation of bible classes in most of our larger Sabbath-schools, and the increased demand for works which tend to facilitate the acquisition, as well as communication, of this kind of knowledge. The book before us is the production of a well-known and intelligent christian minister; and consists, as he tells us, chiefly of the notes which he has used in his attention to "his bible classes." It is devoted to the last of the historical books in the inspired volume, "the Acts of the Apostles." It is properly entitled a catechetical commentary, as it evinces, by a connected series of questions on the various parts and statements of that book, a clear and intelligent exposition of the sacred text; and is adapted to generate a habit of intelligent reading in the mind of all the young persons who are led through its exercises. While we are fully satisfied of the qualifications of Dr. M. for the task he has undertaken, and are assured that the adoption and use of this book would be a great benefit to bible classes, family exercises, and even to many professing Christians, whose knowledge of the divine word is painfully limited, we cannot but observe that his peculiar views on baptism have been allowed to mar this otherwise excellent production. Thus on chapter ii. 55, we have the following question and answer. "55. Is it probable that the multitude of new converts were baptized by immersion?" "All that can be said is, that, considering the scarcity of water in Jerusalem, and the limited number of administrators, it is highly improbable."

Again: chapter viii. 55, "In the account of the Eunuch's baptism, is there any direct proof that an immersion took place?" "No; for the preposition rendered *into*, is frequently rendered *to*; and even if they went into the water it does not follow that an immersion took place, inasmuch as it is said, that Phillip went into the water as well as the Eunuch. When it is said that they came up out of the water, it must be borne in mind, that the passage had been equally well translated, had it been said, that they came up from the water. The probability is, that they both stood in the water, and that Phillip poured water on the head of the Eunuch."

In other places we observe this peculiarity. While we do not question the right of Dr. M. to teach his own sentiments, we cannot forbear to enquire by what means he arrives at such strange conclusions as he here advances? Does the word *baptizo* mean nothing, that we are left to *probabilities*? Is there no proof in all the Dr.'s classical reading that it has a meaning? Would it take more time to immerse than

to sprinkle? Can the Dr. suppose that any person, even a child, with an unbiassed mind, would imagine it fitting to walk into the water that one might pour or sprinkle the recipient? With the exception of these, and similar pædo-baptist *probabilities*, we regard the book as a valuable addition to Sabbath School literature, and as the first of a series, to promise well for the character of the succeeding volumes.

FEMALE EXCELLENCE, or hints to daughters; designed for their use from the time of their leaving school till their settlement in life. By A MOTHER. 32mo., pp. 250. Tract Society.

The sensible and pious authoress of the very useful little volume before us justly repudiates the idea that *education* consists morely in "going to school," and passing through a round of fashionable accomplishments. She regards the word as properly including the formation, cultivation, and discipline of the mind, the affections, and habits. In pursuance of this idea this work was written, and it contains a great variety of useful and important instructions and directions, to stimulate the young female to improvement—to assist her in the formation of useful, and healthy, and pious habits—to direct her in her employments—in her social and domestic relations—in her matrimonial engagements—in the vicissitudes of life, &c. It is written in a pleasing style, and interspersed with instructive anecdotes, and is on the whole a very suitable present for young females of every class.

THE REVIVALIST: exclusively devoted to the Revival and Extension of Evangelical Religion. Conducted by the REV. J. BELCHER. Vol. VII., 1838. Ward & Co.

The seventh volume of this small and interesting periodical is not inferior to its predecessors. The spirit with which it is conducted is well sustained. We could wish, however, that its contents were more strictly in accordance with its title. We have observed but about half-a-dozen, out of its numerous articles, which are *directly* written on the subject of Revivals. Perhaps it may be said that the *tendency* of the whole work is toward the production of a spirit of Revival. That may be, and so is that of every well conducted religious periodical. There are many other books which might as well assume this title as the one before us. It would also be a pleasing addition to the work if we were informed of the "many instances" in which this work had been instrumental in converting sinners. In our opinion, an

attention to these suggestions would improve the Revivalist, which is, to say the least, a very attractive periodical, and deserves, among all Christians, an extended circulation.

THE BAPTIST CHILDREN'S MAGAZINE, for 1838. *Wightman, London; Hull and Co., Leicester.*

This volume in many respects outstrips its predecessors. The cuts which illustrate "Bunyan Explained," are some of them very excellent. In the articles, there is maintained a pleasing variety, and they are generally of a useful tendency. We are gratified to learn, that this little periodical has during the last year increased in its circulation.

THE BAPTIST CHILDREN'S MAGAZINE, for January, 1839. *Wightman, London; Hull and Co., Leicester.*

The specimen number for January, 1839, which is now before us, displays a laudable determination on the part of the Proprietors and Editor to deserve the increased sale which it has secured by enlarging the size of the work, and bestowing additional labour in the preparing and selection of articles and embellishments. The type, paper, and cuts, and, above all, the articles, are good.

SUNDAY SCHOLAR'S ANNUAL, AND PARENT'S OFFERING, for 1839. *Edited by the REV. J. BURNS, Author of "Youthful Piety," &c. Wightman, London; and Hull and Co., Leicester.*

This is the third year Mr. Burns has published a Sunday Scholar's Annual. It is no mean praise to say, that this volume is in advance of the two previously published. Seventy-six articles, in the compass of one hundred and sixty pages, will give our readers some idea of the length of the pieces. Many of these are poetry, suited for recitation at juvenile Christmas parties. The wood-cuts are not all very excellent, but there is a beautiful copper-plate frontispiece of the "Virgin and Child."

THE NEW YEAR'S GIFT.

THE WEDDING PRESENT. *Ward and Co., London.*

These are two beautiful little books, very suitable for the purposes contemplated.

They are got up in a superior style, and their contents are as rich and valuable, as their exterior of morecco and gold is beautiful. The articles and poetry in the former are all of a religious character; and the advices in the latter, such as none but intelligent friendship could dictate.

BRIEF NOTICES.

THE ADVANTAGE OF KNOWLEDGE TO THE LOWER CLASSES. *A sermon by the late REV. ROBERT HALL, A. M. Ward and Co., London.*

The name of this preacher, and the well known merits of this sermon, precludes the necessity of any remarks of ours, except to say that it is published in a cheap form, for general distribution.

PRAYERS FOR THE CLOSET, with introductory remarks on private devotion. *By JOS. FREEMAN. 16mo., pp. 130.*

The introductory remarks are pious and useful, and the prayers spiritual, and such as would assist many pious Christians in their closet exercises. While the devout Christian does not often need such helps, there are seasons when he appreciates their value.

THE FOLDED LAMBS. *Memorials of three children of the late Rev. Enoch Crook, of Battersea. Edited by JOHN BROAD. Ward and Co.*

Very touching narratives, and well told. Suitable for mothers to read to their little children. They would all often weep over them.

GLEANINGS FROM THE HOLY SCRIPTURES, or texts arranged under subjects for every day in the year. *Tract Society.*

THE TITLES, ATTRIBUTES, WORK, AND CLAIMS of the Holy Spirit, according to the Scriptures. *Tract Society.*

CHILDREN'S BREAD, or daily texts for the young. *Tract Society.*

Three little books of texts, well designated by their titles.

LITERARY NOTICE.

In the press,—

THE FATHER'S GIFT. *Royal 32mo. Weston, Tabernacle Walk.*

VARIETIES.

GEORGE THE THIRD AND THE GYPSEY.

"A King of England, of happy memory, who loved his people and his God, occasionally took the exercise of hunting. Being out one day for this purpose, the chase lay through the shrubs of the forest. The stag

had been hard run, and to escape the dogs, had crossed the river in a deep part. As the dogs could not be brought to follow, it became necessary, in order to come up with it, to make a circuitous route along the banks of the river, through some thick and trouble-

some underwood. The roughness of the ground, the long grass and frequent thickets, obliged the sportsmen to separate from each other; each one endeavouring to make the best and speediest route he could. Before they had reached the end of the forest, the king's horse manifested signs of fatigue and uneasiness; so much so that his majesty resolved upon yielding the pleasures of the chase to those of compassion for his horse. With this view, he turned down the first avenue in the forest, and determined on riding gently to the oaks, there to wait for some of his attendants. The king had only proceeded a few yards, when, instead of the cry of the hounds, he fancied he heard the cry of human distress. As he rode forward, he heard it more distinctly. 'Oh, my mother, my mother! God pity and bless my poor mother!' The curiosity and kindness of the sovereign led him instantly to the spot. It was a little green plot on one side of the forest, where was spread on the grass under a branching oak, a little pallet, half covered with a kind of tent; and a basket or two, with some packs, lay on the ground at a few paces distant from the tent. Near to the root of the tree, he observed a little swarthy girl, about eight years of age, on her knees praying, while her little black eyes ran down with tears. Distress of any kind was always relieved by his Majesty, for he had a heart which melted at 'human woe;' nor was it unaffected on this occasion. And now, he inquired, 'What, my child, is the cause of your weeping? For what do you pray?' The little creature at first started, then rose from her knees, and pointing to the tent, said, 'Oh Sir, my dying mother!' 'What?' said his Majesty, dismounting, and fastening his horse up to the branches of the oak. 'What, my child? tell me all about it.' The little creature now led the king to the tent; there lay, partly covered, a middle-aged female gipsy, in the last stage of a decline, and in the last moments of life. She turned her dying eyes expressively to the royal visitor, then looked up to heaven, but not a word did she utter; the organs of speech had ceased their office; 'the silver cord was loosed, and the wheel broken at the cistern.' The little girl then wept aloud, and, stooping down, wiped the dying sweat from her mother's face. The king, much affected, asked the child her name, and of her family, and how long her mother had been ill. Just at that moment, another gipsy girl, much older, came out of breath to the spot. She had been at the town of W——, and had brought some medicine for her dying mother. Observing a stranger, she modestly curtsied, and hastening to her mother, knelt down by her side, kissed her

pallid lips, and burst into tears, 'What, my dear child,' said his Majesty, 'can be done for you?' 'Oh, Sir,' she replied, 'my dying mother wanted a religious person to teach her, and to pray with her before she died. I ran all the way, before it was light, this morning to W——, and asked for a minister, but no one could I get to come with me to pray with my dear mother.' The dying woman seemed sensible of what her daughter was saying, and her countenance was much agitated. The air was again rent with the cries of the distressed daughters. The king, full of kindness, instantly endeavoured to comfort them: he said, 'I am a minister, and God has sent me to instruct and comfort your mother.' He then sat down on a pack, by the side of the pallet, and taking the hand of the dying gipsy, discoursed on the demerit of sin, and the nature of redemption. He then pointed her to Christ, the all-sufficient Saviour. While doing this, the poor creature seemed to gather consolation and hope; her eyes sparkled with brightness, and her countenance became animated. She looked up—she smiled; but it was the last smile—it was the glimmering of expiring nature. As the expression of peace, however, remained strong in her countenance, it was not till some time had elapsed, that they perceived the struggling spirit had left mortality.

It was at this moment that some of his Majesty's attendants, who had missed him at the chase, and who had been riding through the forest in search of him, rode up, and found him comforting the afflicted gipsies.

He now rose up, put some gold into the hands of the afflicted girls, promised them his protection, and bade them look to heaven. He then wiped the tears from his eyes, and mounted his horse. His attendants, greatly affected, stood in silent admiration. Lord L—— was going to speak, but his Majesty, turning to the gipsies, and pointing to the breathless corpse, and to the weeping girls, said, with strong emotion, 'Who, my lord, who thinkest thou, was neighbour unto these?'—*Burns's Sabbath-schoolers' Annual.*

THE LOVE OF GOD.

"God is love: all his perfections are but so many modifications of his love. What is his omnipotence, but the arm of his love? What his omniscience, but the medium through which he contemplates the objects of his love? What his wisdom, but the scheme of his love? What are the offers of the Gospel, but the invitations of his love? What the threatenings of his law, but the warnings of his love? They are the hoarse voice of his love, saying, Man, do

thyself no harm. They are a fence thrown round the pit of perdition, to prevent rash men from running into ruin. What was the incarnation of the Saviour, but the richest illustration of his love? What were the miracles of Christ, but the condescensions of his love? What were the sighs of Christ, but the breath of his love? What were the prayers of Christ, but the pleadings of his love? What were the tears of Christ, but the dew drops of his love? What is this earth, but the theatre for the display of his love? What is heaven, but the alps of his mercy, from whose summits his blessings, flowing down in a thousand streams, descend to water the Church situated at its base? DR. WAUGH.

ON THE CIRCULATION OF RELIGIOUS BOOKS.

WHEN the writer was a youth, about sixteen years of age, a female friend returning with him from chapel recommended to him the perusal of Doddridge's Rise

and Progress. She was a stranger to him, but the hint was very valuable. This book became a great favourite with me. When a minister at N—, I circulated about 140 copies of this work, chiefly by sale, among the young people, and through their instrumentality. Within the last ten years, I have pursued this way of doing good more systematically. I find, by consulting my accounts, I have circulated nearly 1600 religious books in that time. They have been chiefly *Pike's Persuasives, Motives, True Happiness, Early Religion, and Divine Origin*. My plan is, when I go out to preach, or take a journey, to put two or three or more in my pockets or bag, and to recommend them as I have opportunity. Some I sell at prime cost, or *nine-pence*, some at *eight-pence*, and some few at *one shilling*. Thus they get circulated far and wide. My object in thus writing is to stimulate others to "go and do likewise." "Blessed are they that sow beside all waters." AN OLD FRIEND.

OBITUARY.

MR. W. KING.—On the 12th of Novr., 1838, the Church in Archdeacon-lane, Leicester, lost a valuable member in the death of Mr. W. King. This good man spent the early part of his life at the neighbouring village of Slawston, where, under the parental roof, he was brought up to the occupation of a linen weaver. On his removal to Leicester, upwards of thirty years ago, he succeeded in establishing himself in a small grocery business in the Sanvy-gate. At that time he regularly attended worship at the Archdeacon-lane Meeting-house, and became connected with the choir. After the removal of Mr. Stevenson, senr., to Loughborough, he was for a considerable time a member of the congregation and choir in Friar lane. It is nearly nine years since he returned to his former place of worship, and expressed a desire to enter into christian fellowship. Though all who were well acquainted with our departed friend esteemed him highly, both as a man and a disciple of the Redeemer, yet he manifested remarkable timidity in making a public profession of his faith; even after he had requested to be proposed for baptism, he frequently expressed fears lest he should not be able to exhibit a deportment worthy the christian name; fears frequently entertained by the most humble and lowly of the Saviour's followers. But never was an individual more cordially welcomed into the Church of Christ; and seldom is it known, that one who neglected to unite with the people of God till nearly seventy years of age, has been more useful than our

departed brother. Whilst his private character was irreproachable, the interest he took in the prosperity of Zion was truly exemplary. He loved the house of prayer, and the ministers of religion, was liberal in his support of the cause, and until his last short affliction, was a weekly collector of the contributions of others. When a dear friend is dead, our thoughts naturally wander back, and linger on the last interviews with which we were favoured. Two or three weeks before brother King entered into rest, his pastor paid him a visit; he was then in average health and spirits, and conversed with unusual animation on some encouraging circumstances connected with the church and congregation. Like good old Simeon, he was evidently gratified and thankful to God in being permitted to see that which he had waited for, though then, he had no apprehension that he was about so soon "to depart in peace." In his last affliction our brother was favoured. It was not severe nor protracted. He was confined to his room only seven or eight days; during this period his mind was calm and comfortable, he knew whom he had believed, and was sweetly resigned to the will of his heavenly father. As he lived, so he died, in peace with all men, and under the cheerful persuasion that he should have part in the first resurrection. May his bereaved widow bear her loss with becoming fortitude, and his christian brethren emulate his worthy example. T. S.

Leicester, 10th December, 1838.

INTELLIGENCE.

GENERAL BAPTIST.

MIDLAND CONFERENCE.

This Conference was held at Dover-street, Leicester, on Tuesday, Dec. 25th. The preachers were Revds. W. Underwood, of Wirksworth, and S. Ayrton, of Derby. The attendance was good. The Secretary's report will be given in our next.

WOLVERHAMPTON—FOUNDATION OF NEW CHAPEL.

On Wednesday, Nov. 21, 1838, the foundation stone of a meeting-house, for the use of the General Baptists, was laid in Wolverhampton. Mr. Cosens, of Cradley, gave out a hymn and prayed, and Mr. Cheatle, of Birmingham, delivered an address, in the course of which he gave an outline of the leading principles of the General Baptists, and the order of their churches. The stone was laid by Mr. Hallam, of Dudley, and the sum contributed on the occasion amounted to £33 16s. 8d. The proposed building is to be ten yards square within the walls, and the estimated cost, including the ground and writings, is about £400.

We sincerely congratulate our friends at this important town, on the favourable and encouraging prospects of the cause among them, and that they are about to possess a place of their own. May the Lord smile upon this undertaking, and fill their new house with his glory.

CROMFORD, DERBYSHIRE.—OPENING OF A PREACHING ROOM.

The late excellent Mr. Barrow introduced preaching into Cromford, a branch of the Church at Wirksworth, twenty years ago; but as the whole of the village is the property of R. Arkwright, Esq., no ground could be procured at any price on which to erect a chapel: the brethren have therefore been obliged to worship in a house. The number of hearers having greatly increased, attempts have recently been made to obtain a more commodious place. The erection of a chapel being impracticable, a large room in the centre of the village has been engaged, and fitted up at a few pound's expense, which was opened on Nov. 4th by Messrs. Richardson and Underwood. The congregations were then overflowing, and have since been large and attentive.

MIDDLETON, BY WIRKSWORTH.

A large room has been fitted up in this place for public worship, and was opened on Lord's Day, Dec. 23, 1838, when Rev. W.

Underwood preached from 2 Cor. x. 14, "We are come as far as to you also;" Mr. J. Richardson preached in the evening. The congregations were good, and the collections covered the expense of the fittings.

CRADLEY HEATH.

The Church at Cradley Heath offer their sincere thanks to those Churches in the association who have recently assisted them in their emergency; and they would affectionately request those who have promised them aid to fulfil their promises. Subjoined is a statement of the sums lately received:—

	£.	s.	d.
Longford	3	1	4½
Ditto, <i>Union Place</i>	2	4	7
Wolvey	4	4	0
Witherbrook	1	1	2
Melbourne	0	15	6
Bourne	0	16	0
March	3	13	6
Wisbech	2	19	0
Louth	10	0	6½
Market Street	0	15	0

Total, £29 10 8

G. C.

ORDINATION AT WIMESWOLD.

On Tuesday, Nov. 27, 1838, Mr. E. Bott late student at Loughborough, was publicly set apart to the pastoral office, over the General Baptist church at Wimeswold and Leake. Mr. T. Stevenson, of Leicester, commenced the solemn service by reading the scriptures and prayer. Mr. J. Goadby of Leicester, delivered an impressive and argumentative discourse on the constitution and order of the apostolic and primitive churches, and their claims on our close imitation. Mr. A. Smith, of Quorndon, proposed the questions to the church, which were answered by Mr. Osborne of Leake; and to the minister, whose replies were elegant, interesting, and satisfactory, and included a confession of faith. The ordination prayer, one of the most comprehensive and solemn, was offered by Mr. J. G. Pike, of Derby, and a faithful and pungent charge was delivered by Mr. Stevenson, of Loughborough, Mr. B.'s former tutor, from 1, Peter v. 2-4.

Mr. H. Hunter, of Nottingham, affectionately addressed the members of the church on their duties to their pastor. The students from Loughborough severally took part in the devotional exercises and giving out hymns. The attendance was good, and

the whole services unusually impressive and interesting. May the Lord send prosperity.

MR. JOHN BUCKLEY.

The General Baptist Church at Market Harborough have given Mr. Buckley a call to assume the pastoral office, which he has accepted. The time for the ordination is not yet fixed.

BURNLEY.

Mr. Thos. Gill, a member of the Church at Heptonstall Slack, has accepted an invitation from the General Baptist Church at Burnley to become their stated minister.

CASTLE DONINGTON.

Resolutions of the Deputation appointed by the Conference to visit Castle Donington.

Agreed, 1, "That it seems to this meeting most conducive to peace and harmony not to enter into the investigation of the business, if any amicable arrangement can be adopted without it."

N. B.—In this opinion the representatives of each of the parties agreed.

2. "The minority, though from various circumstances they are not agreeable to Mr. Stocks's continuing as the minister of Castle Donington, do not consider that any thing that has passed should prevent his continuing to exercise his ministry elsewhere."

3. "The meeting considers that Castle Donington does not furnish room for two Churches of our denomination, and that therefore it is desirable, not only that friendly feelings should be cherished by the majority and the minority, but that they should be reunited in one body."

4. "That to promote this object, the deputation recommend brother Stocks to remove from his present scene of labour. They think that the disunion which exists in the Church, and the alienation from him of a number of the members, renders such a step advisable, though they by no means think, from any thing that has been brought before them, that he should relinquish the ministry."

5. "That for the speedier restoration of peace, the deputation recommend brother Stocks to resign his situation as early as the close of the present year; and think that if he do this, the Church should pay him a sum beyond what will be due to him at Christmas, equal to at least half a year's salary, to assist in meeting expenses, &c., that his removal may occasion."

6. "The deputation earnestly recommend both parties to follow after the things which make for peace; to cherish a forgiving spirit towards each other; and

to remember that 'blessed are the peacemakers.'"

J. GOADBY,
J. G. PIKE,
R. INGHAM.

REVIVAL SERVICES AT BOURN.

A series of revival services have been held at Bourn, which were well attended, and hopes are cherished that fruit will be seen in "souls renewed and sins forgiven." On Lord's Day, November 18th, Mr. Hardy, of Stamford, exchanged with Mr. Peggs. On the Monday afternoon, Mr. Hoe, of Spalding, preached from Rev. xxi. 6. In the evening prayer was offered, and addresses delivered, by Messrs. Hardy, Hoe, and Peggs. On Tuesday evening a similar meeting was held, and addresses delivered by Messrs. Everard, Hoe, Islip, and Hardy. On Wednesday evening, Mr. Everard preached. On Thursday evening Mr. Everard and Mr. Peggs went to the village of Manthorpe; and addressed a crowded meeting. A similar opportunity was enjoyed on Friday evening at Dyke. The following Lord's Day Mr. Hoe and Mr. Peggs exchanged, and Mr. Everard spent the day at Kirby, preaching for the benefit of the Day and Sabbath Schools. He also preached on the Mouday evening, and then closed these interesting services. "O Lord, revive thy work." P.

THE ACADEMY.

The first examination of the Students, Messrs. Staples, Ackroyd, Stanyon, Chamberlain, and Knight, took place at Loughborough on Thursday, Dec. 20th.

We are happy to learn that the examining committee expressed their united satisfaction with the progress and improvement of the Students. We understand there are several promising candidates for admission into the Institution.

STUDENTS.

The following young men have been admitted on the Institution, to commence their probationary quarter after the Christmas recess. Messrs. Rose, of Birmingham, Josiah Pike, of Derby, and (subject to the approval of the Yorkshire brethren) Keighly, of Queenshead. There are now eight Students in the Institution.

A JEW A GENERAL BAPTIST PREACHER.

Mr. Alex Symonds, of Louth, a Jew by birth, preached to very crowded congregations at the General Baptist Chapels at Maltby and Alford on Lord's Day, Dec. 2, 1838, from Haggai ii. 9, and Isaiah lxiii. 9, when he gave his reasons for embracing Christianity, and also for becoming a General Baptist.

BAPTIST.**NEW CHAPELS**

Have been recently opened at Brick Lane, London; Gillingham, Dorset; Machyntieth, Montgomeryshire; Great Grimsby, Lincolnshire; Scoulthorpe, Norfolk; Shortwood, Gloucestershire; New Romney, Kent; Riseley, Bedfordshire; and Great Basford, Oxfordshire, and a new Church formed at Windsor. These are indications of progress.

ORDINATIONS

Of ministers have taken place lately of Messrs. W. Humphrey, at Worstead, Norfolk; E. Bedding, at Speen, Bucks.; T. Gate, at Keysoe, Beds.; and W. Stuart, at Inskip, Lancashire. These are indications of order.

A NEW ASSOCIATION

Has been formed in Cambridgeshire, including the Churches at Haddenham, Landbeach, Littleport, Soham, Wilburton, and Willingham.

CONGREGATIONAL.**AN INSTITUTION FOR THE EDUCATION OF THE CHILDREN OF MISSIONARIES**

Has been formed in London. Premises have been obtained at Walthamstow, near London, and the Institution was opened Nov. 16. A large number of ministers and friends, among whom were Rev. Drs. Morrison, Cox, of Hackney, and A. Reed; Messrs. Townley, Ellis, Campbell, &c., were present, and were very much gratified by the encouraging aspect of this new and important object of christian benevolence.

THE ENGLISH MONTHLY TRACT SOCIETY

Has already distributed 35,000 tracts, chiefly among the nobility and gentry of the metropolis. At a late quarterly meeting of the friends and distributors, the Secretary stated that ten Associations had been formed in London and its vicinity, and at Brighton, and that several other places had intimated their desire to distribute on the system of the Society, which is to leave at every house monthly a copy of the same tract; that in Scotland 140,000 are issued monthly on the same principle; and that similar Societies have been formed in France and Wales.

BISHOPSGATE CHAPEL, LONDON.

At the opening of this chapel, the sum of £539 was collected.

KENT.

At the forty-seventh annual meeting of the Congregational Association for this county, the sum of £65 was voted to the

several ministers to assist them in their endeavours to preach the Gospel, and support Sabbath-schools, in some of the neglected villages in the county.

REVIVAL MEETINGS.

At the third annual meeting of the Association in Cumberland, it was resolved, "That protracted meetings should be held in our several Churches, during which the assistance of neighbouring pastors shall be requested, and sermons, chiefly on practical subjects, delivered."

One of these meetings was held in September last at Whitehaven. Handbills were circulated through the town. There was an early prayer meeting every morning from Sunday to Friday, a minister's prayer-meeting at eleven, and a regular service at night. The attendance and interest increased: on Lord's Day morning about eighty were at the prayer-meeting, and on Friday nearly two hundred. Thousands heard the Gospel in the evenings; and while mere excitement was avoided, a deep and holy interest prevailed. The effect of this has been, improvement in the Church, increase in the congregation, and greater zeal and liberality in the cause of God.

HACKNEY THEOLOGICAL SEMINARY,

Belonging to the Village Itinerancy.

At the annual examination of the Students in September last, it was stated that since its beginning in 1803, more than 140 young men had been prepared for the ministry, twenty-four new congregations raised and chapels erected, and more than twenty others greatly enlarged. In addition to stated ministers, ten are home missionaries, eight are missionaries to the heathen, and five labour in the colonies. This Institution is chiefly supported by the liberal endowments of its founder.

THE HOME MISSIONARY SOCIETY

Has one hundred and ten agents, about one hundred and thirty Sunday-schools, 8500 children, 540 teachers, and above 60,000 hearers.

WESLEYAN.**ORDINATION.**

Forty-six young men were ordained or appointed to the ministry at Bristol, Aug. 1, 1838. The charge, which was excellent, was delivered to them by the Rev. E. Grindrod.

REV. R. WATSON.

At the period when this eminent man became reunited to the Wesleyan body, in 1813, the whole contributions for mission-

ary purposes amounted to £6000. At the time of his death, in 1837, the receipts for the year were £73,875.

CONTINENTAL AND IRISH.

BELGIUM.

The aspect of Protestantism is improving in this kingdom. The press, pulpit, and the school are free from legislative shackles. There is Protestant English worship and ministers at Brussels, Ostend Spa, Tournay, Bruges, and Antwerp. The Reformed Lutheran Churches have worship in French, German, or Dutch at most of the above places, and at Ghent, Liege, Dour, and other places.

PRUSSIA.

The population of Prussia, according to the last census, (1837) is 14,098,125, of which there are Protestants, 8,604,741; Catholics, 5,294,003; Jews, 183,578, the rest being Greeks, and especially Menonites (Baptists). The persecutions against the pure Lutherans continue; more than a hundred families have become exiles from their native land rather than submit to the spiritual yoke the king would put on them. On the other hand, the king has received the families which have been compelled by Romish intolerance to quit Austria. So inconsistent are Lords Spiritual!

Marriages.—The Prussian Government, it is said, is about to declare marriage a civil contract, and to require a civil registration of it before any clergyman gives his blessing. The right of educating their own children, independent of ecclesiastical

authority, is also to be secured to the parents.

FRANCE.

The French Evangelical or Home Society has existed about five years. Its expenditure, the first year, was 3500 francs; last year it was 79,000. The reports of the progress of its agents are very gratifying. At the last annual meeting it had forty-six agents, and six more, with three students, have been added within the last six months.

At *Tours, Grenoble, Nancy, Toulouse,* and other places, there has been a sharp, active controversy between the Catholics and Protestants, occasioned by the progress of Protestantism. Five editions of the *Reply of the Protestants of Toulouse to the Calumnies of the Catholic Archbishop*, a work of near 300 pages, have appeared within three months. The Catholics are anxious to retain their people, and the Protestants to enlighten them. The good cause is gaining ground.

IRELAND.

"Great opposition," a Scripture Reader of the *Irish Evangelical Society* remarks, "has been recently made to the reading of the Scriptures in Tralee and its vicinity. The priest has denounced me from the altar. I am happy to say, that nothing can prevent some of the people from hearing and reading the word of God.

The Baptist Irish Society are about purchasing a chapel at Belfast with encouraging prospects. It has eighteen salaried daily readers, several Sabbath readers, and ministers. Mr. Mullarky gives a pleasing view of the "tokens of fertility" that surround him in his labours near Clonmel.

POETRY.

A HYMN FOR MARINERS IN ALL WEATHERS.

Now weigh the anchor, hoist the sail,
Lanch out upon the pathless deep,
Resolved, however veers the gale,
The destined port in mind to keep;
Through all the dangers of the way,
Deliver us, good Lord, we pray.

When tempests mingle sea and sky,
And winds, like lions, rage and rend,
Ships o'er the mountain-waters fly,
Or down unfathom'd depths descend,
Though skill avail not, strength decay,
Deliver us, good Lord, we pray.

If lightning from embattled clouds
Strike, or a spark in secret nurst,
From stem to stern, o'er masts and shrouds,
Like doomsday's conflagration burst,
Amidst the fire thy power display;
Deliver us, good Lord, we pray.

Through yielding planks should ocean urge
Rude entrance, flooding all below,
Speak, lest we founder in the surge,
"Thus far, nor farther shall ye go;
Here, ye proud waves, your fury stay;"
Deliver us, good Lord we pray.

With cordage snapt, and canvass riven,
Through straits thick strown with rock
and shoal,
Along some gulf-stream darkly driven,
Fast wedged 'midst ice-bergs at the pole,
Or on low breakers cast away;
Deliver us, good Lord, we pray.

Save, or we perish;—calms or storms,
By day, by night, at home, afar,
Death walks the waves in all his forms,
And shoots his darts from every star;
Want, pain, and woe man's path waylay;
Deliver us, good Lord, we pray.

MONTGOMERY.

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSIONARY SOCIETY.

EXTRACTS FROM MR STUBBINS'S JOURNAL.

Affecting Appeal.

May 4th, 1838.—Went this evening to a village between three and four miles distant. Had an immense number of people, all of whom, with one exception, were very attentive. Introduced the opportunity in a manner I had not before attempted. It seemed to produce a most excellent effect. Told them that in my own country I was happy in the midst of friends, relations, and many other comforts, but that I heard the poor Hindoos had no knowledge of the true God, and therefore worshiped graven images, men, beast, &c., &c.; that they had no knowledge of a Saviour, and were therefore dying in their sins, and going to hell; that thus they were perishing for lack of knowledge; that while at home, in my own country, I often wept and prayed for them, and at last resolved, if our gracious and heavenly Father would permit, I would go and preach to them the good news of salvation. You can scarcely conceive how some seemed affected: several seemed ready to weep. I am sure it is extremely unjust to think the natives cannot feel and respect compassion.

6th. Sabbath.—This has been another day of considerable labour and excitement. Preached in the morning in Ooriya. In the afternoon administered the Lord's Supper to my "little flock:" addressed them chiefly on the unity and love which ought to abound in the Christian Church; that the whole Church should resemble one body, one member loving and sympathizing with another. In the evening preached as usual in English.

Large Congregation.

7th.—Went this morning to a Bazar behind Berhampore. Almost all the men, women, and children in the neighbourhood were present: they listened with deep seriousness and attention. In the evening went to a village, and found a whole host of people collected round a temple having one of their delightful quarrels: our presence, however, hushed them for a time. Inquired whose temple it was—what god they had got inside, &c. They replied, "Nara Singha" (Bishnu's half man and half lion incarnation). Jocosely inquired which part of him was lion, which man, and had a little chat of this kind just to arrest attention. Told them we would read a little from their own shastras, and give their gods and goddesses an examination if they would listen. Pooroosootum then read part of one of our tracts containing some account of their abominable mythology, and gave a little further explanation of Bishnu's incarnations, and made the people apparently pretty well ashamed of their system. I then commenced by observing that the accounts their shastras gave of their gods, &c., were a reproach to God, to men, and devils; that there was nothing like them in heaven, earth, or hell. Then spoke to them of the true incarnation: that it was not like Bishnu's, for the purpose of lust, war, murder, &c., but was that of purity, love, benevolence, &c.: that he gave his own life for the redemption of the world, the salvation of men; then proceeded to give a considerable account of the plan of salvation. A serious feeling was produced, and I trust good will be the result. Returned, after giving away a number of books, and held our first missionary prayer-meeting.

Pleasure in Labour.

8th.—We have all had a regular day of labour to-day. Rose in the morning about four o'clock, and went to a village about four miles: all spoke. I suppose we were engaged there about two hours. The people, without one exception, heard very seriously: several made a number of interesting inquiries. Gave away a considerable number of books, and departed for another village about a mile further. By the time we arrived here the heat was overpowering, and we were hungry and weary, consequently glad to get under cover and get

something to eat as soon as we could: we took eatables with us, so that in this respect we had no difficulty. While we were eating, a great many people came, and as some went, others came, so that we were literally talking all the time we stopped there. We wanted to sleep a little during the heat of the day, but that was altogether impossible. We remained in a dirty shed, built for native pilgrims, till about two o'clock, when we left for a village near a mile further: here we stopped about a hour and a half. We then returned to the village near which we had spent the morning: talked to the people about two hours, after which we returned with our throats almost worn out with talking and thirst. On the whole it has been a most delightful opportunity, and I trust we have reason to believe that much fruit will spring from the seed sown: many were much impressed, and several deeply affected. It might be thought an injudicious exposure to undertake such a day's work now, as this is the hottest month in the year; but my health is good, and I feel disposed, as the good people in England say, to make hay while the sun shines. Besides, if we had not gone then, the people would not have had an opportunity of hearing the glad news of salvation before next cold season, as it will be impossible to go in the rains. How many of them will be in Eternity before another cold season!

An Interesting Young Man.

9th.—Went to a village this morning about three miles off: had a good opportunity, and gave away a considerable number of books. When we left, a youth came with us as far as Berhampore, about two miles. His case is one of exceeding interest. Says he first heard us against the large temple in Berhampore, (that was the first time I went out,) and that then, as he heard, he thought ours must be the true way. On the evening of the 7th, two nights ago, he heard us again, and "our words knocked him very hard on his heart;" and when I invited any one, at the close of the service, (as is my daily custom,) if they wanted more books, or to hear more about religion, to come to my house, he resolved to do so the first opportunity. He saw us pass this morning to go to the village, and followed; told us, when he left us in Berhampore, that he should go and eat, and do a little work he had to do, and then come down to my house. It was near nine o'clock when he left us, and before ten he was with us again: he remained till past two in the afternoon. I endeavoured to examine him very closely, and find no reason for a moment to question his motives; he is about sixteen years of age, of good caste. I reminded him that if he became a Christian he would lose caste, &c.: that seemed a matter of least consequence. Told him also it was likely he would meet with opposition from his friends, and especially his father, with whom he was living: this he thought was altogether too unnatural, that an own father should oppose him because he wished to secure his soul's eternal welfare. However he said, "If I am opposed, I shall try to persevere, as it would be better to have sorrow for a few years on earth than everlasting sorrow in hell." He seemed, indeed, disposed to relinquish all for Christ.

Opposition.

To-night went against the largest temple in Berhampore, where we have been two or three times before, and with little annoyance; but to-night we had the most tremendous feast of abuse, &c., I have ever before enjoyed. As soon as we began to sing, a Brahmun came up and beat and drove all the people away, and began upon us in the noblest strains of abusive eloquence. I turned to the people, who stood at a little distance, and smiling, said, You see the devil's servants will do their master's work: this Brahmun comes and drives you away lest you should hear the true word. Now why does he do so? If what he tells you is true, he need not fear; but the fact is, he knows it is altogether false, and while the people continue ignorant, he can get their money, &c., from them; but if they obtain true knowledge, they, discovering his hypocritical pretensions, will give him no more money, and thus the hope of his gains will be lost. Now we do not fear: we know we bring you the true word, and wish you to hear and judge for yourselves about it: if it is true, accept it; if not, reject it. The

religion we offer is holy; but look at this Brahmun's, what sort of a one it is! Look for instance on that temple, and you at once have a specimen of his religion, if such it should be called: it is not fit even for men to see, much less women and children; it is not indeed fit for beasts to look at. He then got an immense number of children together, who made the most awful howling, yelling, and shouting you can possibly imagine. However I took no notice of it, only that I raised my voice considerably, and standing much higher than the people, I quite drowned the noise. When they found they could not stop me in this way, they tried a shower of gravel, dirt, &c.; still, however, I was resolved to keep my standing, and as my voice is much stronger than Pooroosootum's, I occupied the whole time. Many people seemed greatly disgusted with the man's conduct, and wanted very much to hear in quiet. After preaching, gave away a number of books; but while I was distributing them, one of these vile Brahmun's ran with full force against me: fortunately for me, there was a large pole which I caught hold of, or I certainly should have fallen with great violence from an elevation of at least five or six feet on a heap of massy stones lying below. Just as we were leaving, a native policeman came up, and perceiving our pretty plight, offered his assistance; however I declined accepting it. No sooner had I turned my back to go away than an immense stone fell close behind me; immediately after this came another, and caught me on the thigh. Pooroosootum shared the same fate, for he received one in like manner. When we thought we were clear of it all, another stone came a severe blow on my back. However, through the goodness of God, the most that we got was a bruise or two, which is indeed very trifling to suffer for Him who gave his life for us.

10th.—Went this morning to Berhampore: had a good attendance. In the evening went to a village about three miles distant: all seemed to listen with interest.

11th.—Went this morning to the place where, as Pooroosootum says, we received rewards on the 9th. Many people came together, and I assure you the poor Brahmun who had opposed caught it in good style. I did my best towards making the people see the object this fellow had in view. After me Pooroosootum gave the most cutting address I have heard for many a day; those who heard it expressed their hatred at such conduct, and the poor Brahmun sat ready to devour us if he could. After clearing our way, we both spoke considerably upon the plan of salvation, and were heard with great attention. Distributed a good many books, and left the people, I think I may say, generally out of love with their own system, if not in favour of ours. To-night went to a village about three miles distant. Here our congregation was large and attentive: several from a distant village, where they heard us in our day's excursion, were present, and manifested that they had evidently been impressed with what they had heard.

Kindness.

12th.—Went this morning to a village about two miles distant. A good many heard, but it was evident, that though they saw and acknowledged the folly and wickedness of their own system, but few felt disposed to abandon it. As the time of the Rutt Jatra is coming on, Juggernaut begins to be all and in all. Several this morning referred to him while Pooroosootum was speaking. When he had done, I tried to show the folly of calling a monstrous, clumsy block of wood the Lord of the world, and referred them to the true Juggernaut. In the evening went to a village about four miles distant: I do not know when I felt more delight and satisfaction. We commenced, as is our regular practice, by singing; by the time we had done, an immense crowd had assembled together, as it was a large village. I asked an intelligent looking Brahmun what god he worshipped: he replied, "Krishnu." Then inquired if Krishnu was a sinner: "No." I enumerated some of his obscene deeds, and asked if this was not sin: "Yes." Then asked, Did not Krishnu enter into different cow-keeper's houses, and stealing, elope with their daughters to the number of 16,000; after which, did he not commit adultery with the wives of eight men; and then did he not

destroy the whole of his progeny? "Yes." Was he not a sinner in doing so? The man, with an honesty of expression that we seldom hear, replied, "Yes, he was." How then do you expect him to save your soul? He made no answer. Then went on to notice the difference between the God of heaven, the Creator, and Preserver, and Saviour of men, whom we worship, and the vile things they blasphemously call gods. The attention and seriousness of the people were beyond measure delightful. Before I had done speaking, it began to rain very hard; the people then very kindly invited us into a large hut: told as many as could to come in: they did so, till the house was literally crammed to excess. When all were settled, I went on with my address. Afterwards Pooroosootum spoke to them in a very affecting and impressive manner. After a while the rain ceased, and we were heartily glad to get out, for the house was heated almost to suffocation. We both spoke again out of doors, and after remaining about an hour and a half, we gave them a good number of books, and I was going to say left, but however such was not the case, or rather they did not leave us, for the greater part of them followed us a long way, and really seemed unwilling to leave us. At length I advised them to return, promising that we would come and spend a day with them so soon as we were able. On hearing this, they gave an enthusiastic shout of joy and left us.

13th.—Conducted Native and English preaching to-day as usual.

EXTRACTS FROM A LETTER FROM MR. SUTTON.

Cuttack, Sep. 17th, 1838.

"We go on gradually at Cuttack. Since Mr. Lacey's return we have baptized ten persons, and just before he reached us I baptized a Major Bickford, now colonel which made some stir here. He is a very superior christian, but I am sorry to say we are just losing him, and all the rest of the pious people in the higher classes at Cuttack. This is in consequence of the expected war at Cabrol and Nipal, which calls for our troops. We are to be supplied with two corps from Madras. We have another pious baptist officer here, a Captain Bamfield, who has published an excellent work on baptism. He was led to consider the subject, from being requested by the chaplain to call on and remonstrate with a sarjeant who had several unchristened children. Before he went, he thought he would furnish himself with a few Scripture arguments. The next day he providentially saw a book on baptism put up for sale, and supposing it would help him, bought it, when it turned out to be a tract by Mr. Barclay, of Irvine. This, with his Scripture researches, led to a change of views, a long controversy with the chaplain, his book, and *his baptism*. He is a very pious intelligent man.

We have enlarged our chapel to twice its former size. It is now a very comfortable place. I got half the money at Calcutta, the remainder was raised at Cuttack. I set brother Brooks going with one at Midnapore, which has been opened some time. Brother Stabbins is becoming a very useful man, and is doing well at Berhampore, so

that we break forth literally on the right hand and on the left.

"The printing press is set up here under my charge, and is kept fully employed, but I want *another* to enable us to print Scriptures as well as Tracts, &c. A good part of the care of the Church I have resigned to Mr. Lacey.

Yesterday, our good deacon, sarjeant Ball died; he had been a soldier upwards of forty years: he was in the continental wars of Europe, as well as in India; but he was also a soldier of the cross, and fought a good fight. He was buried last evening. Many people are coming up to the war against government connexion with idolatry, yet the cursed lust of gold can bribe men to advocate the system. I have just received a letter deprecating it, from the judge at Chicacola, But the battle must be fought in England. and that against the infamous trade in Cooly's too. Lord Glenelg cannot have had full information on this subject. It deserves the execration of every friend of man. The poor wretches know no more where they are going, or what they must suffer, than the man in the moon; and nearly every one leaves a wife and family to starve, while they expect their husband's or father's quick return, with a comfortable maintenance. Alas! not one in a thousand will ever see his India home again!"

EXTRACTS FROM A LETTER FROM MR. LACEY.

At the present time, April 18th, 1838, there are, including European, Euracian, and native members, at all our stations, viz., Cuttack, Midnapore, Balasore, Pooree, and Berhampore, *seventy eight* members. This

includes only such as are *now* in fellowship. Many have died; some are in a state of exclusion, and some have removed to England, or have been dismissed to distant parts of India. Please to consider that the number above stated does not include any of these. This seems few, but I hope you will not suppose that this presents all the result of our labours of an interesting and useful description. Connected with the baptized natives there is a number of what may be denominated nominal christians; persons who have thrown off caste, renounced idolatry, and attend the means of grace. These are a hopeful class of persons. Besides, there is a wide and deep and daily-strengthening impression among the population, which, month after month, will produce, on an increasing ratio, numbers of converts, nominal christians and children to come under our care and instruction. I have not mentioned the good that is and has been done among Europeans, and Europacians: this is considerable. Upon the whole, when I consider the small amount of actual native labour that has been effected, I am sure that much has been realized; and as the first obstacles are overcome, our labours, in future, will show a more glorious result, increasing with every passing year.

You will be glad to hear that our printing press has safely arrived. It would be a wise measure if the Society would send out a printer. The provincial languages will all be adopted in the courts on the first of January, 1839, and then all the regulations, &c., of Government will be printed in Oriya, and we could have any extent of employment for the press, and the terms would be advantageous. At first some outlay

would be required, but in a little time it would pay well. Besides the Government printing, there would be *English native* printing, and our own: more than enough to employ two presses.

Our detention in England seemed to throw us out of the way of Providence all the way through, and even now we feel it. The chief thing which I lamented was the loss of the cold season for our journey and labours to Cuttack; we could, of course, do but little. Several of the later festivals, however, have been visited, and we have preached among 120,000 people at festivals, and have distributed about 11,000 tracts of various sorts, including some gospels. These are gone far and wide and will not be in vain.

I close this letter to-day, April 24th. On Lord's-day we had a good day: in the afternoon I baptized three natives. The service was in the open air, by the road-side, and was attended by about 800 people. In the evening brother Sutton baptized one European in the baptistry of the English chapel. There was a good attendance.

MISSIONARY MEETING.

On Lord's-day, Nov. 4th, 1838, the annual sermons on behalf of the General Baptist Foreign Missions were preached at Ashby, Packington, and Measham, by Messrs. Goadby, of Ashby, and Owen, of Burton-on-Trent. On the three following evenings, public missionary meetings were held at the three following places, which were addressed by Messrs. Pike, Derby; Goadby, Leicester; Barnet, Measham; Owen, Tait, (Independent) Ashby, &c. Collections, &c., for the year, upwards of £40.

AMERICAN FREE-WILL BAPTIST SOCIETY.

RETURN OF MRS. NOYES.

In a letter to our secretary, bearing date Sept. 4th, 1838, Mr. Noyes says:—

"Mrs. Noyes will go *via* England, probably on board a Liverpool ship, and from that port to America, the first opportunity. For more than a year her health has been failing, and it is the opinion of the doctor of the station that nothing but a sea voyage can restore her.

"Within about a week I have heard from brethren Sutton, Lacey, Brooks, and Stubbins. All were well, and appear to be pros-

pering, especially Stubbins, whose labours at Berhampore appear to have been much blessed. My colleague, Mr. Phillips, and myself, preach daily in the bazar. We have two services on the Sabbath in Ooriya, and one in English. The people hear better than they did at first, and we hope soon to see some willing to become altogether christians. Have baptized one young man, of English descent, who has since gone to his heavenly home. Have also two flourishing schools in our enclosure, each containing about twenty-five boys."

GENERAL MISSIONARY INTELLIGENCE.

SUMMARY OF WESLEYAN MISSIONS IN 1838.

The stations occupied by the Wesleyan Methodist Missionary Society in different

parts of the world are about 204; 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 311. They are assisted by catechists, local preachers, assistants, superintendents of schools, school masters and mistresses, artisans, &c.; of whom about 200 are employed at a moderate salary, and 2600 afford their services gratuitously.

The members of society under the care of the missionaries, exclusive of those in Ireland, is above sixty-five thousand; the members of the mission congregations, not in society, may be fairly estimated at an equal number. To these may be added the number under school instruction; making a total of more than one hundred and eighty thousand 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 to some of the most remote and idolatrous nations of the earth.

For the support of the missions already established, and to meet the earnest appeals from various quarters in behalf of those who are "ready to perish," let every practicable effort be made. "Be ye steadfast, unmovable, always abounding in this work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

SIERRA LEONE.

SCENERY, HISTOY, AND STATE OF THE MISSION.

The view of Sierra Leone from the sea is somewhat picturesque: a cluster of mountains, the sides of which are partly cultivated, and partly covered with luxuriant foliage, and the tops of which are frequently hid in the clouds.

Freetown is situate on the south side of the river, on a gently-rising ground at the foot of a hill; on the side of which stand the fort and the hospital, and the barracks on the top; and behind which, the aforementioned mountains arise in almost regular gradation, the highest of which is estimated at 2800 feet above the level of the sea. The soil in some parts of the colony is very fertile; in others, it is not so productive. In the rainy season vegetation proceeds very rapidly. Indigo grows spontaneously, but scarcely any person seems to know the value of it. Cotton, coffee, sugar, and various other useful articles, might be cultivated to advantage, if the natives could be taught,

and induced to cultivate them. Plenty of wild honey may be found in the forest, and the locust tree produces its fruit in perfection: the fruit of the locust tree, mixed with honey, is very good, and is supposed by some to have been the food of John the Baptist. In some parts of the colony, palm trees, yielding both oil and wine, are very abundant. The colony is well supplied with good water. The market is supplied with beef, mutton, pork, plenty of fish and fowls; also, rice, yams, and various other vegetables. Most of the rice is brought from the country on the opposite side of the river.

The population of the colony amounts to about forty thousand. The oldest residents are black and coloured Nova Scotians, who emigrated thither about fifty years ago, and some time after them a number of Maroons. There are also a number of discharged soldiers. But the bulk of the population are recaptured Negroes, of from twenty to thirty different tribes, who are constantly being brought thither by hundreds in a condition the most degraded. Besides these, there are Kroomen, Mandingoes, Jalloofs, Timmanees, and Foulahs; some of whom are permanent residents, and others go and come for purposes of trade. Europeans are not very numerous, in consequence of the unhealthiness of the climate. The people are employed variously; some as fishermen, others as farmers, others as mechanics, and others as traders.

The Wesleyan mission was commenced in the colony by Dr. Coke, in the year 1811; Mr. William Davies was appointed to Sierra Leone in 1815. He remained there until 1818, leaving Mr. Samuel Brown to carry on the work. But there are not many persons now alive who recollect any thing of peculiar importance that occurred before the time of Mr. Baker: there are numbers who recollect and often talk about his zeal in travelling and preaching the Gospel; and there are several who date their conversion from the time of his residence in the colony. Not long after that time a number of persons separated from the society, and succeeded in drawing away many of the members, so that only a remnant was preserved, and that remnant was shortly afterward deprived of the labours and pastoral care of the missionary by death.

In 1829 they were again bereft of missionaries, but they continued to meet together, and watch over one another, until another missionary arrived amongst them; since which time, though several missionaries have died there, they have not been entirely bereft, the merciful Lord having preserved one, at least, to watch over them, and minister unto them the word of life.

During the last six or seven years, especially, there has been a gracious outpouring of God's Spirit upon the people; hundreds have been savingly converted, and added to our societies: at the close of the year 1835, there were upwards of a thousand persons meeting in class, about a thousand adults and children in the schools, and the number of missionaries was increased to three, in consequence of which they have been enabled to extend their labours to a greater number of villages, the result of which has been, an increase of eight hundred more to the societies.

At the close of last year, there were one thousand eight hundred and sixty-two persons meeting in class, and one thousand one hundred and thirty-four children and adults in the day and Sunday-schools; but still the wants of the people are not half supplied, there yet remain populous districts unto which we have been often invited, but we have not been able to visit them for want of a larger number of labourers.

THE INDIAN CHIEF.

The Rev. Peter Jones (Kakequaquonaby) and his wife, have sailed on their return to the Indian station at the river Credit in Upper Canada. Mr. Jones, as an Indian Chief deputed by his tribe to make application to the government respecting the settlement of their lands, was honoured by a command to wait on the Queen at Windsor Castle. He was introduced to Her Majesty by Lord Glenelg, and was most graciously received. There is good reason to believe that his representations on behalf of his red brethren

have been successful. He has departed for the distant scene of his missionary labours with the warm and increased esteem of the Committee, and the best wishes of thousands, who in this country have listened with delight and thankfulness to his sermons and his addresses for himself, his people, and his fellow-labourers among the Indian tribes of North America. The following labourers sailed in the course of October: 15th, Rev. W. Moss & Mrs. Moss, for Macarthy Island, in the Gambia; and Rev. T. Edwards, for Sierra Leone: 22d, Rev. James Parkinson and his wife, for St. Mary's, in the Gambia: 25th, Rev. John Richards, and Rev. W. Impey, with Mrs. Richards, for South Africa: 27th, Rev. T. Burrows, and Mrs. Burrows, with Rev. Rich. Davis, Rev. Francis Whitehead, and Rev. Rich. Redfern, for Jamaica: 31st, Rev. Edward Fraser, and Rev. John Bell, with their wives, and the Rev. Lancelot Railton, for the West Indies. These were followed, on the 2nd of November, by Rev. Henry Hind, and Rev. James Bickford, destined to St. Vincent's. Many of these labourers had embarked and commenced their voyage when the hurricane occurred at the end of October; but, so far as intelligence has been received, the vessels had not sustained serious damage. On the 22d of October, the Rev. James Archbell, with his family, arrived in London: he has been for twenty years diligently labouring in South Africa.

A QUARTERLY PERIODICAL.

In the Caffre language, is published by Mr. W. Shaw, of Graham's Town.

LONDON MISSIONARY SOCIETY.

Mr. Fyvie, of Surat, Hindoostan, in a recent communication, gives some painful examples of the folly and absurdity of idolatry:—

"In conversing with a Brahmin one day, I said, 'In what do you occupy your time when at home?' He answered, 'A part of every day is occupied in preparing and presenting rice to an image of Mahadeva.' 'Indeed! Of what is the image made?' 'Of stone.' 'Well! does the stone eat the rice?' At this he laughed heartily, and said, 'No, but I present them, and if Mahadeva does not think proper to eat them, it is nothing to me. I do my duty.' On another occasion I met a man and said to him, 'Friend, where are you going?' 'To Banaras for holy water,' was his reply. 'Who sent you on such an errand, such a distance?' He said, 'My household god sent me.' 'Of what is he made?' 'Of brass.' 'Then can he speak?' 'No.' 'How do you

know what he wishes you to do when he is dumb?' On this he smiled, either at my folly or his own, and walked off."

He also notices how mothers dedicate their children to idols:—

'But look here! The mother has come abroad with the child in her arms. Poor babe, it is inseparable to all that is passing around. The mother first presents her own offering, or performs her obeisance to the idol. Then she puts some fruit, or rice, or a bit of silver, brass, or copper, on the palm of the child's right hand, raises it towards the object of adoration, or lets the money fall into the lap of the officiating priest, makes the infant bow its head in the presence of the ugly block, and thus dooms it to be an idolator before it can lisp the endearing name of father or mother! These or similar ceremonies she repeats day after day, during its nonage, and every additional act, she conceives, lays the god under increased

obligations to bless her and her child in this world and in the next! O Christian parents, and especially O believing mothers, learn from these deluded mothers in Goojurat, a high and holy lesson. Instruct your children respecting the true God and his Son Jesus Christ, pray for your children; and pity and pray for these ignorant millions!

Of Hindoo superstitions he adds:—

“All occasionally feed birds, beasts, and insects, as acts of religious service; but some devote their whole lives to this work. A few years ago I was told of a man who, in the neighbourhood of Ahmedabad, the capital of Goojurat, who had for the space of fifteen years employed his whole time and energy in obtaining and scattering sugar, rice, and flour, on the ground, for the various tribes of ants that swarm in those parts. This he did as a religious act, for the good of his soul. Some are so anxious about the preservation of animal life, as not only to give food for its support, but never to kindle a fire or lamp in their houses, or elsewhere—never wash their clothes, wear shoes, or move without a towel tied over their mouths, lest they should inadvertently injure an insect, or destroy any animalculæ. The cow is an incarnation of a goddess, and receives a full share of attention from all classes, while a Brahmin is not considered perfect unless he has one of these animals as a part of his

household. Indeed, fully to specify and detail on this part of the subject is both needless and impossible. Superstition and idolatry so pervaded their minds, is so interwoven with the whole framework of society, and so incorporated with all the transactions of every-day life, as that nothing can be done without a unarked reference to some filthy god or abominable rite. Merchants worship their shops—writers, their pens and inkstands—carpenters, their axes and saws—bricklayers and stone cutters, their trowels and chisels—smiths, their anvils and hammers—weavers, their looms and gear—shoemakers, their knives and awls—husbandmen and labourers their plough, carts, mattocks, and hoes—seafaring men, their boats and nets—and soldiers, their various accoutrements of offensive and defensive warfare, in order to secure success in their respective occupations and pursuits. Every action of private, social, and public life, morning, noon, and night, each day in the week, and every month in the year, has its appointed incantation, sacrifice, or offering, but each and all dishonourable to God, and detrimental to man. Such has been their conduct for ages, such it is now, and such it will continue to be till they are favoured with the gospel and receive its blessings!”

BAPTIST MISSIONARY SOCIETY.

BENARES.

In July last, Mr. Smith writes:—

“Last month a grand *Mellah* took place at Béné Rám's garden, called Ratjátrá, which continued for three days, where I went and declared the message of God to multitudes of people, and distributed Scriptures and tracts. A brahmin came forward, saying, “Behold our god sitting on a rat (*car*), richly adorned.” I asked him, “Did your god get into the rat himself?” The people began to laugh, and the brahmin, after hesitating a little, answered, “We have put him up into the car ourselves.” I told him, “Your god is subject to you, he cannot move without your assistance, consequently he cannot be god. God is the creator of the universe, and upholds all things by his power, and is not subject to man.” To which he made no objection, but asked for some Hindoo tracts, which I gladly gave him. Several Hindoos and Mussalmen called on me last month for books, which I supplied them, and also went about the city with brother Ram Surn, and declared the gospel to crowds of attentive people, and we felt very thankful that we met with no opposers.”

JAMAICA.

From Jamaica, Mr. Dendy writes:—

“The people on the estates by whom I am surrounded, have been remarkably peaceful, orderly, and quiet, since the first of August, and have manifested the most anxious disposition to work for wages; but I regret to state, that the managers of properties have not come forward with fair and equitable offers; but have, in some cases, endeavoured to intimidate the labourers to accept of an unfair rate of wages, by serving them with notice to quit their houses and lands within three months. I believe, however, that in some cases of this sort managers have seen their folly, by recalling their notices, and I suppose will now be ready to make more fair and equitable offers for labour; if they do so, the people will soon be regularly at work, which I feel persuaded they will perform with cheerfulness.

“I anticipate a large increase to the number of day-scholars in our schools, in consequence of the termination of the apprenticeship, which has released a number of children of about ten or twelve years of age, who will now avail themselves of the opportunity afforded of learning to read.”

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 2.]

FEBRUARY, 1839.

[NEW SERIES.

BRIEF MEMOIR OF MR. JOHN ETCHES.

THE Scriptures represent every one who is a Christian in reality as a new creature in Christ Jesus; as born of God, and renewed in heart and character by the gracious influences of the Eternal Spirit. In the case of those individuals who, in their earliest days, received pious instructions, and experienced the renewing power of the Holy Ghost, the change will not be strongly marked between what, at any time, they were, and what they are. In them, the contrast between a regenerate and an unregenerate state is rather visible by comparing what they are, with what they would have been, but for divine grace; and with what others in similar situations are who know not God. But when any one, who has spent many years in the service of satan and of sin, becomes a devoted disciple of Jesus, the change effected by converting grace is more strikingly visible than in cases of the preceding class, though not in truth more substantial nor more important.

JOHN ETCHES was a Christian whose conversion took place after a considerable period spent in sin and folly. He appears to have lived upwards of thirty-five years without God in the world. Of his early life the writer knows nothing. When about twenty-six years of age, he became a seaman, and in after life continued to manifest the hearty frankness and generosity which characterize the best class of British mariners. The details that follow, respecting this part of his life and his conversion, were given by himself in conversation at different times, and were afterwards written down, as nearly as could be recollected, in his own words. The inquiry was proposed, What led him to sea. "A wild disposition. I had heard an acquaintance talk of it, and my mind was that way inclined. I was working in a good place, in Mark-lane, and went to a public house for my wages: the foreman was not come. Thomas Docks, an Irishman, whom I knew, saw me and told me I might make my fortune. He was an armourer in the Richmond frigate, and said I should be just the man for his mate; should have thirty-six shillings and sixpence a month, and all found me. I agreed to go. The next day I repented, and thought I would not go to sea. On Monday morning I met Thomas in the street, he asked if I repented, I replied no—he then would have me go with him immediately—we went to an officer, a musket was put into my hand, and I was asked if could take it to pieces and re-make it. I knew nothing of

this, but while the person who gave it me was gone out of the room, Thomas Docks did it, and I passed. I went to another office to be examined, and I saw several rejected; but Thomas said I was his mate, and I passed without examination, and was sent on board the tender. I now wished myself away, was unhappy, and begged to go on shore. In answer to this I was abused. I thought I would swim ashore at night, but was fastened beneath the hatches and was soon sent to a receiving ship at the Nore."

While in this vessel on one occasion he was employed in getting something into the ship: seeing some others do little, he loitered, on which the boatswain went up and beat him severely with his rattan. He felt indignant at this treatment, but soon left the ship, and went on board the Richmond, and a few months afterwards sailed to Quebec. The voyage was long, and their water began to fail; owing to this deficiency, a fine horse that was going over for the governor, was thrown overboard. The sailors observed him for a while blowing the water, or riding on the mountain waves. At length they reached their destination. Some time after the ship sailed for New York. During this voyage the scurvy made dreadful ravages, so that when they reached that city, but twelve men, besides the captain, could walk the deck. Etches was one of these, and assisted in getting his comrades on shore. Some of the men died in getting them out of the ship, and for the restoration of those who reached the land, the singular remedy was adopted of burying them up to the neck. They were kept in the ground till they grew warm; some were buried there two or three times, and all returned well to the ship. The spectacle presented by the heads of a considerable number of men just peeping above the ground, was a strange one. From 150 to 200 were thus buried: whether this partial interment, or the change of diet they experienced, effected a cure, may be a question.

During this part of his life, he appears to have been too much like what many seamen are—generous, but profligate. Unlike those, however, who seem almost to make a boast of former wickedness, he seldom, if ever, mentioned his. The writer has understood that in one of his voyages across the atlantic, he won by gambling with his comrades above £150, which, when he reached New York, was squandered away by allowing one of the profligate women of that city five guineas a day; but seldom, or never, did any allusion to guilty scenes of this kind escape his lips.

While thus employed in the naval service, his ship had an engagement with an enemy's vessel. In this engagement he was not placed at one of guns, but occupied some other post, where he could not see what was going forward. During the battle their topmast fell. Himself and comrades supposed the enemy's topmast had fallen, and shouted, but when they learned it was their own, such a depression of spirits seized him that he was never again satisfied in the situation he then filled. He therefore petitioned the captain that he might be removed to one of the guns, and pleaded as a reason for this that he was a vigorous man. The captain granted his request; he was stationed at a gun, and there, not long afterwards, lost his arm.

The loss of his arm was on various accounts an important event. It occasioned his leaving the navy, and in some of its circumstances, had a remote connection with his subsequent conversion. He experienced this

loss in the celebrated battle between Admiral Rodney and the Count de Grasse in 1782. His ship was the *Alcide*, which captured her opponent. Referring to the loss of his arm, he stated, "I did not feel the stroke of the ball, or more than a jar, but saw my hand hanging down by the sinews. I immediately went down to the cockpit. No one was under the surgeon's hands: several mortally wounded were there, but these being too bad for help, had no attention paid to them. A corporal was sitting, leaning backwards, gasping and dying, the back of his head being shot away. One poor man, named Daniel Sole, wished them to kill him. He had all his ribs shot away on one side, and being too bad for help was put into a coil of a spare cable, that might be a yard high. He tried to get out, and I heard his bones grating. He was complaining and swearing dreadfully. No one, he said, cared for poor Sole: poor Sole might die, and be damned!" When referring to these circumstances, and speaking of the Lord's goodness to himself, Etches would be almost overcome, and his eyes would fill with tears. As to himself and his shattered arm he stated "They took me underhand; slipped off the flesh; took off the bone; the smaller bone the Doctor jagged through with his knife. My eyes flashed fire, and it was as if darts were running into my body from head to foot. However I would not cry out, but watched all their operations. My arm being finished, I wished to return on deck to see what was going forward. The surgeon's mate opposed my desire, but I persisted and seemed going back. The surgeon now insisted that I should not go on deck; said they were as busy as could be, and that I should get hurt and lose my life. Towards evening the wound became very painful, and they gave me opium. The next morning the captain came to see me, 'Well armoured, how do you do?' 'Very well, Sir.' The captain turned 'There's an Englishman, lost his arm yesterday, and very well to-day.' I was sent to the hospital at Port Royal, and my arm soon was nearly well."

While in Jamaica he witnessed a scene, which while it displayed the superstition and ignorance of the much injured and *then* neglected negroes, showed how heavily they felt the cruel yoke of slavery, when even death was welcome as a means of deliverance from its burden: he saw a negro funeral—it was that of a woman who had died, aged more than a hundred. Great crowds were collected; the negro boys were playing, and the girls and others singing, "Ante Mary gone home; Ante Mary gone home; Ante Mary gone to Guinea; Ante Mary gone to Guinea." It is a pleasing reflection that even before the atrocious chains of slavery were snapped asunder by *Christian* efforts, many of these benighted sons and daughters of Africa had learned from Missionaries, the way to a heavenly country, and looked from the scenes of oppression, bondage, and toil, to that rest which remaineth for the people of God.

When his arm was so far healed that he could leave the hospital, new dangers befel him. He met with some acquaintances from the *Fury Sloop*. They wished to have a beef steak together, but could hardly obtain one at Port Royal, and so determined to go to Kingston. As the regular sailing vessels were gone, they engaged a canoe with two negroes. The water of the bay was rough. To the right was Greenwich, towards which the wind would have carried them, and there he wished to be set on shore, but he supposed the negroes thought if they landed them there, they should loose their fare, as they were to take them to Kingston, so they strove to reach

that place. The water frequently came into their boat, and they baled it out with their hats. At length their boat filled completely, and sunk to the water's edge. They now ceased to bale. Etches told them to sit still, as moving would overturn the boat. They did so, but their frail vessel gradually sunk with their weight, till the water reached his chin, and he held up the sore stump of his arm to prevent the pain which the salt water would occasion by wetting the wound. The others and himself kept their seats till he could sit no longer, and he struck off attempting to swim. The boat instantly overset and turned bottom upwards. He thought as the wind and tide were in their favour he could reach Greenwich, which seemed but a little distance, however he made but little progress. Having but one arm his jacket got loose over that, and prevented his swimming. He tried to pull it off with his teeth, but in vain. His comrades got on the boat, and the negroes on her stem and stern. Their hats were held up as a signal of distress. A man-of-war's boat perceived the signal, and proceeded to help them. Etches being seen struggling in the water, one with a speaking trumpet called to him and bid him return to the boat. He looked behind and saw that it was near him. He tried repeatedly to lay hold of it, but always failed. At length one of the blacks that was riding on the boat, caught hold of his jacket near the lower part of his back, and held him, but in consequence of being held in this position, his head was immersed in the water, and he began to drown. He apprehended that as the boat rocked from side to side, his head would at times be out of the water, and then immersed in the waves again for perhaps a minute or more. He felt himself drowning, and now he had his first serious thoughts about eternity. He began as he could to repeat the belief, and to attempt to pray. He was becoming insensible, when he was roused by a fresh noise. The man-of-war's boat had come up. The crew cursed their eyes and said they would take the poor old man that was drowning first. He was roused, and bid them take the others. They were all got on board and rescued from a double death, for the bay abounded with sharks. A new danger awaited them. They had been seen from a sloop, which was now bearing down with crowded sails to their relief, and the danger was imminent of her sinking both the boat and the canoe; with difficulty and exertion she just missed them. Many years after these events Mr. Etches has spoken of his first concern about religion as being felt while he was drowning in Kingston bay, He would speak with gratitude of the mercy manifested in his preservation at that time, and has remarked that he often thought of it by day and by night; that it would be in his mind perhaps a hundred times in every four and twenty hours.

(To be continued.)

ALONE YET NOT ALONE.

PUBLIUS SCIPIO is reported to have said "that he was never less at ease than when at ease, and never less alone than when alone." Cicero, addressing his son, calls this a truly noble saying, and worthy of a great and wise man, declaring that at leisure he was accustomed to think of his affairs, and in solitude to speak with himself.*

* Magnifica vero vox, et magno viro ac sapiente digna; qua declarat illumque in otio de negotiis cogitare, et in solitudine secum loqui solitum.—*Cicero De Officiis, Lib. III. 1.*

Turning from classical to evangelical records, we read of one who said to those around him, "Behold the hour cometh that ye shall leave me alone, and yet I am not alone, because the Father is with me."

If separation from all human society renders an individual solitary, then Jesus, who uttered this language, was frequently *alone*. He often separated himself from the society of men, and from the company of his disciples; and sought upon the mountains and in the deserts the abodes of privacy, and the retreats of solitude, for the purpose of meditation and prayer. And not only did he voluntarily retire from society, and seek opportunities of being alone; but there were times when he was deserted by his own followers. When his enemies came with swords and staves to apprehend him, "his disciples all forsook him, and fled." He looked for some to take pity, but there was none; and for comforters, but he found none." This was an exact fulfilment of his own words. "Behold the hour cometh, yea is now come, that ye shall be scattered every one to his own (home,) and shall leave me alone, yet I am not alone, because the Father," &c.

Christ was not alone *as to his nature*. He appeared "in the likeness of sinful flesh." He was "found in fashion as a man." He *seemed* to the Jews a poor destitute and desolate mortal—to some a deluded fanatic, and to others a vile impostor. "He was despised and rejected of men." But was he that forsaken and forlorn mortal whom the Jews regarded him? No! There was divinity in his person and nature. "The fulness of the the Godhead dwelt in him bodily." He was God manifest in the flesh; and who ever despised him, "despised not man but God."

Christ was not alone in the purpose or design of his incarnate work. "For this purpose was the Son of God manifested, that he might destroy the works of the devil." He came that we *might have* life. He died, "the just for the unjust that he *might bring* us to God." But was he alone in this purpose? Was there not, on the Father's part, the most perfect concurrence in this design? Was *He* not unwilling that any should perish? And did *He* not show his solicitude for the salvation of all by *sending* into the world his only-begotten Son? "I came down from heaven," said Jesus, "not to do *mine own* will (his own will only) but the will of Him that sent me."

In his labours and sufferings to accomplish this united purpose—this mutual design—the Lord Jesus was not alone. At the commencement of his ministry—at the time of his baptism—his Father testified His concurrence in the object of his mission. "There came a voice from the excellent glory, saying, this is my beloved son in whom I am well pleased." And throughout his ministry his Father was with him. The omniscience and the wisdom—the power and the majesty of the Deity were gloriously displayed. This man was the great power of God; for when he spoke, the "stormy wind" was stilled by his word, and the raging sea obeyed his voice. At his mandate the palsied limb became firm and strong, the sightless eye was blessed with the power of vision, the deafest ear was unstopped, the mutest tongue was untied, and lifeless bodies beshrouded and entombed, were restored to vitality and vigour. In all these acts Jesus "was not alone, but the Father was with him." The Jews rightly said, "If this man were not of God he could do nothing." "Then said Jesus unto them, when ye have lifted up the son of man, then shall ye know that

I am he, and that I do nothing of myself; but as my Father hath taught me I speak these things, and he that sent me is *with me*; *the Father hath not left me alone*, for I do always those things that please him."

And in his last sufferings, though he was so deserted by his acknowledged followers as to fulfil the prediction: "I have trodden the wine-press *alone*, and of the people there was none with me;" and though he was so deprived of the light and the love of his Father as to draw out the exclamation, "My God! My God! why hast thou *forsaken* me?" yet even then the terrible majesty of God gave proof of its presence. "The veil of the temple was torn from the top to the bottom; the earth quaked and the rocks rent; the graves were opened, and many bodies of the saints which slept arose." All these were tremendous and truth-telling tokens that Jesus was not alone, but that the father was with him.

If Jesus could say, when he was made flesh and dwelt among us, that though he was *left alone* he was *not alone*, has not the christian authority to say the same? "For as he is, so are we in this world," and "it is enough for the disciple to be *as his master*."

Wicked men seldom recognize, and perhaps never *realize* the fact of God's *presence*. They may not deny that He is in every place; "yet they say, the Lord shall not see, neither shall the God of Jacob regard it."

The Christian, however, has a strong and steady impression of the fact, that wherever he may be, he is under the gaze, and within the reach and hearing of his God. And he is not alone *in his solitary walks and travels*. Some portion of our time is spent in walking or travelling either for recreation or business, and it very often happens that we are obliged to do this *alone*. We have no fellow-creature with us with whom to converse. We may be surrounded with the richest and loveliest natural scenery. The eye may be pleased and the mind delighted by majestic mountains, and meandrous vallies; by the towering summits of the rocks, and the massive foliage of the woods; by "a melodious noise of birds among the spreading branches, and a pleasing fall of water running violently."* Our persons may come into constant collision with buzzing insects, or fanning breezes, or sweeping winds; but if we have no one of human kind with us we soon begin to *feel lorn and lonely*. Christian! you need not *be* so; "the Lord is thy shade on thy right hand, and while you tread upon his earth and behold his works you may, like Enoch, walk with God." "He is not far from every one of us;" and "His converse, says Baxter, maketh a solitary wood or field to be akin to the angelical choir. How solitary was the situation of Jacob, when having fled from his brother Esau, he was obliged to sleep under the canopy of heaven, with the cold ground for his bed, and hard "stones for his pillows." Lonely as he appeared, he found that the Lord was in that place, and he said, "This is none other but the house of God—this is the gate of heaven." And on another occasion when his wife, his sons, and his servants had passed over the ford Jabbok "he was left alone, and there wrestled with him an angel; and Jacob called the name of that place Peniel, for he said I have seen God face to face."

While performing his private devotions, the Christian is *not alone*. He has no intercourse with any human creature, but he has fellowship by faith with the Divine Being. No mortal can look into his privacy—but his Father "seeth in secret." His petitions are poured into the ears of Him who "*hearkens* unto the voice of our cry." "And it is good for me, said

* Wisdom, 17, 18.

David, to draw near unto God." "The Lord is nigh unto all them that call upon him—that call upon him in truth." Every Christian either has learned, or has yet to learn, the importance of solitude for devotional purposes; and when that solitude is sought and improved, it will be found to be the reverse of loneliness, "because the Father is with him."

In his various temptations and afflictions he is not alone. Though there is much *sameness* in the temptations of all Christians, yet every one may be conscious of some *peculiarity* in those which beset him. All that is peculiar, however, in their source, their nature, or in the manner and power of their besetment, is known to God. And in every temptation the Father is with him to "make a way for his escape." The afflictions of life, too, may be said to be generic and common. And we all know enough of this world's woes to forbid us to think, when "in any trouble," that some "some strange thing has happened to us." Yet even in affliction there is much variety and individuality, and these have sometimes been so sensibly felt as to suggest the plaintive appeal, "Behold and see if their be *any* sorrow like unto *my* sorrow." And when the child of woe is "so troubled that he cannot speak," "he sitteth *alone*, and keepeth silence, because he hath borne it upon him." "I am like a pelican of the wilderness; I am like an owl of the desert. I watch, and am as a sparrow *alone* upon the house top." "My lovers and friends stand aloof from my sore, my kinsmen stand *afar off*." But David was not *alone* then—for with the same breath he exclaims, "Lord, all my desire is before thee, and my groaning is not hid from thee. In thee do I hope, thou wilt hear, O Lord, my God." "I am with thee, saith the Lord, to save thee. I will correct thee in measure, and will not leave thee altogether unpunished."

In the efforts of the Christian to do good; to arrest the progress of vice, and to stem the torrent of iniquity; to convert sinners to the truth, and to save souls from death; to make known the grace of our Lord Jesus Christ, and diffuse the glory of God; he is not alone, because the Father is with him.

And when the Christian's term of holy activity closes; when his hands can no longer handle the word of life, and his tongue is about soon to be sealed in the sepulchral silence of those who "cannot declare God's truth"; when he is actually entering the dark valley, though the nearest friend cannot accompany him through it; though the desire of his eyes, and the children of his vows, must be left behind; even then he is *not alone*. What said Job? "I know thou wilt *bring* me to death." What said David? "Yea, though I walk through the valley and shadow of death, I will fear no evil, for *thou art with me*," &c.

"Death cannot make our souls afraid,
If God be with us there;
We may walk through its darkest shade,
And never yield to fear.

"Clasp'd in my heavenly Father's arms,
I would forget my breath,
And lose my life among the charms,
Of so divine a death."

Reader! is the Father with you in this world, and have you a scriptural hope that you will be *with him* in eternity? Those who have no fellowship with God on earth, will have none in heaven, and those whom the judge of all will exclude from heaven, he will pronounce "prepared for the devil and his angels."

W. U.

REFLECTIONS,

On viewing the house where Dan Taylor first Preached the Gospel, in Wadsworth Lanes, Yorkshire.

(Continued from page 11.)

WHO, while viewing this interesting spot, will be disposed to despise "the day of small things?" "How great a matter a little fire kindleth!" In this place "a good soldier of Jesus Christ," unfurled the banners of the Cross, wielded the weapons of the holy war, and gathered sinners to the Saviour's standard. From this place he emerged and going forth in the greatness of his might, he took the high places of the field, and became "valiant for the truth;" he fought a good fight, and kept the faith; was gathered to his fathers in peace, and his "praise is in all the churches." The handful of corn thus scattered by the side of this mountain, took deep root, and brought forth fruit in abundance, which, wafted by the breeze of a genial influence, has fertilized other spots, and changed the desert into "the garden of the Lord." Here "the little one became a thousand, and the small one a strong nation; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off." From this little enclosure many flourishing plants have been taken, and planted in other parts of the Lord's vineyard, where they flourished in unfading beauty, and were "neither barren nor unfruitful." And from this place many were removed to the celestial paradise on high, there to bloom in immortal freshness, and to spread their luxurious branches to a cloudless sun. How great the change which they have realized, who have thus been taken from the Church below to that above! Here they were secluded and unknown, were "princes in disguise," but now they reign as kings and priests to God; they are clothed in white raiment and have palms in their hands. Here their native dwelling was a rude building on the mountain's brow, but now they have "a house not made with hands, eternal in the heavens." Here they were often immured in poverty and depressed with sorrow; but now they have obtained "joy and gladness, and sorrow and sighing shall flee away."

What changes have taken place since the gospel was first proclaimed on this interesting and romantic spot! Here is the house, but where are its worshipers? The steps which led to the upper room still remain, but where are they who once ascended them? Alas, they are gone: their bodies have long since mingled with their native clay, and their deathless spirits have been ushered into a vast eternity! Prepared, or unprepared, they are gone to return no more. Oh, let me think of this, and seriously consider my latter end. My eye must soon gaze on this and all terrestrial scenes for the last time: let me, then, improve my moments as they fly, and serve my Saviour till my change shall come, and I am blest with Jesus,

What encouragement does this place afford for the labours of the pious. "Judge not by outward appearance, but judge righteous judgment." This might be thought at first a barren soil, an unpromising station; and to change its moral aspect required strong faith, incessant labour, and untiring patience. Happily the man who attempted this change, was the individual in whom all the requisite qualifications centred. He sought the happiness of souls immortal; nor did he seek in vain, for "numbers believed and turned unto the Lord:" they were his joy here, and will be a source of rejoicing to him for ever.

“Though poor and mean the place,
 And small the band he taught:
 Thousands since then have shared the grace:
 Behold what God hath wrought.”

Let every labourer in the vineyard of the Lord have strong faith in God; let him pursue the respective duties of his station with unwearied zeal, and patience unsubdued. We may labour long and hard without the appearance of much success; nevertheless, “we shall reap, if we faint not,” for the mouth of the Lord hath spoken it.” How transporting are the pleasures which await the just, when “he that soweth and he that reapeth shall rejoice together!” Here they frequently went “forth weeping, bearing precious seed,” but now they “return with rejoicing, bringing their sheaves with them.” What a revenue of bliss will attend the pious, when seed-time is followed by harvest, and labour is exchanged for rest. Then with garments always white, and harps that are always tuned; with adoring hearts and ravished eyes; with animated devotion, and notes divinely sweet, they shall celebrate the praises of the Lord of the universe, while heaven’s eternal arches reverbrate the sound of “harvest home.” W. B.

JOSEPH CURRY.

To the Editor of the General Baptist Repository.

Dear Sir,—The following lines were written on the death of Joseph Curry, A. M., student of divinity, Glasgow, who died at Lochfine. It appears that the vessel in which he was on board, by contrary winds, was driven into the island of Isla, where he was attacked by a brain fever, and having by some means parted from a companion, he was found dead on the rocks on the sea coast. The lines were written by a friend of the departed in 1818, and given to me, the manuscript is still in my possession.

H. HUNTER.

The thickening shades of night were rolling dark and deep,
 And all the weary world were slumbering fast asleep;
 The trees were rustling loud on the mountain’s hollow side,
 And the waves were swelling high on midnight’s darkest tide;
 The surge was white and hoary on the dreary Highland shore,
 And solemn as the grave, was the distant cavern’s roar,
 When the mournful voice of death was heard upon the blast,
 From the dark and lonely rock, where the stranger breathed his last.
 No friend, no father, sigh’d adieu,
 Or stay’d his sinking head;
 No mother wept when all she lov’d,
 Lay number’d with the dead;
 Weary, wandering, faint, unknown,
 He met the angel of death alone.

The thickening shades of night soon pass’d in clouds away,
 And ocean’s waves grew bright with the brightening beams of day;
 The waters of Lochfine, like its streams were cold and clear,
 And the mountain’s hoary top was chill, and wild, and drear;
 But colder still was he whose pale and lifeless form,
 Lay drench’d upon the beach by the waters of the storm;
 More chilly was the rock on which the wanderer died,
 Than December’s wildest blast on the cloudy mountain’s side.

All dark in death unseen he fell,
 Far from his native shore,
 The morning dawn'd, but life was fled,
 And all its scenes were o'er.
 His spirit had gone where the weary rest,
 And the sun beam'd down on his clay cold breast.

Ye parents whom he loved, though your earthly hopes are fled,
 And though your only son is slumbering with the dead ;
 Though winter's waves enshroud his solitary grave,
 And o'er his house of death the stormy tempests rave ;
 Though o'er his coffin's shroud, no tears were shed by you,
 And on his death-cold lips you press'd no last adieu ;
 Though nature's long farewell, induced no parents' tear,
 And no kind sister wept the melancholy bier,—

Yet let his father's heart rejoice,
 And let his mother sing,
 " O grave ! where is thy victory ?
 O death ! where is thy sting !"

For light eternal beams through nature's darkest gloom,
 And nightly angels guard the treasure of the tomb.

There is a light in death which beams through all our fears,
 There is a hope divine which wipes away our tears ;
 There is a joy to gladden the soul with grief oppress'd,
 There is a home eternal where all the weary rest ;
 Then cease ye weeping sister your guardian to deplore,
 The joys of endless life are his, and pleasures evermore,
 Your brother is not dead, he lives with saints above,
 To celebrate for ever the great Redeemer's love.

The napkin and the linen clothes,
 May wrap the lifeless clay,
 But his immortal spirit dwells
 In everlasting day.

Cease parents, cease to weep, when dust returns to dust,
 For God's designs are bright, and all his ways are just.

REMARKS ON ECCLESIASTES XII. 3.

I HAVE heard from the pulpit, and find by the different commentators, that the passage, "The strong men shall bow themselves," is represented as the legs and thighs of the human body bowing from age. I have copied the following comments upon the text from different authors:—

"The legs and thighs, which as strong men support the body, seem in old age to bend under its weight."—*Scott's Commentary*.

"The legs and thighs, which used to support the body and bear its weight, bend, and cannot serve for labour as they have done, but are soon tired."—*Henry's Commentary*.

"The legs become feeble, and unable to support the weight of the body."—*Clark's Commentary*.

"The legs become feeble, and unable to support the body."—*Bagster's Bible*.

"It takes in thighs, legs, and feet, which are the basis and support of the human body, and are strengthened for this purpose, having stronger muscles and tendons than other parts of the body ; but these, as old age comes on,

are weakened and distorted, and bend under the weight of the body, not being able, without assistance, to sustain it."—*Gill's Commentary*.

Every anatomist and physiologist knows, that the legs and thighs do not bow themselves at an advanced period of life; on the contrary, that the bones become more brittle and firm, and not capable of being bowed. The strong men named by Solomon, are evidently the twenty-four vertebræ forming the spine; like Hogarth's waving line of beauty, the spine has beauty and strength combined, and as John Bell, the anatomist, says, "Nothing can be more beautiful and surprising than its mechanism. Nature has established the most opposite and inconsistent functions in one set of bones; for these bones are so free in motion as to turn continually, yet so strong as to support the whole weight of the body, and so flexible as to turn quickly in all directions, yet so steady within as to contain and defend the most material and the most delicate parts of the nervous system."

Between each of the vertebræ is a soft and pliant substance, which anatomists call, intervertebral substance, which is elastic, and yields on whichever side we incline, and it returns in a moment to its place, by a very powerful resilience; in the bendings of the body it yields in a very considerable degree, and rises on the moment that the weight or the force of the muscles is removed.

During the day it is continually yielding under pressure, so that we are an inch taller in the morning than at night; we are shorter in old age, than in youth; and the aged spine is bending forwards by the yielding of this part, so that pressure in length of years shortens the forepart of the column of the spine, and makes the body stoop, or bow. This is truly the strong men bowing themselves. The vertebræ are the strong men, and the bowing of the strong men, clearly demonstrated by the pressure of the anterior part of the intervertebral substance.

I have been repeatedly struck with the profound knowledge of the human frame displayed in this chapter, and with its great beauty; but were I to look upon the strong men bowing themselves, as the legs, it would at once lose its interest, having no truth to support it. That the knees do bend in old age is very apparent, not from the weight of the body, but in consequence of the spine being bowed; as a natural consequence, the knees are bent, to preserve the centre of gravity, to facilitate walking, and to prevent the person from falling forwards. 'To extreme old age, where the spine has suffered no curvature, the individual is erect.

Nottingham.

J. HIGGINBOTTOM.

SUDDEN REVERSES.

"*So Tibni died, and Omri reigned.*"—I. Kings, xvi.—23.

"A king sate on the rocky brow
That looks o'er sea-born Salamis;
And ships, by thousands, lay below,
And men, in nations, all were his:
He counted them at break of day,
But when the sun set—where were they?"—*The Song of the Greek.*

It is a stale thing to speak of the brevity of human life; the story is in every one's mouth. If you talk about it, almost all that you do is to prevent some one else saying the same thing at the same time. Science and genius confirm the general verdict. The philosopher takes us to "the dens and caves of the earth," and bids us be seated upon a hard and dry rock; there, he tells us, our forefathers took refuge from the mid-day heat and the mid-

night storm, ages before we were born. He places us upon the brink of the ocean, and demonstrates that that mighty bosom lay still in glassy calm, or rose in awful tempest, heaved and fell, as now, long ere the first print of a human footstep was seen upon the shores which form its golden zone. He points to the firmament, and explains how that star shone with the same splendour with which it now pours its lovely beam upon our own midnight, a thousand years before the world on which we tread was in existence. The poet catches the theme, and adds his skill to the lesson. The philosopher proves our littleness by showing us things greater than ourselves: the poet humbles us still more by comparing us to those that are less. He lifts his finger to the butterfly, as it leaps from its chrysalis web on the wall, and says, "See that gay flutterer; he will glitter an hour in the sunshine, and disappear. He is an emblem of man. What is *your* life? It is even as a vapour, a shadow, a bubble, a dream!"

Short, however, as human life is, it is long enough to comprise events of sufficient size and importance to occupy and distend the human bosom. It is long enough to include the disappointments of the impatient boy, and the severer trials of the future man, of which they are the types. It is long enough to form beloved connexions, which entwine about the heart, and for them to be rent. It is long enough to allow a man time to drain the cup of pleasure, and to quaff from that of misery. It is long enough for a man to form the largest schemes of human vanity, and for him to look back and repent of all that he can call himself—"in dust and ashes." It *has been* long enough for a man to pass from the cottage to the throne, and even to retrace his steps to the threshold whence he set out. In the space of a day, a family may be scattered, a fortune may be lost, a heart may be broken, our fate may be sealed. No man knows but that the noiseless steps of an event are approaching, which, like a thief in the night, is about to overtake and overwhelm him. At this moment, the first link in a chain of causes may be at work which will either make his future life a haven of peace and joy, or embitter the remainder of his existence. Even in the case of disease, there is an influence at work upon us before the slightest symptom of disorder is manifested.

The impression which misfortunes produce upon our minds appears to depend chiefly upon two causes: their *extent*, and their *suddenness*.

It is a misfortune to lose a limb, but it is a much greater one to lose life. The loss of money is a sore grievance; but the loss of health is worse; and the loss of life is still more fearful. The decease of a friend wounds our feelings, but the death of a wife or a child cuts us to the heart. To miss of temporal expectations is a severe trial; but to lose **THE GREAT HOPE** is an indescribable calamity. In proportion to a man's eminence, possessions, and responsibilities, is his danger. These bring more danger of misfortune, and when it comes, make it heavier. The height from which we have fallen, always contrasts our minds, with the degradation to which we are prostrated. "The storm," said an eloquent preacher of our own, "which tears up by the roots the tall and stately oak, leaves unhurt the tender violet which perfumes the ground below!"

A man, warned of the approach of an enemy, may possibly be a match for him; but if he is taken by surprise, he is overpowered at once. It is so with sorrows. When we have shaken hands with adversity, there is less danger of accompanying him into the lists. The first experience which we have of affliction in some way prepares us for the gradual advance of dis-

treas, and fortifies our minds, as with a habit of induration, against successive attacks of calamity. Though there are some excitable dispositions which seem to gather no presence of mind in the opportunity given them for that purpose; just as probably, the same persons would abate nothing of their terror at the sight of a serpent, on account of the slow and insidious mode of his approach. Against *sudden* disaster, however, none of us has any weapon. It appears reserved in the hand of God as the great remedy, when human presumption has filled up its measure, which is to fall from his grasp, and lay low in terror and supplication, those whom neither continued kindness, nor milder corrections, could induce to obedience.

It is lesson enough for the monks of La Trappe to say all the day, as they pass each other along their cloisters, "*Memento mori!*" Philip of Macedon kept a slave, on purpose to whisper in his ear every morning, "Thou art mortal." "Let him, that thinketh he standeth, take heed lest he fall!"

PETRONUS.

CORRESPONDENCE.

A CONCISE HISTORY OF THE GENERAL BAPTIST CONNEXION.

To the Editor of the General Baptist Repository.

SIR,—I regard a concise history of our denomination as very desirable for the Connexion in general, especially for the use of our Sunday Schools and Home Missionary Stations. I have A. Taylor's History of the Baptists, a number of the volumes of old Repositories, and brother Smith, of Nottingham, has kindly lent me many of the old *written minutes*, and all the printed ones. With these materials, and what more I can get from the friends, I am willing to attempt the work at my own risk, if the Connexion will give it their patronage. I am equally as willing, and indeed a little more so, that any other person should do it. And if any competent brother will undertake it, I will give up the project altogether. I will leave the matter until the appearance of the April Repository, and if no one engages to do it, I shall then set to work, and consider the course clear. There is a pressing demand for such a work. In London we are generally identified with Socinians, or by some as General, that is, Free Communion Baptists. The plan which has struck me as desirable in its execution, is,

1. A brief sketch of the History of the Connexion.
2. The yearly statistics, and a short account of each Association.
3. The Biographical outlines of the Fathers of the Connexion.
4. A Summary of our doctrines and principles of Church Government.
5. The Institutions of the Connexion.
6. The Churches and present state of the Connexion.
7. It might be a volume of about 10 or 11 sheets, 12mo. (240 pages) or 18mo. 360 pages—the price not to exceed 3s. 6d.

I am, yours truly,

3, *St. John's Wood Grove.*

JABEZ BURNS.

QUERY.

In Matthew Henry's comment upon Acts ii. 45, the following observation occurs; "Christ says the poor ye have always with you, *and shall have.*" Will any one have the kindness to tell me where the doctrine involved in the latter clause is taught by the Lord Jesus?

AN ENQUIRER.

LINES,

Written before Breakfast, June 3rd, 1834, the Anniversary of my Birthday in 1780.

The proudest heart that ever beat
Hath been subdued, in me;
The wildest will that ever rose,
To scorn thy cause, and aid thy foes,
Is quell'd, my God, by Thee.

Thy will, and not my will, be done;
My heart be ever thine;
Confessing Thee, the mighty Word,
I hail Thee Christ, my God, my Lord,
And make thy name my sign.

W. HONE.

REVIEW.

JESUS THE MERCY SEAT; or a scriptural view of atonement. By JOSEPH CARLOW MEANS, *Pastor of the General Baptist Church, Coles-street, London, John Green, 121, Newgate-street.* 8vo. pp. 224.

There is no doctrine included in the whole range of Christian Theology, of such vital interest and importance as that of the sacrifice of Christ for the sins of a guilty world. So clearly is it set forth in the divine word, and so constantly is it insisted on as the great medium of pardon and reconciliation, that we have been accustomed to regard the belief of it in general, as a matter in which all Christians are agreed; nor have we ever ventured to apply the name of Christian to those communities by whom it is discarded. This, perhaps, will be thought illiberal, if not capricious, but we cannot help it; for so long as our view of the gospel is guided by the apostolic definition "that Christ died for our sins according to the Scriptures," we are compelled to consider the renunciation of that doctrine as tantamount to the abandonment of the gospel itself.

On this principle we have cherished an objection to the retention of the name *General Baptist*, by the communities that have swerved from the faith of their forefathers, as in no way fitly designating them. The application of this appellation is obviously to the *extent* of the atonement; and those who have given up the doctrine of atonement altogether, ought, we have imagined, in fairness, to have set aside the name, as no longer descriptive of their sentiments. Toward them, however, we have cherished no feelings of an unkind nature; we have rather looked upon them as a species of lapsed memorials of men whose names we hold in veneration, and of times of spiritual vigour, which the fires of persecution could not quench; and while an involuntary sigh over their present enfeebled state has escaped us, we have derived from that state the most forcible lessons of admonition and encouragement, to "contend earnestly for the faith once delivered to the saints."

The work before us bears the promise of better times. The author belongs to the old connexion, and has published this volume for circulation amongst them. He avows that the adoption of the principle that "the scripture is our only sure guide on religious subjects," has led to his belief in the atoning sacrifice of Christ; and we doubt not that the working of this principle on an honest and candid mind, like that

of Mr. Means, will produce further developments. We trust also, as he is much and deservedly respected by his religious associates, that the publication of this book will "reopen" the question of atonement amongst them; and that they will feel with him that a creed chiefly consisting in *negations*, is not the creed of the scriptures, nor adapted to produce those moral and spiritual results, which the gospel dispensation challenges to itself, as "the power of God to salvation."

The great object of the author is, to prove that the doctrine of atonement is taught in the holy scriptures, and to defend it against the objections which are urged by his own party. In both these respects, we consider his efforts to be successful. He has brought together a mass of scripture testimony, which cannot be fairly overturned; and, by a display of no mean philological and polemical skill, he has exposed the fallacious criticisms and unmeaning and contradictory translations of some important passages, bearing on this subject, which have been given for the purpose of explaining it away, by Dr. Carpenter and other Socinians. His views of atonement are, in our opinion, generally correct; and are well guarded against the strained and unscriptural representations too frequently imputed to evangelical professors, by the socinian party; for which, indeed, some countenance has been given, by extravagant doctrinists on our side of the question. He regards atonement, not as intended to appease the vindictiveness of heaven; but to vindicate the divine law; to display the justice, the love, and mercy of God, and open a way for the salvation of guilty men. He illustrates and defends these views with great clearness and force of argument, and shows their agreement with the general tenor of the divine word, and the awful transactions of Calvary. His remarks on the practical influence of atonement are excellent.

Our author professes still to be a Unitarian, though he claims for himself and many others, a nearer relation to the orthodox, than is generally supposed to exist. He admits a "full communication of divine wisdom, power, and knowledge to Christ," and contends that the difference between his views and those of many professed unitarians is more in expression than idea. He also admits the pre-existent glory of Christ, but in what state he does not tell us; and argues that "the doctrine of the atonement does not necessarily imply the deity of Christ," but "seems to be utterly at variance with it."

We confess that the chapter and notes relative to the personal dignity of Christ, are the most unsatisfactory part of the volume. They would prevent our putting it into the hands of any youthful professor. As far as Mr. M. has gone, in the application of the authority of scripture to the doctrine of the atonement, we rejoice in his success, and congratulate him on his discoveries; but in his remarks on the dignity of Christ we cannot but feel, that there is wanting the presence of a due regard to that important rule. We have, however, little doubt of his making progress in the knowledge of him "who is over all, God blessed for ever."

REMARKS ON THE NINTH CHAPTER OF PAUL'S EPISTLE TO THE ROMANS: including an examination of the sentiments contained in the exposition of ROBERT HALDANE, ESQ., on that chapter; with preliminary remarks. Edinburgh: P. C. Gray, Broughton street. 12mo., pp. 144.

The author of this exposition, who need not have concealed his name, conceiving that a false view had been given of the character of God in its gracious aspect towards mankind as sinners, in the recent exposition of Mr. Haldane, on the ninth chapter of Romans, has published the pamphlet before us, with a view to draw the attention of his readers to the various momentous questions involved in the Calvinian controversy, as founded on this part of the inspired oracles.

The general views and expositions of our author, correspond, for the most part, with those adopted by Mr. Jarrom, in his sermons on this chapter; though there is frequently a want of Mr. J.'s precision and force. Some of his strictures on Mr. Haldane are singularly successful. In his preliminary remarks, after considering the general character and intention of the epistle, he gives a brief view of the main argument of this chapter, which we will insert as a fair specimen of the author's sentiments, and manner of stating them.

"But before proceeding, I would again notice that I consider the greater part of this chapter as a solemn remonstrance of the Holy Spirit with the Jews, by the Apostle Paul, on account of their resistance to the will of God, who had commanded them to repent and believe the Gospel; and with a view to induce them to do so, had left nothing undone or unsaid in the preceding part of the Epistle in the way of evidence, argument, or inducement, now proceeds to remonstrate with and to warn them by every consideration calculated to reach conviction to the human mind, of the awful sin of their thus continuing

to resist, and of the consequences that must eventually follow such conduct. Now I am persuaded, that, in such an address as this, it is our duty to endeavour to arrive at the grand idea intended by the whole.—And if it is asked what is the grand idea or truth taught us in this ninth chapter of the Romans? I hesitate not to say, that if we can lay aside the opinions of men, and read it along with the eight and tenth chapters, we shall arrive at these conclusions:—1st The deep interest felt by the speaker, who was no other than the Holy Spirit, speaking by the mouth of Paul for the unbelieving Jews; 2nd, His deep anxiety for their salvation, that they would repent and turn from their wicked way in resisting God's anointed One sent to save them; 3rd, And with the view of leading them to change their mind, he states and proves that they had mistaken the promises made to their fathers; that the blessings contained in them were not to be confined to the children of Abraham according to the flesh, as they falsely conceived, but that they extended to the Gentiles equally with them, so that their unbelief, and judging themselves unworthy of eternal life, would neither prove that the word or promise of God had not been fulfilled, nor alter in the least degree His purpose; 4th, That notwithstanding the false notions entertained by their nation that the mercy of God was to be confined to them, and that all of them were entitled to it by an inherent right; that the Lord had shewn them in his rejection of Ishmael and Esau, that even in temporal blessings this was not the case; and that he had reserved to himself, in all he had said, however they might object, to have mercy on whom he would have mercy, and on this, the Gentiles were now called by the Gospel to the enjoyment of all the blessings of Messiah's reign; and lastly, With the view of impressing on his countrymen the importance of their obeying the call of God to believe the Gospel, which he and the other Apostles had so often preached to them, and which he had again set before them, he warned them of their folly and sin in continuing to resist God, and of the awful consequences that must result from their so doing."

We are not sorry that even beyond the Tweed there are those who venture to oppose the dogmas of Calvin; and though the author of this pamphlet is not a man of great pretension, his views are sound, his exposition honest and scriptural, and his book is adapted to do good.

FOUR HUNDRED SKETCHES AND SKELETONS OF SERMONS. By a Dissenting Minister. In Four Volumes. Wightman, Paternoster Row. Vol. 4. 8vo. pp. 328.

This is the last volume of the Sketches of Sermons which have issued from the prolific pen of the worthy author. Favourable notices of the previous volumes have appeared in our pages. The last volume is not inferior to its predecessors, nor less deserving of that public favour with which they have been received. We have read many of these sketches with pleasure; they are generally textual in their arrangement, easy and free in the elucidation of the several topics that are brought forward, and fraught with good sense, appropriate quotations, and sound divinity. We are not among the warmest admirers of this kind of publication, believing it most becoming for the preacher, whether regular or occasional, to appear in his own costume, and that it fits him best. If, however, a person unaccustomed to preach, be called suddenly to conduct a service, these volumes furnish many sketches which might be read and dilated upon with comparative facility. In the family, they are also adapted to be useful. With our author we believe that, "works that suggest numerous topics, and throw some little light upon them, are calculated to assist the Christian minister, and especially that large and worthy class of men whose time for reading and study is of the most limited description."

THEOLOGICAL LECTURES. *By Robert Leighton, D. D., Archbishop of Glasgow. Ward and Co. Royal 8vo., pp. 64.*

This is one of the numbers of "Ward's Library of Standard Divinity," which promises to be a beautiful and exceedingly valuable collection. Of the name and pious

excellence of this author it is unnecessary to speak, to any person at all acquainted with his writings; and to those who are not acquainted with them, perhaps the best advice we can give, is to remove their ignorance with the least possible delay. His works are rich in thought and feeling, and cannot fail to render every Christian reader a wiser, a better, and a happier man. These lectures were read by him in the public hall of the university of Edinburgh, while he was principal of that university: they are twenty-four in number: the chief subjects are, happiness, immortality, the being of God, creation, providence, regeneration, redemption, and holiness. They display great learning, but there is a simplicity, a gentleness, and a sweet and happy vein of piety that strips them of an academic air, and renders them inviting and edifying to every reader.

A SHORT AND EASY METHOD WITH THE DEISTS. *By the late Rev. Charles Leslie, M.A.; with a Letter from the author to a Deist. H. Washbourne, Salisbury-square. Royal 8vo., pp. 22.*

This well known treatise does not call for many observations. The argument which ingeniously hooks in the succession of the Christian priesthood and the divine right of episcopacy, as an essential evidence of the truth of Christianity, is so far injurious to true piety: and the foolish tirade against dissenters as undermining the true evidences of the faith, &c., will prevent the circulation of the pamphlet amongst them. It is one of a series published in Edinburgh on Christian Literature.

VARIETIES.

THE LATE DR. M'ALL.

His eloquence.

"Of his eloquence, how is it possible to convey to any one, who has never witnessed it, never felt its influence, or realised its fascinations, an adequate idea?—and in the estimation of such as have, no powers of description can do any thing like justice to the wonderful reality. I never felt the triumph of human eloquence as I have felt it in him. I never was riveted, in rapt, profound, delighted attention, by the lips of a fellow-mortal, as I have been by his—till the excess of pleasure became almost painful; the delicious excitement induced a distressing exhaustion, and the relief was most grateful, when, by the close of the address, the chain was broken, and the charm dissolved. Nor does this representation of the fascinations of his eloquence apply merely to his more premeditated and

precomposed discourses, but perhaps with still greater propriety to such as were altogether extempore, and without a moment's preparation; so that it is a fact, not more astonishing than true, that his spontaneous effusions transcended in brilliancy and power the carefully composed and elaborated productions of most other men!"

His powers of argumentation.

"In his powers of argumentation, he was almost unrivalled, and perhaps has never been surpassed. How he saw through a subject in a moment!—It seemed perfectly transparent to him, How he could grasp it, and grapple with it—analyse it—dissect it—detect and expose every fallacy connected with it!—In what varied aspects he could present it—with what endless affinities he could combine it—what an infinite variety of rich and beautiful illustrations he could throw around it! so that he gave to

every truth he handled, and every topic on which he touched, a bloom and a brilliancy, a freshness and a fragrance, it had never seemed to possess before. You were perfectly entranced, and, as you listened to an eloquence that appeared almost superhuman, you were elevated from the creature to the Creator, and absorbed in the adoration of that Great and Glorious Being who had been pleased to give such wondrous power to man."

His Christian graces.

But by the moral qualities of his heart, and those amiable dispositions and Christian graces by which his character was adorned and dignified, even his intellectual faculties and the endowments of his genius were transcended and surpassed. What meekness, and gentleness, and child-like simplicity! How was he amongst his brethren as their equal; and how patiently, and with what evident satisfaction and delight, would he sit at the feet of the humblest amongst them, to learn more of the excellences of the Saviour and the attractions of His cross. To that cross he clung; beneath it he took his stand; on it he fixed the firm and steady grasp of his faith; and beside it he determined—a determination he never ceased to realise and follow out—to know nothing, as the topic of his discourses and the burthen of his ministry. With this theme he began—with this theme he advanced—with this theme he triumphed—in its appropriate element, and under its ever-hallowed and hallowing influence he lived and died—in the utmost height of a well-earned and honourable celebrity—a ministry in the zenith of its usefulness—with a name untarnished, and a character without a spot—and now, it is the theme of his exultation and the burthen of his song in the celestial world, as, casting down his diadem of glory at the Redeemer's feet, he cries, "To him that hath loved us, and washed us from our sins in his blood, and hath made us kings and priests unto God, even his Father, unto him be glory for ever and ever."

His death bed.

It was under the more than hospitable abode of Mr. James Heron, where he died. "I need not," he says, "describe to you the death-struck appearance of our dear friend on that memorable day"—No! he need not, for I saw it, and with what anguish none can tell—"of his difficulty of breathing and of utterance." As Mr. F. entered the room, he lifted up his eyes and stretched out his hands to him, saying, "Ah, Richard Fletcher, my faithful friend," and embraced him. "My outward man, you perceive, is decaying day by day." "Yes,"

Mr. F. replied, "but I hope the inward man is renewed." "I trust it is," he answered. As well as he could, he expressed a wish that he should bear some message to his brethren, the ministers. He said, "My brethren,"—"What," Mr. F. replied, wishing as much as possible to anticipate his meaning, and save him the pain of speaking, "What shall I say to them? All that is affectionate?" "Yes," said he, and "grateful." He asked him if the Gospel he had preached to others now occupied his thoughts, and was dear to his heart! "Yes," he said, with a smile, "its very core, I cannot now trouble myself with its envelopments." Mr. F. observed, that he trusted he felt his soul safe, securely resting on the true foundation. He answered, "Aye, on oaths, and promises, and blood." When Mr. F. remarked that this was a mysterious dispensation of Providence, he said, "His will be done, in heaven and on earth." As far as his broken heart and flowing tears would allow, Mr. F. prayed with him, and when he closed, the Doctor said, solemnly and slowly, "Amen—Amen—Amen;" and, after a short pause, again—"Amen."

DR. RAFFLES.

EARLY ATTENDANCE AT WORSHIP.

"We wish to impress you with the obligation of attending these various religious services *in such good time as to be present at their very commencement.* The evils of a late attendance are more and greater than we can now stay to point out. They who are guilty of it, not only neglect a most important branch of Christian example, but evince that their views of Christian duty are very obscure, and their sense of religious obligation far more feeble than is consistent with their stability and growth. To hear the word preached is indeed a bounden duty; but it is not, strictly speaking, the worship of God. It only becomes so when we devoutly sit before him, acknowledging his supreme authority, and waiting to receive, in this particular form of communication, an increasing knowledge of his will. But of such a devout attendance on the ministry of the word as shall make it an act of acceptable worship, they who have neglected those previous parts of the service in which God is directly worshiped, must be, to a considerable extent, incapable. The house of God is emphatically, a house of prayer; and they who will not draw near to God by joining in the prayers of the congregation, cannot expect that God should draw near to them in the ministry of his word.

In all such cases, not only does religion itself languish, but the very means of reviving it are neglected. Beloved brethren, if any of you have unhappily fallen into this evil, we beseech you at once to correct it; and that you may be blessed more abundantly in yourselves, and that your example may be more complete and impressive as to others, attend the house of God always in due time. And as a general rule, avoid the habit of going about from one place of worship to another. By a regular attendance with your families, (if you have any) at your own accustomed place, seek to be blessed yourselves in the way that shall afford most encouragement to your ministers and christian brethren, and convey the clearest and most forcible example to them that are without."—*From address of Wesleyan Conference for 1838.*"

THE WITHERED LEAF.

We look abroad upon the face of nature, and behold that beautiful verdure, which a few months ago, adorned the trees, now withered, faded, and fallen to the ground. How striking the analogy between the leaf and passing, short-lived man! We see him in the spring of life flushed with health and beauty, kindling with expectation, and de-

lighting the circle in which he moves. He is perhaps, as unapprehensive of coming evil as the leaf, which is fanned by the zephyr, and warmed by the genial sun. We look again, and the scene is changed. The eye, a little before, bright and sparkling, is sunk within its socket. The roseate hue has fled, and the countenance is pale and emaciated. The arms lie palsied by the side, or folded on the breast, and the frame is inactive and lifeless. Such is man, never secure. In the midst of prosperity and anticipation, the frosts of death fall upon him, and his beauty fades for ever. How vain, then, are earthly hopes! What folly to place our dependence on transitory and uncertain enjoyments. The soul never withers. It shall flourish in immortal bloom, if its interests are properly attended to; otherwise it must writhe in everlasting anguish. How much better, then, to seek first the happiness of the soul, to make our peace with God by obtaining the application of the blood of atonement. Then let adversity come, let the chill winds of the grave blast our bodies; our souls will rise to a fairer region, where

"No chilling winds, nor poisonous breath
Shall reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

OBITUARY.

MARY ELIZA, AND SARAH BRIGHTMAN
GIBSON.

"*They were lovely and pleasant in their lives, and in their death they were not divided!*" 2 Sam. i. 23.

MARY ELIZA GIBSON, was a native of Oakham, in Rutland; and finished her earthly course at Bourne, at the early age of twenty-three. She was a granddaughter of Mrs. Gibson, so well known and respected by the church in this town as "a mother in Israel," and one, who like the high priest Jehoida, had "done good in Israel." Having finished her education at Stamford, at the age of seventeen she became an assistant in a school at Bourn. In January, 1834, she entered upon her interesting and useful engagements as the mistress of the infant school, in which she was occupied until a few days before her lamented death. She ascribed her first deep impressions of her state as a sinner, to the divine blessing, upon the last sermon of Mr. Binns, preached from Psalm ciii. 15, 16. She was baptized, with five others, Nov. 22nd, 1835. Another incident is observable, this "root out of a dry ground," this resuscitation of religion in a family beloved for the mother's sake, was the first that was baptized in the

new chapel at Bourn. Mary Eliza, pursued the duties of her interesting station till within a few days of her decease. She fell a victim to a fever which, though now mercifully removed, has proved fatal to many in this town and its vicinity. It was a great consolation to her mind, that her only sister was to make a profession of religion the last Sabbath she was favoured to see; and in the wanderings of her intellect this important event filled a conspicuous place. When calm and rational, she expressed her hope and confidence in the Saviour. She died in the Lord early on Friday morning, June 22nd, 1838, and was buried on the Lord's-day, in the new burying ground attached to the chapel. The scene was very impressive. The mourning family connexion, the assembled members and congregation, and "last, but not least," the children of the Sabbath-school assembled to witness the funeral of their beloved teacher, rendered the occasion deeply affecting. Her funeral sermon was preached by Mr. Peggs, from 2 Tim. iv. 6—8.

The early death of this "teacher of babes," is deservedly lamented by all who knew her worth. May her infantile charge, who all loved her, rise in life to bless her memory, and follow her as far as she followed Christ.

SARAH BRIGHTMAN GIBSON, elder and only sister of the above, Mary Eliza, was born at Oakham, and she died at Bourn, Aug. 26, 1838, aged twenty-five years. She derived benefit from the pious instructions of her mother, but felt and lamented the evil effects of being situated in circumstances unfavourable to piety. In accordance with her most anxious wishes, divine providence opened the way for her to reside with her sister, where she continued little more than a year, when she was called to follow her. In the relation of her experience, she always referred to a conversation with an esteemed member of the church in August, 1835. Our departed young friend was baptized June 17th, 1838, at the time that her beloved sister was "walking through the valley of the shadow of death." Little was it then anticipated that her course would be so short; that the last upon the list of members, would be the first to be called into eternity. She was but feeble, and though the relaxation which she enjoyed during the vacation improved her health, shortly after she had resumed the duties of the school she took the fever, and her debilitated frame proved unequal to the

conflict. Though constantly anticipating her recovery, she struggled with the disease till "the weary wheels of life stood still." She was greatly supported in death. To a friend who asked her whether she was afraid to die, she replied, she had no fear, not "the shadow of a fear." Four hours before she died, she said, with a strong voice, "Bless the Lord, O my soul, and forget not all his mercies to me in this long affliction." Her end was peace. She was interred in the same grave with her dear sister; and the scene at her funeral was very affecting to the thoughtful and pious mind. Her death was improved by Mr. Peggs, from Rev. xiv. 13. Surely the sentiment of this passage is applicable to these departed young friends, however mysterious the event of their removal. "Blessed are the dead which die in the Lord from henceforth." May these dispensations read a useful lesson to all, to "Work while it is called to-day, for the night cometh when no man can work."

"It matters little at what hour of the day,
The righteous falls asleep; death cannot come
To him untimely, *who is fit to die*;
The less of this cold world, the more of heaven;
The briefer life, the earlier immortality." B.

INTELLIGENCE.

GENERAL BAPTIST.

THE MIDLAND CONFERENCE was held at Dover-street, Leicester, on Tuesday, Dec. 25th, 1838. Mr. Goadby, the minister of the place, presided; Mr. Pike opened the meeting with prayer.

The verbal reports of the state of Churches were generally pleasing. One hundred and thirteen were reported as having been baptized since the last Conference, and seventy-four as waiting for admission by that sacred rite.

At this Conference it was resolved,

1, "That having heard the sense of the Resolutions which were adopted by brethren Goadby, of Ashby; Pike, of Derby; and Ingham, of Belper; when they met as a deputation at Castle Donington, pursuant to an appointment at the last Conference, this meeting cordially approves of them, and recommends the Church at Donington and Sawley to act upon them forthwith, and hopes that by this means harmony may be restored."

2. "That the Secretary communicate to both parties in this Church the sense of this meeting."

3. "That the cordial thanks of this Conference be presented to the deputation, the respected brethren above named, for their attention to this business."

4. "The state of the Midland Home Mission was discussed at some length; the General Secretary gave a verbal report of the action, or rather *inaction* of the different sections in the district, from which it appeared that almost, with the exception of the Barton section, but little had been done. It was resolved, "That the Conference, apprehending that Home Missionary operations are suffering greatly in this district, earnestly solicits the Secretaries of the various sections to bring to the next Conference a full account of their proceedings, that it may be seen whether it is advisable to follow up the new plan or abandon it, and adopt some other."

5. The next Conference to be at Measham, on Easter Tuesday. Mr. Pike, of Derby, to preach on Family Devotion.

At this Conference, in the morning, Mr. Buckley, of Harborough, prayed, and Mr. Underwood, of Wirksworth, preached from Isaiah liii. 10, "The pleasure of the Lord shall prosper in his hand." Mr. Bott, of Wimeswold, concluded. In the evening Mr. Yates, of Melbourne, prayed, and Mr. Ayrton, of Derby, preached from Zech. vi. 13, "Even he shall build the temple of the Lord, and he shall bear the glory." The attendance was good throughout the day.

A. SMITH, *Secretary.*

LINCOLNSHIRE CONFERENCE.—This Conference was held at Spalding on Thursday, Dec. 13th, 1838.

1. Several reports of baptisms, and candidates for the ordinance, were given, which were encouraging.

2. The case from Stamford was attended to, and Mr. W. Wherry, of Bourn, the Treasurer of the Home Mission, was requested to pay Mr. Hardy's salary quarterly.

3. It was considered very desirable that every Church in the district should have a fixed time when its Home Mission subscriptions are due, and collections made, which, it is requested, may be remitted immediately to the Treasurer.

4. In answer to an inquiry from the Spalding Church, it was stated, that our connexion with the Baptist Union was highly desirable, and Churches were at liberty to send a small subscription to defray the expenses of correspondence, printing reports, &c. &c.

5. Some useful observations were made upon the propriety and utility of Inquirer's Meetings.

6. A Committee, consisting of Messrs. Hoe, Peggs, Butters, and W. Wherry, were appointed to prepare a plan to improve the Conferences.

7. The next Conference to be at Peterborough, on Thursday, March 28th. Mr. Carey Pike, of Wisbech, to deliver a sermon in the evening to the young, on the propriety and importance of Early Religion.

Mr. Pike, of Boston, preached in the evening from Isaiah lxiii. 1, "Mighty to save." J. P.

ARCHDEACON-LANE, LEICESTER.—On Sunday, December 23, the anniversary sermons, on the occasion of opening the above place, were preached by the Rev. Edward Miall, of Bond street, and the Rev. J. Edwards, of Nottingham, after which the very handsome sum of £33 7s. was collected towards liquidating the debt remaining on that place of worship. The annual tea meeting in furtherance of the same object took place on Wednesday, on which occasion the large and spacious school room adjoining the chapel was most tastefully fitted up with banners, devices, &c., The four tables were also elegantly decorated with festoons of flowers and numberless small flags, each having some striking motto, such as "Benevolence," "Harmony," "Praise," "Temperance," "Good will towards men," &c. The whole arrangements and decorations reflect the highest credit upon the individual having the management and direction of them. The worthy minister of the place presided, and after upwards of 500 had partaken of

(having sat down in three separate parties,) the whole retired into the chapel, where the members of the Choral Society (who very generously volunteered their services on the occasion), delighted them with the execution of some of the most popular choruses from the great masters, the correct and masterly performance of which entitles both them and their excellent leader (Mr. F. Spray) to the highest praise. The beautiful air from "the Creation," "In native worth," was very chastely sung by Mr. E. Kenney, and excited general admiration. Among the choruses which seemed most to please, was that of Haydn's "Father, we adore Thee," from Gardiner's "Judah," which was brilliantly executed. In the course of the evening several excellent addresses were delivered, and all parties appeared highly delighted with their rational entertainment. The tea was furnished at the cost of the ladies attending the chapel, the proceeds from which amounted to £32, which, with the sums collected after the sermons, make a total of £65 7s.—While recording the above pleasing events illustrative of the effects of the voluntary principle, we regret to have to announce the sudden and lamented death of Mr. Hackett, who was taken ill while assisting in the preparations in the early part of the afternoon; he was immediately conveyed home and medical assistance procured, but he expired in about three hours after. As might naturally be expected, when the melancholy event became known, it cast a gloom over the meeting, and the minister and other more intimate friends immediately withdrew.—*Leicestershire Mercury.*

LOUGHBOROUGH.—The anniversary sermons of the Baxter Gate Chapel were preached on Sunday, the 23rd of December, 1838, by the Rev. Adam Smith, of Quorndon, when £14 were collected. The annual social Tea Meeting was held in the school room, Wood Gate, on the evening of the 25th. The company was as numerous, or more so, as that of the preceding year. During the evening, the choir of the chapel, led by Mr. Wallis, and assisted by several musical friends from a distance, indulged the assembly with various selections of sacred music from the great masters, Handel, Haydn, Mozart, &c., which were performed in very superior style. It is intended by our friends that this annual musical festival shall be maintained on an equal, if not more extensive scale, than hitherto, in future years.

ÆNON CHAPEL VISITING SOCIETY.—The Ninth Annual Meeting of the Pad-dington and Ænon Chapel Ladies' Associ-

ation, for visiting and relieving the afflicted poor, was held on Monday evening, 17th December, in Ænon Chapel, St. Mary-le-bone.

The Right Honourable Lord Nugent kindly presided on the occasion.

After the singing of an appropriate hymn, the Rev. S. Mellor implored the divine blessing. The Rev. J. Burns then read the report, from which it appeared that, during the past year, 400 cases had been relieved, and 748 visits paid to the abodes of sickness and distress, and forty poor women had been furnished with linen during their confinement.

The claims of the Institution were most powerfully advocated by the Rev. Dr. Beaumont, S. Mellor, and Messrs. Chappel, Maitland, Atkinson, Barton, Stevenson, Groegan, &c. The meeting was numerously attended; and after a liberal collection, the thanks of the meeting were given unanimously to his Lordship for so kindly serving the Society, and also to Lady Nugent, it having been announced during the evening that it was her Ladyship's intention, not only to become a patroness, but an annual subscriber to the Society. His Lordship then rose, and most affectionately and eloquently addressed them, expressing the great pleasure he always felt at such assemblies, and earnestly desired that they might have many returns of that day. After singing the usual doxology, the Rev. Dr. Beaumont closed the meeting with prayer, and the friends then separated, we trust, feeling truly thankful for the success of the past year, and resolving, in the strength of the Lord, to continue with unabated zeal the operation of so useful a Society.

J. G., *Secretary.*

St. John's Wood Grove.

Among some of the most interesting cases brought before the friends that evening was the following; and perhaps by being placed in our Repository may, with the divine blessing, prove beneficial.

"William Foxton, at the age of seventeen, was laid on the sick and dying bed. At the commencement of his illness, his mother applied for aid from this Society; and during his painful and trying affliction, was frequently visited by several of the Committee and President of the Association. On the few first interviews the visitor of the district had with him, she found him ignorant of the value and comfort of religion. From having laboured amongst those who not only neglected, but scorned religion, he seemed, notwithstanding his mother's instruction, to have

lived ignorant and negligent of the one thing needful. By the blessing of God upon the efforts used, and in answer to the fervent supplications for divine instruction, his darkened understanding became illumined; he frequently blessed God for not having cut him off in the midst of his sins, as he had some of his thoughtless companions. Often, when he observed his widowed mother weeping, and her heart overwhelmed at the prospect of being deprived of her only son, he would exclaim, 'Don't cry, mother, this heavy affliction is sent for a good and wise purpose.' Though at times suffering with intense pain, not a murmur escaped his lips, but frequently he expressed his gratitude for the kindness he had received.

"During the last hours of his sufferings, he inquired of his mother the residence of the visitor. His mother told him it was near at hand, and if he wished she would go and inform the visitor, for she had promised at any time she would come. 'Oh! no, mother,' he exclaimed, 'I do not want you to fetch her; but may God bless her,' and soon after this breathed his last, leaving a world of sin and sorrow for the joys of a blessed eternity."

DOVER-STREET, LEICESTER.—SPECIAL PRAYER MEETING.—The annual meeting for prayer, humiliation, and thanksgiving, was held at this place on Tuesday evening, Jan. 1, 1839. The minister, in a short address, gave his views on the present state of the Church, reviewed the progress of the cause during the past year, and exhorted to special and persevering prayer for the outpouring of the Holy Spirit. Several of the brethren engaged in prayer, the meeting was well attended, and a good feeling prevailed.

On the following evening, a discourse was delivered from Acts iv. 31—33, on the connexion between prayer for the Holy Spirit and success.

Christmas Present.—During the month of December, the Church and congregation in this place presented their pastor with £20 as a token of their christian and affectionate regard.

ORDINATION AT SUTTERTON.—On Thursday, Jan. 3, 1839, Mr. James Golsworthy was publicly set apart to the pastoral office over the General Baptist Church at Sutterton. Mr. H. Everard, of Gosberton, opened the solemn services by reading the Scriptures and prayer. Mr. J. B. Pike, of Boston, delivered an appropriate introductory discourse, after which the usual questions were proposed to the Church and the minister by Mr. J. Bissil,

the former pastor, who also offered a very comprehensive and impressive designating prayer. Mr. Rogers, of Fleet, delivered the charge to the pastor, and Mr. A. Burdett, of Boston, (Particular Baptist) concluded with prayer.

In the evening service, Mr. Pike read, and prayed, and Messrs. Rogers, and Judd of Coningsby, addressed the deacons and the Church on their respective duties. The day was fine, the congregations large, and the whole services interesting, impressive, and useful. May the Lord send prosperity!

BAPTISM.—On Lord's-day, Jan. 13th, 1839, the ordinance of believers' baptism was administered to six persons in the General Baptist Chapel, Sacheverel-street, Derby. The congregation assembled to witness the solemn ordinance at a quarter past two o'clock, when brother Shore, from Sheephead, preached an animated and useful discourse from Acts ii. 41. Mr. Ayrton prayed, and immersed the candidates in the name of the adorable trinity. The congregation was very large and attentive. In the evening, brother Shore preached again from Acts viii. 8, "And there was great joy in that city;" After which, Mr. A. addressed the newly-baptized, gave them the right hand of fellowship, and administered the ordinance of the Lord's-supper. This was a refreshing season.

R. P.

ÆNON SABBATH-SCHOOL TEACHERS' PRESENT.—On Tuesday, the 18th of December, the teachers of the Sunday-school, connected with Ænon Chapel, New Church-street, presented their minister, the Rev. Jabez Burns, with a handsome Library Chair. The present was forwarded to the minister on his birth-day, accompanied with a suitable letter written by the Secretary.

C. W., *Secretary.*

BAPTIST.

THE BAPTIST AND WESLEYAN MAGAZINES appear to be involved in an altercation that may be sometime before it is settled. In a review of the life of the Rev. Alexander Kilham, the Baptist editor took occasion to offer some free remarks on "Methodism, its present aspects, its religious and political character, and the anomalous position which it seems to occupy among the religious denominations of the present day."

This article, as was natural, has attracted the attention of the Wesleyans, and strictures written with equal freedom, and at some length, appear in the Wesleyan

Magazine. The writer spurns the charge that Wesleyanism is unfriendly to liberty, throws back the imputation of exclusiveness, is indignant at the charge of claiming "a deference which belongs only to inspired apostles for the authority of Mr. Wesley," and denies that the "whole power" of the connexion is "exclusively under the control of the conference." The article is written with great spirit, and is, perhaps its writer may think justly, occasionally severe. It may be expected that a rejoinder will be given by the Baptist editor, and therefore those who enjoy such skirmishes may expect a treat.

Ambo florentes retatibus, Arcades ambo,
Et cantare pares, et respondero parati.

CONGREGATIONAL.

THE MISSIONARY SPIRIT.—A hundred candidates for the Missionary service are now on 'tip-toe' to be received by the London Missionary Society. Among the applicants are several men of education, senior students, ministers engaged in the work or ready to go forth. There are forty-two approved and accepted candidates for the work. As there is an excess of £6,000 or £7,000 in the expenditure over the contributions, the devoted Mr. Knill proposes that the facts above should become the text of a thousand sermons. Surely they would be both productive and useful.

OPEN AIR PREACHING.—The spiritual destitution of the rural districts in South Devon was, in July last, brought before the ministers and delegates constituting the South Devon congregational union. Five home missionaries are already employed there; but it was agreed that some extraordinary efforts should be made. A plan was therefore formed by which a sermon should be preached by some minister in the union, in every village in the district. One of the ministers has published a brief account of his itinerant labours. They are adapted to encourage others to go and do likewise. In almost every place he was received kindly, heard attentively, and so encouraged as to feel that it would be his duty and delight to engage in such service another season, on a more extensive scale.

CHAPELS have been recently opened in Rochford, Essex, and at Sheffield. At the former place the expences of enlargement were £900, and after the collection only £143 were left to be paid. The collections and subscriptions at Sheffield amounted to £971 14s. 11d! So much for the voluntary principle.

ENGLISH DISSENTING ACADEMIES—So it seems that there is published in England no statistical account of the academical institutions for the education of candidates for the Christian ministry; and an English writer, in an article devoted to the subject, is obliged to have recourse to the Report of the American Education Society, for information on this subject! Can we wonder then that *our* Academy should not obtain place? This writer, however, proves that the Americans are in the advance of the English, in their ideas and plans for ministerial education. The whole number of ministers sent out from all the English institutions during the last century is not more than 2,350. The Americans do not give the education. The expenses of the student are a *loan*, which he binds himself to repay in future life. The committee have power to cancel this bond in all suitable cases.

HAPPY RESULTS OF REVIVAL MEETINGS AT SURREY CHAPEL.—We have much pleasure in giving the following extract from Mr. Sherman's account of the Surrey chapel services:—

"It is very early time to state any results positively. I rejoice with trembling and adoration, but I cannot help rejoicing at what I have seen and heard.

"Before Mr. Kirk left England, we conversed with above one hundred persons, in anxiety about their eternal welfare; and since his departure I have seen not less than forty more. They were not confined to one class of the community, but included some of the most respectable with the meanest. They may be divided into three sections: backsliders, who, uneasy with the practice of sin or neglect of God's ordinances, came weeping bitterly, and asking us to pray with them, and for their recovery; converted persons, who, having for some time held back from union with the church from various sinful motives, came forward to give themselves wholly and immediately to Christ and his people; and inquirers, who had been previously or newly aroused to seek after their salvation. Some with little, others with more light; but all with apparent sincerity.

"Several of these calls were of the most deeply-interesting character. A member of one of our Universities, and who had taken honours there, passing by the chapel, was enticed by curiosity to enter. The good spirit of God under the preaching of the gospel brought his past sins most vividly to remembrance; he was induced to go, among the rest, for conversation into the minister's house, and, as far as human judgment can form an opinion, now stands

among the most hopeful of all the backsliders we saw.

"Two daughters of a neighbouring minister of Christ, who all their lives have heard the precious truths of the gospel from the lips of their honoured father, became most powerfully affected with their condition as sinners before God. Their parents have since stated that they cannot but hope and believe that the Spirit of God has begun his good work in them. Had you seen this minister of Christ—not a very excitable man, nor addicted to expect immediate conversions—in a room full of inquirers, deeply affected with a sense of their guilt, among whom were his own daughters, passing from one to another, and exhorting them at once to embrace a precious Saviour, you would probably have uttered what a servant, ignorant of Christ, did when she accidentally entered the room, 'This is a scene enough to melt a heart of stone.'

We learn from the *Revivalist* "that already arrangements are made or are in progress, for meetings lasting from three to six days at Shadwell, Clapham, Chelsea, Tottenham, Walworth, and other places in and about town." With him we rejoice in these "signs of the times."

WESLEYAN.

THE CONTRIBUTIONS TO THE CENTENARY FUND amount, it is stated, to upwards of £113,000. Truly the year 1839 will be an extraordinary era in the history of this body.

CHAPELS have recently been opened in Netherhay, Halliwell, Broadway Hill, and Whaplode.

TRACT SOCIETIES.—The Wesleyan Tract Societies are reported as being generally in active operation, and increasingly numerous. We fear the loan tract system has declined in some of our churches.

THE THEOLOGICAL INSTITUTION contains sixty students, twenty eight of whom are not resident, in consequence of a want of room. Eleven students are candidates for the missionary service. The annual subscriptions for last year, were £1,747 6s. 5d. The book room contributes £500, and the Missionary Society for the year, £1,185 on account of Missionary Students; making a total of £4,436 18s. 5d. including £1,004 12s. the previous balance. The house governor, the Rev. R. Treffry, takes the charge of the spiritual interests of the young men; and the Theological tutor, the Rev. J. Hanuah, D.D.; and the Classical and Mathematical Tutor, the Rev. S. Jones, A.M., are restricted to their special departments.

A very considerable increase is contemplated as the result of the efforts and plans of the centenary committee.

CANADIAN.

A DOMINANT CHURCH.—The following extract will not surprise, though it may excite just indignation. It is from the *Canada Baptist Magazine*:

“**THE FIFTY-SEVEN RECTORIES.**—We have been favoured with the perusal of a copy of the legal and united opinion of the Law Officers of the Crown in England on the erection and endowment of fifty-seven Rectories in this Province. It has been decided that ‘the erection or endowment of the fifty-seven Rectories by Sir John Colborne are valid and lawful acts;’ and ‘that the Rectors of the Parishes so erected and endowed have the same ecclesiastical authority within their respective limits as are vested in the Rector of a Parish in England.’ Verily we may indeed boast of the ‘glorious uncertainty of the law.’ We have, from the beginning, inclined to the opinion that the act was *legal*, though it was an impolitic and an unjust act, as was forcibly stated by our predecessor at the time of its first announcement. But it was averred again and again by the Attorney-General during the two last sessions of our Provincial Parliament, that the Rectors had no power over any other than the members of the Church of England. But behold! it turns out at last, that not only is a large quantity of land surreptitiously shuffled into the hands of certain Clergy,—at a time too when that very land was in abeyance by repeated representations of one branch of the local Legislature, as well as by the remonstrances of a large majority of the country,—but that very Clergy are made ecclesiastical lords over the entire community!

“We need say no more. The abused confidence, the invaded rights, the wounded feelings and disappointed hopes of the great majority of a loyal Province, may tell the rest. The erection of a Clergy into an establishment, with legal prerogatives over the entire population, in a country which has a constitutional Legislature of its own, and contrary to the successive appeals of the representative branch of that Legislature, is a proceeding unprecedented in the history of nations. Surely this cannot be the reward which it is intended to bestow upon Upper Canada for the integrity and devotedness of its loyalty to the British

Crown. Is a fraction of the population to be elevated, and all the rest, of every class, to be proportionably proscribed and degraded? We cannot conceive it; and we venture to add, the country will not quietly abide it.—“*Christian Guardian*, August 22.

In addition to this it should be known, that there are in almost all the colonies grammar schools and colleges supported by public funds, but they are exclusively under the direction and patronage of highly bigoted Episcopalians. Their whole effort is to keep a closely barred door against all denominations, and to confine within the contracted pale of their communion the benefits they are able to afford.

How oppressive, iniquitous, persecuting, and pernicious, is a state church.

CONTINENTAL.

ROMAN CATHOLIC INFLUENCE.—The Minister of Public Instruction has just issued an invitation to the Archbishops and Bishops to visit as frequently as they can the royal and other colleges of the kingdom, and to transmit to him their observations; he has further authorized them to grant special holidays on these occasions. What ought we to say respecting this measure, which we fear threatens a restoration of the disastrous influence of the Roman Catholic clergy over public instruction, and which has obtained the warm approbation of the ultramontane journals, excepting that they complain of the necessity imposed upon the bishops of rendering an account of their visits to the minister? It has forcibly reminded us of the moral of a well-known fable:

“Let him get one foot within your door,
You will speedily find he has put in four.”

But we abstain; and will only direct our pastors to the circular of the Minister to sanction them in claiming the right of visiting freely the Protestant students in all the colleges where they are to be found. This right cannot be misunderstood.—*Archives du Christianisme*, Nov. 10, 1838.

THE CONVERSION OF THE ENGLISH.—Arrangements have been made, in France, at the instance of a distinguished English Catholic, under the auspices of the Archbishop of Paris, for a general concert of prayer for the conversion of the English nation to the Catholic faith. If the papists had never used any weapon but this, how many dark pages in their history would never have been written?

POETRY.

IT IS FINISHED.

(By the late L. E. L.)

It is finished! all is done
 As the eternal Father will'd;
 Now his well-beloved Son
 Hath his gracious word fulfill'd.
 Even he who runs may read
 Here accomplish'd what was said,
 That the woman's promis'd seed,
 Yet should bruise the serpent's head.

It is finished! Needs no more
 Blood of heifer, goat, or ram,
 Typical in days of yore
 Of the one incarnate Lamb!
 Lamb of God! for sinners slain,
 Thou the curse of sin hast brav'd;
 Braved and borne it—not in vain
 Thou hast died—and man is sav'd.

It is finished! wrath of man
 Here hath wrought and done its worst;
 Still subservient to his plan,
 Greatest, wisest, last and first.
 God shall magnify his praise
 By that very act of shame;
 And, through hatred's hellish ways,
 He shall glorify his name.

It is finished! from the tree
 Where the Lord of life hath died,
 His attendant mourners, see
 Gently lower the crucified.
 With a sister's tender care,
 With a more than brother's love,
 Manhood, womanhood, are there,
 Truth's devotedness to prove.

It is finished! by the veil
 Of the temple rent in twain;
 By the yet more fearful tale
 Of the dead uprisen again;
 By that dense and darkened sky,
 By each rent and lifted rock,
 By that last expiring cry,
 Heard amid the earthquake's shock.

It is finished! bear away
 To the garden-tomb its dead:
 Boast not, Death, thy transient prey;
 Watchers, vain your nightly tread.
 Shining ones are there, who wait
 Till their Lord shall burst his prison,
 To ascend in glorious state.
 It is finished! Christ hath risen.

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSIONARY SOCIETY.

EXTRACTS FROM MR STUBBINS'S JOURNAL.

*(Concluded.)**Marriage Music.*

May 25th, 1838.—Rose this morning not a little rejoiced to find that I should therefore be able to go out at night. Went to a village near four miles distant. When we arrived, we found a number of men playing on their delightful instruments of music, celebrating the nuptials of a newly married couple. A crowd of people were with them; but when we began to sing, every one forsook them, and fled to us, to hear the more delightful sound of the word of life, though this was not perhaps by any means their intention. After singing, I commenced by telling them that we had come to their village to bring them some good news, and that it was not more good than true; that it did not concern the present state of their bodies, how it might enrich them, &c., as that would be comparatively of little use, for they knew that in a little time their bodies would die, and mingle with the dust; but that it respected their souls, which could never die, never mingle with the dust, nor yet, as some of them say it will, with the air, wind, fire, and water—it must live for ever—it was their never dying spirit; that that spirit, in consequence of sin, was exposed to hell, and we came to tell them how it might be saved, and went on with our message. After me Pooroosootum addressed them; but before he got far in his address, a Brahmun came up and began to talk at a famous rate about his former births, &c. Pooroosootum argued with him on the principles of reason both from his own and our books, but it seemed to be of no avail. I got up, and asked him what he did 100 years ago. He evaded the question, but I pushed it. At length he said he did not know. How do you know you had a former birth? "My shastres say so." But if in one

place they say you had, in another they say you had not—giving him a quotation, and inquired which we were to believe. Then gave the subject a good ridicule, which seemed to have more weight with him than argument: then distributed books and left them.

Robbers.

26th.—Went this morning to a village not far from my house, but only found a few women to preach to, as the men were all gone in quest of some robbers, who came during the night and stole their rice. We then started for another village, a little distance; but heard the people there also had experienced a similar fare, and that they were out. I was not, however, willing to return without doing anything, and so sought about for some place in which to cast our net. At length we discovered a number of men in a thicket, and went up to them and inquired what they were doing? They said they were seeking their stolen rice, &c. After a little conversation, I reminded them that this and similar things taught us the nature of their religion; that even their gods themselves did such things, and indeed much more vile. Said by way of jest, who knows but some of your gods came and stole it. Spoke to them considerably upon the unholiness of their system altogether; of the holiness of the true God, and of all those who embraced his service; recommended them to do this. Went this evening to Berhampore; had an immense crowd of hearers, who without exception heard well, and I decidedly think not a few felt the power of the word of eternal truth.

Inquirers.

27th.—Conducted Oriya and English worship to-day as usual. In the morning a young man came to hear preaching, after which I had a good deal of conversation with him. He said his wish was to become a Christian. I inquired how long he had had that desire? Said four years ago he received some books at the Jatra, at Puri, and heard some missionaries there, and that since then he had heard a missionary at Chicaloli. Altogether he had been led to see the folly and absurdity of idolatry, and had more than twelve months ago cast away his poita, and all regard for heathen gods and goddesses, and had not since then worshipped them, neither did he know what to worship until he heard us in the Bazar the night previous; that he wanted to obtain more knowledge, and become a Christian. After a good deal of conversation he left us, but came again to worship in the afternoon. Three Brahmins also came to afternoon preaching; one of them had been to my house previously, to inquire about religion.

28th.—Felt very weary from my day's work yesterday, so that I did not go out this morning. Just before breakfast the young man who came yesterday came again, and stopped till about noon. I endeavoured carefully to examine his motives for coming and had too much reason to think they were not altogether what they ought to be. In the evening went to Berhampore. Had a good opportunity; several followed more than half the way home (my house is about a mile from Berhampore.) Said they felt sure our religion was true, but if they embraced it, how could they live, &c.? I believe this is the feeling of a great many, and indeed it must be considered a serious obstacle. I apprehend as this feeling loses its hold there will be a great many come forward and avow themselves on the Lord's side.

Labour.

29th.—Have had the toughest days work to-day that I have ever had in India. We left home in the morning a little after four o'clock, and went to a village about four miles distant: stopped and talked there for about two hours. We then went about a mile-and-a-half further, where my bearer had prepared a breakfast. However I and Pooroosootum first went to the village to give the people information. This was the village where we were so kindly treated on the 12th. On entering the place we saw the Brahmin to whom I talked about Krishna, &c. He expressed his heart's great joy, as he called it, that we had come again, saying that it was to his soul's profit. We went and sung a part of the "essence of the Bible," and told the people we were stopping the heat of the day under some

mango trees close to, and should be glad to talk with them there, if they liked to come. We went, as I supposed, to take shelter from the then burning sun, under the trees; but when we arrived, to my surprise, my bearer had laid claim to the temple. This is the only temple in the village, it is one dedicated to Mahadeb. There we ate our breakfast, and talked to numerous comers and goers till one o'clock, and then set off with nearly a perpendicular sun, to a village near a-milc-and-a-half further; stopped there a little more than an hour. Had a great number of attentive hearers, gave away books, &c. and left for another village about the same distance. Here we fared about the same as in the former place, stopped about the same length of time. We then returned to the village where we had been spending the day. Here every thing was of a most encouraging character. I believe that at least some, if not several, in this place will soon embrace the gospel. When I was giving a concluding address, a Brahmin asked, "and if we all thus forsake sin, and believe in Christ, shall we all be saved?" He seemed to inquire with such an ecstasy of anxiety and joy that it afforded me no little pleasure. In the evening eight o'clock we reached home, pretty well sunburnt and worn out with fatigue.

30th.—Feeling very weary from yesterday's work, did not go out this morning. In the evening went to Berhampore, preached in two Bazars: many heard attentively in both.

Baptism.

31st.—Did not feel very well this morning, and therefore did not go out. In the evening we had our Baptism of four persons. I think I never experienced a more refreshing opportunity. There were at least 500 spectators, and certainly I never witnessed such silence and solemnity, even in England, at a baptism. Pooroosootum was quite in raptures—says he never saw thing like it any where. We first sung, then Pooroosootum gave an address in Telinga; then Balaji spoke a little while in Oriya, after which I gave an address, first in Oriya and then in English, on the nature of the ordinance, and then proceeded to Baptize, which was in a beautiful clear pond. You will perhaps imagine what my feelings must be when I baptized one of my dear children, a Khund boy, who but a little time ago was bound in chains, intended for a sacrifice to an abominable God! He is about ten years of age, and decidedly the most extraordinary boy I have ever seen: if he lives he will be a man of superior order.

June 1st.—Went this morning to a Bazar, in Berhampore. Several Brahmins opposed considerably. I suspect they are rather chagrined about our baptism. Several, however, heard attentively, especially an old Bairaji. In the evening went to Berhampore, but was obliged to go without my right hand, viz. Pooroosootum, who was very unwell all day. The fact is, we are all very nearly knocked up, and if it were not for the prospect of getting rest soon we must necessarily slaken our efforts. I however enjoyed a good opportunity—many heard and presented few objections.

Discussion.

2nd.—This morning Pooroosootum was able, or more properly, more determined than able to go with me. Went to Berhampore; had a good deal of opposition. Just as we had given all our books away, the Prime Minister of the Ath Gada Raja came up with an immense retinue of servants and begged some books. I happened to have one which I usually keep in my pocket, "the trial of the gods" which I gave him, and after some little conversation, told him I should be happy, if agreeable, to wait upon him in the afternoon, when I would give him a little variety. He expressed his wish that such might be the case. In the afternoon I and Pooroosootum went to his house, and found him surrounded with not less than 100 Brahmins. I begged he would allow me to present him with the books I had brought for that purpose. Then began to talk about his country, &c.; and after a while asked him what God he worshipped? He replied Juggernath. Told him if he did indeed do so it was well, as he was alone the proper object of our worship, but hoped he was aware that the only Juggernath was the world's creator, preserver, and Saviour, the self-existent, eternal, and all-wise spirit, and not that

monstrous, shapeless, ugly block of wood in Pooree, which many in this land blasphemously call Juggernath. Yes he said he worshiped that, but that the supreme spirit dwelt in it. Wanted to know how this could be as their own books say that the place in which he resides is holy, free from sin, &c.; but this could never be said of Pooree, and enumerated some of the obscenities of the place. He was excessively ignorant, and was soon stuck fast, and then, laughing, called his Brahmin, and wished him to answer me. Inquired how many gods there are? Oh! thousands. How can this be? Your books say their is but one God, and not a second. I then wished Pooroosootum to talk with the Brahmin, and I would go on with the noble. Wished to know why he worshiped Juggernath, and asked him several other questions, however he seemed little disposed to talk upon the subject, so that I could not do much only talk to him upon the folly and absurdity of it. I wished to know if he was then going to Juggernath; said he was. When I could do nothing more with him, told him if he went to Pooree with his heart full of sin, it would be running over when he came back. These men are led about by their Brahmins so as not to have the least judgment for themselves. Left him and went to the Bazar, where we had a crowd of several hundred hearers. Not a single objection was advanced.

Hopeful Hearer.

3rd.—This morning before I was up the old Bairaji, whose serious attention I noticed on Friday morning, came to inquire about the strange things he had heard in the Bazar. He had been travelling about he said to obtain holiness and pardon, but had not found them. Made several inquiries and objections, but seemed perfectly satisfied with the answers given him. Said he wanted to learn more of this way, so I told him he might if he liked to stop a few days on my premises; that I would furnish him with a room, and he might make all the inquiries he liked. During the day we all talked to him a good deal. I preached in Oriya in the morning; received the newly baptized in the church, and administered the Lord's supper in the afternoon. The old man (about 60) attended, and seemed filled with delight and amazement. In the evening, when I came from English preaching, Pooroosootum brought this man's mala, and various signs of idolary, which he had thrown off, declaring that he would henceforth live and die to Christ. There cannot be the slightest suspicion of such a man's sincerity. The Lord preserve him steadfast, and lead him forward from this his eleventh, unto his twelfth hour!

Conclusion.—Want of help.

You will discover that upon the whole, considering what India is, we have reason to rejoice at the prospects before us, and to believe that the time is coming when it shall no longer be enquired, "Hath a nation changed its gods?" when the people shall no longer sit in darkness and the region of the shadow of death. I am certain, could we but have more labourers in this extensive vineyard, we should frequently see glorious things, but our hands are, comparatively speaking, tied. Since I have been here we have preached in between thirty and forty villages, not to mention Berhampore, where you will perceive we very frequently preach. In several of these villages we have preached several times. I have a splendid assistant in Pooroosootum. I apprehend he is one of the most zealous and enlightened of the native christians; and certainly, none are so accomplished in manners and address, &c.; but this is to be accounted for from his frequent intercourse with Europeans in the higher orders of service. A pious judge at Chicacole, under whose care my children were after Mr. Brown left, wrote to me, when sending them, and Pooroosootum; in his letter he says, in speaking of Pooroosootum's piety, zeal, and talent, "You will find Pooroosootum is a most extraordinary character," I know this will be to all who love Christ a pleasing testimony, especially as coming from a man in such distinguished rank. I should like to have a missionary stationed at Ganjam, or Chittepore, about ten or twelve miles from me. I cannot, neither indeed can any of us go on long in the way we have lately been doing, but if I have not some one near me I must, or leave the people to perish in their ignorance and sin; but rather than this, I feel that if I had a thousand lives

they should all go.* Pooroosootum and myself intend going to the jattrā at Puri, and as we both want to see how dear brethren get on at Cuttack, we have determined, (D. V.) to go a few days previously to visit them; trust the change will do us both good. Now, my dear brother, I must draw my immoderately long journal to a close, and I think if I were standing at your back I should hear you say, "I am glad of it." However long as it is, I shall be obliged if you will give it a place in the Repository just as it is, that dear friends in England may form some idea of what we are about, &c.; and hope, also, some will hear and regard the voice, "Come over and help us." Could not some who have plenty of money at command, be found to devote their property and lives to this sacred cause without assistance from the Society? There are instances of devoted christians doing this in other places, and why not amongst us? Certainly they would not regret it even in time, much less in eternity. I have now seventeen children in my school, and apprehend that several of them are under serious impressions. Since writing the above, I have received a letter from brother Pike, and one also from my dear old fellow-student, Mr. Ingham. Remember me affectionately to all who love the Lord Jesus Christ, and believe me,

Berhampore, June 4th, 1838,
via Ganjam.

Sincerely Yours

I. STUBBINS.

Advice to Females.

P. S. I should just like to say a few words to females, who may hereafter come out to India, which I sincerely hope they will bear in mind, for I am sure it is of great importance. It is this. If they have been accustomed to wearing jewels, &c. in England, I would beseech them to cast them off before they set a foot on these shores, except it be, as James calls it, "the sacred pledge of connubial affection." It is a practice perfectly useless at best, and in India it is a distressing evil, and has been a source of sorrow and grief amongst native christians. They have a great predilection for such practices, to their own temporal distress; and when they are conversed with upon the impropriety of it, they may very justly say, "the wives of our teachers do so, and they of course know what is right, and if it is right in them, how can it be wrong in us," &c. I do not make this observation because they are generally worn by our missionaries, for happily they are not; but knowing the evils which have arisen from the use of them elsewhere, I mention it.

*My almost daily custom is, to leave my house a little before five in the morning, and return about eight, but generally near nine o'clock; then attend to breakfast, devotional exercises, &c., after which I read, translate, write, converse with comers, &c., till two, and then dine; after which we assemble together to pray before we go out, and then between three and four start for bazar or village, and remain out till near eight at night; then take tea, and generally attend to composition till eleven, and thus allow myself little more than five hours bed, to near nineteen hours hard work. This is no trifle, with a thermometer standing at 90 by nine o'clock in the morning. I make not this statement from a desire to show what I do, but to show that it is really necessary to have the assistance of a brother missionary near me.

EXTRACTS FROM THE JOURNAL
OF GUNGA DHOR.

(A Native Brahmin.)

We received this Journal a few days since from brother Sutton. His letter is dated July, 1838, and contains no intelligence so late as the one inserted last month. The Journal of Gunga, though rather past time, will be read with interest.

October 24th, 1836.—In the Chowdra Bazar preached to 50 persons.

31st.—In consequence of rain was detained all day at home; but hearing of dis-

orders among the church members, was much distressed and afflicted, my heart was filled with grief, and I exclaimed, what can I do? what can I do?

Nov. 2nd.—Wednesday, preached in the Buxy Bazar; 20 people heard, they departed, and none succeeding them, I started.

5th.—Burra Bazar. First a lying, chattering, person assailed me, but by righteous words I stopped his mouth, and he fled; afterwards 70 heard silently. Then Rama arrived and preached. Some acknowledged the truth, and received books.

10th.—Went to Dagerapura Bazar. Two East India women, repenting of their sins,

sent to me for instruction. Both women wished to be baptized.

11th.—Preached in Christianpoor, from Peter I. iii. 2, 3. At four in the afternoon, accompanied by my wife and children, went to hear Padri Sutton preach.

21st.—Stood in the Chowdri Bazar, and sung the whole of the Nistarrutna Karo. 50 people heard, I spoke to them, gave books, and returned.

22nd. Wednesday.—Dagarapura. Spoke to five persons in the house of an East Indian. Mother and son were at variance, I reconciled them and returned.

28th.—Went five koss to Barada, Nood Sasuna, talked to 15 people. Afterwards going to the market I preached. The people were excessively angry and blasphemed my Lord. Going thence to Khorla village, I preached and gave books to 20 people.

Dec. 3rd.—Burra Bazar. Called the people for an hour, but no one came. Afterwards 20 came and heard me. They scoffed much, some laughed, some cursed; they departed, and I came away.

12th.—Monday left my house to go on board the boat, in order to accompany Mr. Sutton in the way to Sumbhulpoor with Messrs. Noyes and Philipps.

13th.—In the morning visited a village on the banks of the river. Met with 20

people, who refused to hear us, as they were engaged settling their rents with the Jemadar. Thence proceeded to Nova Patna; 12 people sat down with us, and heard us well, and on our departure to the boats received books. In the evening at Balia Toothe 30 or 40 people heard, confessed the truth, and received tracts.

14th.—In the morning in Dhaow Kotbi 15 people heard; afterwards proceeded to Golila Bunka, spoke to a few villagers.

15th.—In the morning went to Lndon village, sat down and talked to about 20 women and children, left two or three tracts, and went to Khunderapoor and preached the gospel. Again went on to Phool Baria, and preached to 10 or 12 persons. Once more went on to Sabarnepoor, and preached to a number of people.

16th.—In the morning went to Karabaria, and 30 people heard and confessed to the truth of our words; leaving a few books, we proceeded to Simlee and preached to 10 people; again distributing books we went on to Chatskie, and preached to 40 people.

17th.—In the morning went to Karbaria and preached to 40 people and gave them books; then returned to breakfast, and in the afternoon went to Tailoniya, and preached to 20 people and gave books.

(To be continued.)

GENERAL MISSIONARY INTELLIGENCE.

LETTERS FROM MR. SUTTON, AND MR. POYNDER.

We have been favoured with the following extract of a letter from our valued missionary, Mr. Sutton; and also with the views of that devoted friend of India, Mr. Poynder, upon the principal subject of observation. Their perusal, we trust, will interest the numerous friends of the Orissa Mission.

“ We have had a long discussion, private and public, with the friends and supporters of Juggernaut. We have had to rake up the old documents and treaties, to shew the bollow hypocrisy and duplicity of pretending to pledge in the way of the abolition of the tax, &c. But just as we were expecting a satisfactory settlement of the business, orders from England were received, which induced, it is said, the head of the government, to double up the question, saying, ‘ He was not going to forfeit all these lacs to please a few fanatics.’ I was rebuked for saying sometimes, they ‘ were playing false at head quarters,’ but the cloven foot protrudes now. When on the platform at Exeter Hall, I sat next Mr. Poynder, he deterred me from speaking on the subject,

by assuring me the connexion of government with idolatry would be abolished in consequence of the despatch of 1833; but I expressed my fears then, that there was a hole left to creep out at the end of that document. So it has proved. *The battle is to be fought over again in England.* The enormous wickedness, and cupidity, and duplicity connected with this matter, must be dragged into day-light and rehuken there; meantime, christianity, insulted, outraged, and betrayed, seeks where to hide her blushing face. Hell from beneath claps loud and long exulting hands, while heaven above weeps large deep crimson drops over christian mens’ mournful apostacy.”

April 30, 1838.

A. SUTTON.

“ My dear Sir,—You are strangely misinformed by Mr. Sutton, when he states that I ever prevented him from speaking, by assuring him that ‘ the connexion of government with idolatry would be abolished in consequence of the dispatch of 1833;’ and it is much to be desired, that gentlemen would be more careful as to what they say and write. The utmost I could ever have said on such a document was, ‘ that I hoped and believed (as every other christian man

did,) after that dispatch, that the Directors, who had signed and transmitted it, really meant what they wrote, and that such a desirable result was likely to follow. No man in common charity had any right to doubt this, or to suspect that they could, as they have since done, acted in every way in their power so as to neutralize and destroy the effect of their own despatch! If, under the expression of such a hope and belief, on my part, (in which every other man of any honesty or candour equally joined me six years back), Mr. Sutton judged that he ought to wait, it is too much for him now, as judging from events which no one could have anticipated, to charge me with having deterred him from speaking; because, if he had thought differently from me he was bound to have said so, and not to have been deterred from speaking by me, or by any other person; but the truth was, he expected good from this despatch, and so did I, and so did you, and so did every religious and reasonable man, till he found his confidence abused, and his hopes destroyed. With regard to the famine, cholera, and other divine scourges in India, if you look at the last public debate, you will see that I said publicly, that such awful visitations could never be expected to cease, till idolatry should be no longer openly and unblushingly supported by, and profitable to, the government abroad and at home; and as no one attempted to deny this, so it continues to be my deliberate opinion, as a reader of, and believer in, the Old Testament; and I as fully believe that these judgments will not stop there, if the same system is persevered in.

Your's, very truly,
J. POYNTER.

BERHAMPORE.

In a recent letter from Mr. Stubbins to a friend, he observes, "I have now a school of eighteen dear destitute children, and a church of thirteen members. There is a favourable impression towards christianity around me; and I do think, if I be spared to labour, there will soon be a considerable number declaring themselves on the Lord's side." He also mentions an old Byraji, whom he was about to baptize, and some hopeful inquirers.

GROSS FOLLY IN PARIS AND LONDON.

A cargo of priestesses the wives of the god Peroumala, with the idol itself, and three Hindoo musicians, have been imported into England to perform their worship in the Adelphi Theatre for the amusement

of a British audience! For some time they performed their "sacred" dances before houses crammed to suffocation. They come from near Pondicherry. They have been performing in Paris, and gratified the licentious Parisians by their performances. The London (christians?) seem to have been as much delighted as the French with the idolatrous rites, the obscene dances, and the scenic display of the *sanctum sanctorum*, or inner recess of a polluted and abominable heathen temple! *proh pudor!*

The *Bayaderes*, as these wives of the gods are called, but in fact, a mother and her illegitimate daughters, have since been to perform at Brighton, and to the honour of that seat of royalty be it recorded, that no attendance or support could they obtain.

HORRIBLE SUTTEE.

"A letter from Guzerat, mentions the shocking circumstance, that at the funeral of the Rana of Oudipore, lately deceased, no less than eight unhappy females, his widows, were burnt with the corpse. This wholesale slaughter is horrible, and loudly calls for some decided measures by our government. The power which can prevent, and yet permits, transactions of this sort, bears a large share of the odium and the responsibility attaching to them, and for which mere political expediency is the poorest apology that was ever offered by a civilized people, of an undoubted supreme authority, like the British sovereignty in India. In God's name, Lord Auckland, if you have one spark of the feeling of an English gentleman in your bosom, let not this atrocious affair pass without such a declaration of your opinion upon it, as may, at least, show that you are desirous to do your utmost to cause its being the last occurrence of the kind in our time."—*Bombay Gazette*, Sep. 19th, 1838.

SHIPWRECK OF MISSIONARIES.

We regret to learn, that the Rev. E., and Mrs. Peard, were wrecked and lost with the ship *Columbine* and crew, on the pebble beach, off Wyke, near Weighmouth, in a gale on the 28th of November last. The body of Mr. Peard only had been found. The Rev. H., and Mrs. Fleet, who embarked at Gravesend on the 19th of November, only four days before Mr. and Mrs. Peard, were driven from the *Lizard* to the *Isle of Wight*, in the same gale. The wife and child of the Rev. R. S. Hardy, missionary in the island, who were taking a voyage for their health, were wrecked off *Trincomalee*, at the beginning of last August.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

THE amount of these receipts is smaller than those of 1830-37 by £26,631, 1s. 8d. : but, in that year, the income of the Gospel Propagation Society included nearly £35,000 collected under the late King's letter : the same year's income is here quoted, that for 1837-38 not having appeared ; but the King's letter collection is, of course, subtracted. The proceeds of the sales of books amount to somewhat more than one-fifth of the whole, and the income of the American societies is, also, about one-fifth of the whole.

Year.			Income.			Year.			Income.		
ANTI-SLAVERY.			£	s.	d.				£	s.	d.
American	1837-8...	9000	0	0	London	1837-8...	70255	0	0		
BIBLE.						Rhenish	1833-4...	4740	1	6	
American	1837-8...	19277	5	0	Scototish	1836-7...	4711	11	0		
Amer. & For. (Bap.)	1837-8...	7618	9	6	United Brethren	1836	11897	16	0		
British and Foreign	1837-8...	97237	1	11	Wesleyan	1837-8...	83648	10	6		
Edinburgh	1837-8...	3411	6	0	SEAMEN'S						
French Protestant	1837-8...	1024	2	6	American Seamen's						
French and Foreign	1837-8...	5142	0	9	Friend	1837-8...	3189	4	0		
Hibernian	1836-7...	5302	14	7	British and Foreign						
Merchant Seamen's	1837-8...	498	18	7	Sailors'	1837-8...	1835	19	8		
Naval and Military	1837-8...	3365	19	10	Destitute Sailors'						
Trinitarian	1837-8...	3242	10	10	Asylum	1837-8...	2676	0	0		
EDUCATION.						Destitute Sailors'					
American	1837-8...	12523	13	0	Home	1837-8...	1275	0	0		
Amer. Presbyterian	1835-6...	10125	0	0	Episcopal Floating						
Amer. Suc. School	1837-8...	12690	0	0	Church	1837-8...	336	0	0		
Brit. & For. School	1837-8...	5743	4	5	TRACT AND BOOK.						
Eastern-Female Edu-					American Tract	1837-8...	20639	14	5		
cation	1837-8...	1495	7	10	Amer. Baptist Tract	1837-8...	2309	11	0		
Home and Colonial					Amer. Boston Tract	1837-8...	4001	10	6		
Infant School	1837-8...	1000	0	0	Church of Eng. Tract	1837-8...	377	13	6		
Irish Sunday School	1837-8...	3057	1	6	Freuch Prot. Tract	1837-8...	750	0	0		
Ladies' Hibernian Fe-					Irish Tract and Book	1837	3482	7	5		
male School	1837-8...	2461	6	10	Prayer Book & Homily	1837-8...	2466	13	10		
Ladies' Negro Child.					Religious Tract	1837-8...	60246	11	5		
Education	1837-8...	1425	7	4	MISCELLANEOUS.						
National	1836-7...	2217	4	0	Aborigines Protect.	1837-8...	127	17	0		
Newfoundland Sch.	1837-8...	2338	8	7	American Peace	1837-8...	855	0	0		
Sunday-Sch. Union	1837-8...	10217	8	9	British and Foreign						
JEWS.						Temperance	1837-8...	732	13	9	
London	1837-8...	17139	4	3	Christian Instruction	1837-8...	1347	10	2		
Jewish Converts' In-					Christian Knowledge	1837-8...	74032	8	3		
stitution	1837	653	0	8	Church Pastoral Aid	1837-8...	8111	11	2		
MISSIONARY.						Clerical Aid	1837-8...	6750	0	0	
American Board	1836-7...	56717	3	6	District Visiting	1837-8...	823	17	8		
American Baptist	1836-7...	14190	15	10	European	1837-8...	1586	10	0		
American Episcopal	1836-7...	5852	13	0	Hibernian London	1837-8...	9991	10	9		
American Methodist	1835-6...	13800	16	0	Irish Society of Lon-						
Amer. Presbyterian	1836-7...	10237	4	0	don and Dublin	1837-8...	6276	1	11		
Baptist	1837-8...	17874	16	0	Irish Scrip. Readers	1837	1995	14	9		
Baptist (General)	1833-4...	1552	1	1	London City Mission	1837-8...	3908	19	4		
Berlin	1834	1719	13	4	Lord's Day Observ.	1837-8...	513	9	2		
Church	1837-8...	83447	11	3	Peace	1837-8...	565	14	8		
Church of Scotland	1837-8...	4089	18	2	Reformation	1837-8...	2466	13	10		
French Protestant	1837-8...	2436	9	10							
German Evangelical	1837-8...	4525	0	0							
Gospel Propagation	1836-7...	43269	13	3							
							Total	£846,315	9	1	

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 3.]

MARCH, 1839.

[NEW SERIES.

BRIEF MEMOIR OF MR. JOHN ETCHES.

(Continued from page 37.)

AFTER being rescued from the water, he was furnished with some dry clothes, and was conveyed to his ship, the Alcide. His former comrades in that vessel gathered round him. His captain was walking the quarter deck, and seemed pleased to see him. "How do you, Etches?" "Very well, Sir, but I have been unfortunate—I have been cast away." The captain seeing him in dry clothes, said, "Phoo, phoo." "I have indeed, Sir, been cast away in Kingston Bay." "Poor fellow," said he, "he is crazy now." His arm paining him and bleeding, the surgeon was called, and he was again sent to the hospital. He lay sleepless, thinking of his companions, and anxious about them, and the next day went on board the Fury Sloop. There they welcomed him, and wished him to have grog or wine: he declined, and would have only coffee or chocolate. They persuaded him to have wine and water, and he agreed, but would mix it himself. He thought afterwards that something more was put in his liquor, for he soon lost the mastery of himself, drank, and became quite intoxicated. The next morning he found himself in the hospital, and was informed how violently he had behaved the night before, abusing the doctors. They now came and passed him without notice. He met captain Thomson, and spoke to him, but the captain took no notice of him. He was much depressed, and left the hospital: he returned to his own ship, and his arm having been hurt, a mortification commenced. Day after day the decayed flesh had to be cut away. The mortification proceeded so far that it was deemed needful he should undergo a fresh amputation at the shoulder, but he refused. The surgeon and his mate said it would reach the veins in a certain number of hours, and then he would bleed to death; but he was obstinate, and said, "I will not be cut any more—God's will be done."

Now the prospect of death alarmed him: he thought of that eternal state for which he was so unprepared, and of the way to happiness, in which he had no knowledge. He said to some one, "Go and bring me a Bible and Testament." He began to read: he also recollected the passage, "Redeem the time;" and such was his ignorance, that he began to read the Collects of the Liturgy for many past days, that he might

thus make up for past neglect, and redeem the time. He said, "I read till I could hardly see a letter in the book, and then I began to pray; and it *was* prayer—Lord, if thou wilt but spare me this time, I will serve thee," or to that effect.

Dangerous as his condition was, it was thought there might be hope of his recovery if he could get into a latitude where variable winds would be met with: it was therefore proposed to send him. In getting down the the ship's side, with one arm, he again hurt the remnant of the other. He went on board a ship in the harbour: the men were then busy at the pumps, and the appointed officer having inspected and awned her, he, and three or four other invalids from the *Alcide*, were then sent on board an old vessel that had been taken from the Dutch. His wound by this time was very offensive, and in his new situation no notice was taken of him. Weary and fatigued, he got into the coil of a cable to sleep. In the old ship there were many rats, and the smell of the wound appeared to attract them, and they so attacked him, that he believed they would have fallen upon him if he had not continued fighting them with his one arm during the night. Here, for some time, he was neglected: at length he went on deck, full of rage, cursing the people belonging to the ship for their inattention to him. The surgeon came quite drunk, and ordered the bandage of the arm to be opened. A considerable quantity of putrid flesh dropped with a dreadful smell: the surgeon and others ran away; but when the offensive smell was in some measure abated, they attended to him, and one young man especially, with considerable tenderness. A quantity of boiling water, with camomile, was put into a vessel, over the steam of which, well kept in, his wounded stump was placed. This fetched away the putrifying flesh; the wound assumed a healthy appearance, and ceased to be so intolerably offensive. This raised his spirits, though the supply for their wants was scanty. One night he lay and watched the rats come to their hole just by his hammock, and actually caught four, which he dressed and ate. At length the ship arrived where turtle was plentiful, and he purchased some, which was beneficial to him. One day, while in this vessel, a privateer bore down upon them. They were so poorly manned, that they could fire only two guns, but carried the appearance of a forty gun frigate: they fired one gun, and the privateer struck; had they fired a second, some time must have elapsed before they could have been ready with a third.

After narrating these events to the writer ten years before his death, he has expressed his willingness to go home whenever the Lord should call him. He remarked he died daily—was looking for his change—was ready to go at any time—and was confident, that whenever his departure took place, it would be well.

After the favourable alteration in his health already mentioned, his wounded arm healed, and he again reached his native land. The promises made when death seemed in sight were now disregarded; yet at times he was uneasy in his mind on account of sin, though he had no correct knowledge of religion. Some serious impressions were occasionally felt by the recollection of what passed in Kingston Bay; however, notwithstanding these, he lived without God in the world. He returned to Derby, where he spent the rest of his days. On Shrove Tuesday, and

he following day, that town is annually annoyed by a ruffian-like and blackguard sport, called the football. It attracts the scum of the neighbourhood, and has, to their disgrace, been encouraged by some individuals that might else have been deemed respectable. A kind of contest is maintained between two parishes: the ball, instead of being played with the foot, is seized and carried by one or the other of the parties that compose the mob, and usually soon gets into the water, where the persons engaged struggle for victory. Many lives, in the course of years have been lost: on one occasion, Etches saw two brothers drowned while engaged in this disgraceful sport. He however, after he left the naval service, was a zealous football player, and even in this the energy of his character was apparent; he would follow the ball into the water, swimming with his one arm, and striking it forward with his head.

At length the time drew near when he was to forsake the folly and the sin that had marked his previous years. The first step towards the important change which took place soon afterwards, was his beginning to attend divine worship. At times he went to hear the Independents, who then occupied only a barn in Cross Lanes; at other times to the Methodists, but they were more noisy than was pleasing to him, and he ceased from frequenting their chapel. A Mr. Clarke preached at Peter's Church, and he took a great liking to him, principally because he read the prayers slowly and deliberately, and he could follow him. He therefore attended Peter's Church, and was active in inviting his neighbours to go and hear Mr. Clarke. One Lord's Day a relative saw him going with some of his neighbours to Normanton, to hear Mr. C., and said to him, "The Dippers are come to the town, and preach in a room by the jail." "The Dippers," he replied, "what are they?" "They call them General Baptists; they are of the same religion as our relations at Nottingham." He had visited these relations, but had never been invited by them to their meeting-house, and had not formed a favourable opinion of their religion. However he determined he would go that evening to the newly opened room. He went: the late Mr. Francis Smith, of Melbourne, preached; he was very ready in quoting the Scriptures, and appeared much affected when discoursing on the love of God. Etches thought, as he quoted Scripture so readily, he must be a Gospel preacher, and resolved to go again. He did so, and became a regular attendant. There was at this time only an evening service; but at length notice was given that there would be service both afternoon and evening on the next Lord's Day. He was now staggered. He had hitherto gone, like Nicodemus, under the cover of evening shades, and he thought if he went by day, he should be seen, and perhaps be called after. However he at length determined to go; but as he feared, so it happened to him. He was just leaving the place after afternoon worship, when a Mr. H., who knew him well, saw him, and called out, "Jack, are you going to turn Methodist?" His head dropped, his face crimsoned in a moment, and he muttered a reply that he thought it was time he turned something. All this time he had no true peace: he was seeking for heaven, and hoping for it, by forsaking some vices, and reforming his character. He knew nothing about salvation being the gift of God, through Jesus Christ, to the ruined sinner that believes on him. At times he viewed his own state with complacency, and deemed himself a Christian, because of the reformation that had taken place in his conduct.

One Lord's Day the late Mr. John Smedley occupied the pulpit; he was not a man of much ability as a preacher, but serious and pleasant in conversation. In preaching, he referred to death, and to the promises that persons make in sickness, and forget in health; how they promise the Lord how good they will be if he will but spare them. This brought to his mind his promises when he lay apparently near death on board the Alcide. Referring subsequently to his feelings at this time, he has stated, "Old brother Smedley told me, in the room by the jail in the Friar Gate, the very words I used. I thought, who can have told him what I said; and then immediately conscience smote me,—Wretch, no one can have told him of your promises, for you did not think of them yourself." He now began to feel his exceeding ingratitude to God, who, he was persuaded, had heard his prayers in that day of extremity, and restored him to health; he became convinced of sin, and was driven from the false foundation on which he had been building his hopes. For a length of time he mourned in unhappiness because of his guilt, nor did he derive any comfort from the Gospel. In theory he acknowledged a Saviour, but this theory only did him little good. After a period of anxiety and distress, one day, while walking in the fields musing on divine things, he found much relief by recollecting the words, "Lord, I believe: help thou mine unbelief." He thought he could use these words; and while he prayed, "Lord, help my unbelief," could truly declare, "Lord, I believe." From this time he obtained more peace of mind.

Important as was the change that had now taken place in his views, feelings, and character, he was still reluctant to submit to the ordinance of baptism. Once, when sitting by his fire-side, some one, talking with his wife Rachel about their religious friends, said they were dippers. She promptly replied they were not. He thought to himself, "But they are—I wish they were not." On this subject, his hesitation was subdued by the Lord's words, "Thus it becometh us to fulfil all righteousness." Overcome by this declaration, he yielded.

He, and eight others, were proposed as candidates for baptism, and accepted. They laid the foundation of the first Baptist Church in Derby. On that account their baptism must be regarded as a peculiarly interesting event. It took place on August 21st, 1791. All but one who then professed Christ have finished their course, and all the ministers who officiated in the different solemn services of the day have long since finished theirs. The candidates were baptized in the river Derwent, near where it flows by the Morledge, the land opposite to which was then open. Thousands of spectators assembled: the Morledge was full of people. The late Mr. Thomas Pickering stood on a stool in front of Mr. Etches' house, and preached. Some of the crowd were rude. On the opposite ground the people stood perhaps twenty or more deep: others had climbed into trees to witness the ordinance, which probably had not for ages before been administered in Derby, though often administered since. Etches was very happy in his mind; his thoughts were in heaven; he had communion with God; and his mind was so taken up with God, that he hardly knew what passed. The day was to him a happy day. Four female candidates were baptized, and then he was called for as the *first* of the men. He was dressed in his sailor's dress. Just as he was going into the water, a former football companion from a neighbouring tree called out, "Now Jack, where's the ball?" but he had done with the ball for ever.

This narrative has now reached the time when the poor one-armed sailor had become one of the first members of a Christian Church, that has since that time received probably not less than a thousand others into christian communion, very many of whom, it is trusted, have joined the church triumphant. From that day, for seven and forty years, he maintained honourably his christian profession. It is not designed to extend this narrative by tracing minutely his subsequent course; but a few circumstances may be detailed that present an example worthy of imitation.

He was a steadfast, as well as consistent member of the little flock with which he was united. Previously to his baptism, on one occasion his attachment was rather shaken, but the issue was firm adherence to the cause he was beginning to espouse. Among those who attended worship, and frequently the number did not exceed eight or nine, were two persons, one of whom laid such stress upon the Holy Spirit's influence as to depreciate the Sacred Scriptures; the other went into the opposite extreme, and laid much stress on the Divine Word, but neglected the Spirit. Contentions are always mischievous, and especially so in such a small Society. At the prayer-meetings which were held, these two frequently disputed, and even at times manifested anger. This grieved the mind of our friend, who had often been cheered at a prayer-meeting, and he thought he would go no more. His wife, who was also an attentive hearer, unknown to him, was cherishing similar feelings, and one day told him, that on account of these disputes, she thought of ceasing to attend. He thought, if this were the case, the little congregation would crumble to pieces; he therefore reasoned with her, and encouraged her to go on attending as usual; but when he had done this, it occurred to him that the advice he had given to his wife applied also to himself: he determined to follow it, and continued his attendance. At a subsequent period, when the little Church had no regular minister, circumstances occurred that rendered attendance painful to him; yet with determined resolution he overcame, for years together, the reluctance that he could not but feel, and persevered in filling up his place.

Previously to his baptism, and even before he enjoyed a gospel hope, he had shown his willingness to help the cause of Christ. The ministers that came from neighbouring Churches used to put up at a public-house. One of the brethren told him of this, and mentioned that they disliked it, and wished to obtain private lodgings for them. "I have a spare bed, and they are welcome to such as we have—but they will not come to my house." He was informed they would, and his house was afterwards open for them. At this time doubtless he was poor. Many years afterwards, when animating his friends at a meeting of the Church to subscribe liberally towards liquidating a debt on the chapel, he reminded one in respectable circumstances of their early days: "You were a poor 'prentice boy, and I was a poor one-armed man that could not buy a pig." He had formerly fed pigs, and at one time had been reduced so low by having his stock of them poisoned by a malicious neighbour, that he had no means left to buy another. In latter years, he reckoned that he contributed the whole of his pension, which was £16 a year, in different ways to the cause of Christ.

After he had made the solemn profession of religion, he was fearful of bringing any dishonour upon it. The Shrove Tuesday subsequent to his

baptism, he was full of fears lest he should be ensnared, and to guard against this, determined to keep out of the way. He therefore left his own house, which was situated in a neighbourhood through which the football mob usually passed, and set off to go to a friend's house, having heard that they were gone in another direction; but just as he reached the end of Bag Lane, he saw the crowd about twenty yards distant. To shun the danger of falling into temptation, he immediately turned off and ran away.

He was also watchful against the cares of this world, which so frequently choke the seed of divine truth. A few years after he became pious, he entered into the coal trade, and God prospered him; but he relinquished the business when he found it injurious to his spiritual interests. On one occasion, conversing with his pastor, he expressed his fears for a friend, that the world would swallow him up; and then referring to his own former experience, he stated that he did not leave the coal trade because it was not lucrative, but because of the perplexity of mind it occasioned him. He had losses and vexations in the business, and these followed him to the house of God. One Sabbath the tempter took advantage of his perplexities, and he gave way to the suggestion, that going to chapel would, in his harrassed state, be of no service to him. He was not going, but a christian brother called on him: he told him he did not think of going that morning: the other pressed him, mentioned the minister that was expected, and said he would think it strange to miss him. He replied, his mind was so harrassed, that it was of no use; but at length he yielded. The minister preached from, "In the multitude of my thoughts within me, thy comforts delight my soul." He was cheered and encouraged by the sermon, and some time after went into a line of business that appeared less full of worldly care. This was seeking first the kingdom of God and his righteousness.

(To be continued.)

THE CHRISTIAN PASTOR.

THERE is no situation in life more awfully responsible than that of a christian minister. He has to do with God, with Christ, with eternity, and with the souls of men. The mission with which he is intrusted by the Great Head of the Church, is one of vast importance. Like a faithful witness in a court of judicature, he must tell the truth, the whole truth, and nothing but the truth. Very much depends on the clearness, the simplicity, and fervency with which the mission is delivered; at the same time remembering that "God giveth the increase." He is but slightly impressed with the nature and importance of the work in which he is engaged, who studies more to please and amuse, than to profit the souls of his hearers. The voice of Christ addresses every christian pastor, and says, "I send thee to turn them from darkness to light, and from the power of Satan to God." It is from this voice continually sounding in his ears, and deeply impressing his heart, that he is led to exclaim, when addressing perishing sinners, "We pray you, in Christ's stead, be ye reconciled to God."

Let us look at the portrait of the christian pastor as it is drawn by the pencil of inspiration,—1 Tim. iii. 2—8.

First, as to his personal character. The Apostle says, 1 Tim. iii. 2,

“A bishop must be blameless.” The word “blameless” does not mean, a character against whom no complaints can be made, but one against whom no evil *can be proved*. When the Apostle addresses the elders or bishops of the Church at Ephesus, after having sent for them from Miletus, he says, “Take heed unto *yourselves*.” Acts xx. 28. And when Paul addresses Titus, i. 7, he says, “For a bishop must be blameless as the steward of God.” Will it be supposed for a moment that the Lord Jesus Christ would employ a wicked man, or even an unconverted man, in such a stewardship as this? No: the character of the Saviour, and the nature of the work, forbid such an idea. And the systems which suffer ungodly characters to sustain the office of the stewards of God, are systems directly opposed to the Gospel of Christ, and consequently to the interests of Christianity. Should not the ambassador, sent to a foreign court, be a *loyal subject*? should he not *love his sovereign*, and have the *best interests of his country at heart*? Most assuredly he ought. And should not the christian pastor be a man of God? should he not be a loyal subject of the king of kings? should he not have the best interests of the Church and of the world at heart? Need we ask such questions as these? Every thing connected with religion answers in the affirmative. Hence Paul says to Timothy, “Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” Do not these things imply deep personal piety?

The Apostle says, that “he should be the husband of one wife.” This passage does not merely stand opposed to polygamy, but it stands opposed to ministers divorcing their wives, and being united to others; so that what might be both lawful and expedient on the part of private Christians, would not be wise or prudent on the part of the ministers of Christ. The Church of Rome puts the negative upon this passage of Scripture. The Apostle Paul says, that a bishop is to be the husband of one wife. The Church of Rome says, he ought not. No man can be a minister in that Church who is a married man. But can we forget that this was to be one of the marks by which antichrist was to be known,—“Forbidding to marry?”

He is called upon to be *vigilant*. The word signifies watchfulness. If a minister is to be holy, and happy, and useful in his work, he must be vigilant. How fervently and frequently did the Lord Jesus Christ exhort the first messengers of salvation to this duty,—“Watch and pray.” “What I say *unto you*, I say *unto all*, watch.” The minister of Christ should watch *over his thoughts*, and when *alone*. Our thoughts give the character to the mind; and Dr. Young says,—

“Our thoughts are heard in heaven.”

Indulging improper thoughts will greatly tend to unfit the mind for those sacred studies inseparably connected with a faithful discharge of our duty. The power of recollection will be impaired, the fervency of soul will be lessened, and the purity of the mind will be greatly injured.

“Be vigilant.” The minister of Christ, above all others, should watch over his *words*. This is frequently difficult. Yes: but however difficult, it is his duty. Much of his usefulness depends on this. There should be no harshness in his voice, no tyranny in his tone; but such language should proceed from his lips as should communicate *grace to the hearers*. “Be vigilant.” Need I say that this watchfulness should extend to his

whole deportment? His actions should bear the strictest scrutiny; and his vigilance in tending to his flock—rich and poor, young and old—should be strikingly apparent.

Another feature of character mentioned by the Apostle is *sobriety*. "A bishop should be sober." The word "sober" here, appears to mean, a sound, grave, and dignified state of mind. Lightness and trifling, foolish and vain conversation, certainly do not become the minister of Jesus Christ. And while he ought to recommend religion by a holy cheerfulness, and by a sweetness of temper, he should never descend to that low jocularly which must, in every instance, degrade the ministerial character. Some men have a fund of anecdote, and the power of mimicry, and these may, in the society of certain persons, be considered "good company;" but their prayers at the close of the interview, (if they pray at all on such occasions) and their addresses in the pulpit, will never tell upon the hearts of these individuals, at least to the same extent they would do were solidity of mind, and sobriety of conduct, to be strictly observed. To be *useful*, a minister must be *respected*: to be respected, he must *never* lay aside his character *as a minister*.

The Apostle adds, "Of good behaviour." In all his carriage, he should be orderly. His manners should always be such as become the high and holy office of a minister of Christ. Rudeness is insufferable here.

"Given to hospitality." The Apostle, of course, meant that his people should furnish him with the means of being hospitable. The persecuted and the stranger found a home beneath the roof of a christian bishop. Is it so in these days? While we cannot but view with sorrow the amazing revenue that men, called christian bishops, now possess, yet at the same time we cannot but lament the want of attention to the temporal comforts of their ministers which many seem to manifest. Inhospitability in a minister of Christ is unpardonable, supposing he has the means. To me it is unaccountable, how any Church can exhibit a considerable degree of zeal and liberality in the missionary enterprize, while at the same time their pastor has scarcely the means of existence, much less of comfort. Still the minister of the Gospel should cultivate this benevolent spirit. He should not only expatiate on the subject in the pulpit, but act it out in his practise.

"Apt to teach." This belongs more to his *professional* than to his personal character;—a bishop should be "apt to teach." Does the man who preaches a sermon once in three, or once in six months, sustain the character of being "apt to teach?" I should think not. The words imply that he is capable of teaching, and that he is willing to preach the gospel to sinners on every opportunity. I recollect calling upon a minister who had been appointed to a Home Missionary Station, and during our conversation I asked him what services he had during the week? He said, "none." "Don't you preach?" said I. "No," said he, "I don't, except on the Sabbath." "Have you no meetings for prayer?" "No," said he, "our place of worship is a little out of the town, and my house is not licensed." "Then," said I, "by all means get your house licensed." What an awful account will indolent ministers have to give in the great day of the Lord! They will not work themselves, and they are occupying the places of those that would. The christian minister should be "apt to teach" not merely in the pulpit but out of it;—in every circle, whether domestic or social. The common occurrences of the day—a remark or two in the course of conver-

sation, by a wise and judicious mind may frequently be employed as the medium of communicating instruction.

“Not given to wine.” He should not be a lover of strong drink. He may, like Timothy, require “a little wine for his stomach’s sake”; but, generally speaking, strong drink is most injurious both to the constitution and to the character. Ministers of Christ, above all men, should be careful on this subject. The eyes of the world are upon them, and it is to be lamented that there are to be found among the professed disciples of Christ men who will even magnify the weaknesses of their ministers. “A Bishop,” in this respect, “should be blameless.”

“No striker.” It is sadly out of character for a minister of the peaceful gospel of Christ to be quarrelsome. The gospel which he preaches is the gospel of reconciliation; a gospel which proclaims “glory to God in the highest, and on earth peace and good will to men.” The church of Rome never saved one soul by coercion. It is remarked of Bishop Bonner, that when the pious Protestants were more than a match for him in argument, he had recourse to the scourge and the whip. There are other gentry who, if they dare, would treat some of us in the same manner. Bonner’s spirit has not been confined to Bonner’s day, nor to Bonner’s church.

“Not greedy of filthy lucre.” He who prostitutes the ministry to the purpose of getting wealth, is not far behind the man who sold his master for thirty pieces of silver. Still, it is no evidence, because a minister of Christ removes from one church to another better able to support him and, it may be, a large family, I say it is no evidence whatever that he is “greedy of filthy lucre.” The man who is inordinately attached to this world cannot love, as he ought, the perishing souls of men.

“Patient.” How important is this feature of character in all; but the minister of Christ requires it in a pre-eminent manner. He has perverse *passions within*, and sometimes *perverse persons without*, with whom he comes in contact, and which will require the exercise of this virtue. If he is a patient man, of course he will not be “a brawler;” and if he is not “greedy of filthy lucre,” he will not be covetous.

“One that ruleth well his own house:” that is, his domestics. “Having his children in subjection, with all gravity.” The watchful care of a minister should be exercised over his servants (if he have any) as well as over his children; but especially he should have his children in subjection. The family of the pastor should be a model for all the families in the church. A minister cannot convert his children; but if he use the proper means and in a proper manner, he is very likely to succeed in being the instrument in God’s hand of saving the souls of his offspring. I have known some preachers, both regular and occasional, whose families were sadly neglected. I very much question the genuineness of any man’s zeal, who overlooks the spiritual interests of his own children. “If a man know not how to rule his own house, how shall he take care of the church of God?” He cannot. If he do not rule wisely, and firmly and constantly in his family, he is not likely to do so in the church of God. The wicked children of preachers of the gospel will, to a very considerable extent, injure their parents’ usefulness.

“Not a novice.” Not a young convert; not a person just brought to a knowledge of the truth; but a person of some standing in the church of God. The apostle gives the reason—“Lest, being lifted up with pride, he fall into the condemnation of the devil.” Many suppose that this passage

instructs us as to the nature of that sin which transformed angels into devils—namely, pride. And this is a sin to which ministers of Christ, as well as others, are constantly exposed. A proud and imperious minister of Christ is a contradiction in terms.

“Moreover he must have a good report of them that are without.” He must stand fair with the world. “Them that are without:” that is, without the church. There may be, and certainly are, persons to be found who would delight in vilifying the character of christian ministers: nevertheless, the minister who conducts himself wisely will command respect, even from the men of the world. Those who sustain the office of christian pastors should be men whose moral character is irreproachable; and this should be the case not only *after*, but *before* they are connected with the christian ministry. A man whose former character has been very wicked, is not likely to command the same respect, or be useful in reclaiming sinners to the same extent, as the man who has had “a good report of them that are without.” In the selection of young men for the ministry this should be kept in mind. The reason assigned by the Apostle is, “lest he fall into reproach and the snare of the devil.” Those sins which have beset a man before his conversion, will attack him again; yes, even suppose he stand in the position of a minister of Christ, Satan will lay snares to entrap him in the same sins, and thus endeavour to bring both him and the church of God into reproach. Well may the minister of the gospel exclaim, “Who is sufficient for these things?” He is heaven’s ambassador to guilty men;—he himself a saved sinner;—he is Jerusalem’s watchman. He is to warn of passing time and of coming eternity. His life and labours are to affect a change in the eternal destiny of men. What honour, and happiness, and glory, are connected with a faithful discharge of his duty. He participates in the joy felt by every converted sinner, and in the conquests of every victorious Christian. And in the grand levee held by the King of kings, every faithful minister will have the honour of presenting to the Majesty of heaven and earth, the souls saved through his instrumentality.

“That we may *present* every man perfect in Christ Jesus.” Shepherd of Israel, watch over and bless all thine under shepherds! enlighten, comfort, and strengthen them; that they may be wise, and zealous, and successful in saving deathless souls. And when thou, the chief Shepherd shall appear, may they receive a crown of glory that fadeth not away.” H.

CHRISTIAN ACTIVITY.

INDOLENCE is the bane of society, and destructive to the dignity and usefulness of all who are beneath its deadly influence. The condition of the first man was not one of greater dominion and enjoyment, than of activity and exertion. The energies of the body, and the faculties of the mind, alike suffer by indolence and sloth. The indolent are the drones of society and the pests of the world. There is not only the absence of their labours, but there is the pestiferous atmosphere they produce, and the paralyzing influence they exert on all around.

Universal indolence would occasion universal wretchedness and woe. A nation’s improvement and well-being depend on the expanded energies of its inhabitants. Now, these observations will apply to all institutions of Philosophy, Science, and Art;—to all societies, political, literary, and religious. They will, apply, therefore, with equal power and force, to the chris-

tian character, and to the church of God. The evidences of indolence among the professors of religion are such as these;—irregular attention to the public duties of christianity,—want of punctuality in the fulfilment of engagements,—an occasional attendance only upon christian ordinances,—indifference, and afterwards neglect, of benevolent institutions. With these will ever be connected a dissatisfied spirit, and a murmuring conversation. Generally too, there will be an envious feeling towards the zealous and active, and copious surmising lest there should be an infringement upon established systems, and a departure from the old beaten paths of order and regularity. Now, a dozen persons of this stamp will leaven a church, and act as a drag to the wheels of the chariot of the Lord. It has been the misfortune of some christian churches to be pressed down, for years together, by this incubus of sloth. The continued prevalence of such a state of things must blight every lovely grace of the Spirit. It must necessarily be the rocking-chair of formalists, and is the reposing couch of those who call themselves by the name of Jesus. It produces mental feebleness and spiritual imbecility; it is the paralysis of the christian system; it is the prelude to general apostacy; it is the precursor of the displeasure of the Almighty; and, if not removed, will be succeeded by the messenger of the Lord, who will write upon the portals of the sanctuary, "Ichabod"—the glory is departed. Happy, happy are societies and churches when they become sensible of the existence of this evil, and when they are aroused to holy enterprize, to spiritual activity. How delightful are the effects, when a church awakes, and, like Sampson, puts forth its gigantic might. It is like the bursting forth of the torrent that has been stemmed in its course, every thing is swept before it. It is the breaking up of the frozen ocean, when the chilling icebergs soften to their centre, and dissolve in the mighty waters. It is the termination of winter, and the return of living spring; the time of the singing of birds, and when the voice of the turtle is heard in the land. It is the renewed circulation of the vital fluid in the spiritual system; the heaving of the heart that had fainted; the restored pulsation of the new man. It is life from the dead. It is the descending shower; the end of drought; and the harbinger of a copious increase.

A century ago, and all the churches of our country were in a Laodicean condition. A review of the events of that century compels us to exclaim, "what hath God wrought!" Has it not been by the power of God, through the active energies of his people? But for the putting forth of a spiritual activity, not one of the noble institutions of the day would have had a place in our land;—the myriads of our youth would have been untaught;—the countless inhabitants of pagan lands would have been following undisturbed the idolatrous rites of their fathers;—the scriptures would but have slowly multiplied;—sanctuaries would have been thinly scattered through our land; and, ere this, philanthropy and benevolence would almost have been obsolete terms in our tongue. As a connexion, we have been identified with this movement. I fear that our position has not been so close to the van as it might; I thank God, however, it has not been the absolute termination of the rear. By the putting forth of spiritual activity our advances may be rapid and effective. With the gospel for every man, we ought to possess the densely crowded cities and towns of our country. With our system of government, acknowledging no pope, enfettered by no synods, and alike free from priestly despotisms, we ought to be known as not a whit behind the chiefest in the love of that heavenly freedom where-with our great Master hath made his people free.

To give potency to the whole we want *universal* activity. Are we *pastors* as active as we ought to be? Are our deacons as active as *they* ought to be? Are our members *generally* as active as they ought to be? I fear there is much latent talent; now this must be elicited. There are many upon their couches of repose; these must be aroused. I fear some are disposed to wrangle, and these would gladly rush into the arena of controversy; but let us rather overcome the common adversary. A few years' thorough exertion will greatly strengthen our mental powers, so that we shall make much more efficient theological polemics. At any rate, let one subject, at present, be paramount:—the enlargement of our borders, the prosperity of our churches, the diffusion of the divine glory. To this activity we invite all the churches, from the largest to the least, in our Israel. We invite our venerable fathers; let declining energies be rallied for the struggle; thus the promised rest will be more sweet and glorious. We invite our young men because they are strong: may intrepidity and holy emulation inspire every youthful breast. We invite even the babes in the spiritual family; for these may go forth with the progressive kingdom of our God, and sing their hosannas, and thus, out of their mouths, will God perfect his praise. We invite the sisters of our churches; nothing can be delicately and tenderly done without you. Yours indeed is the weaker vessel, but with weakness there is more elasticity. The devoted Marys,—the spiritual Priscillas,—the hospitable Phœbes,—ye holy women of God! Ye heroines of the cross, and pillars of the ministry, your spiritual activity is indispensable to our joy and success. May we, above all, enjoy the living streams of the water of life. May we possess the spirit of holy burning, that as flames of fire we may go forth everywhere, diffusing the spirit of light and holiness abroad. May we possess the spirit of importunate and prevailing prayer, so that God may “arise, and have mercy upon our Zion, for the time to favour her, yea, the set time is come.”

3, *St. John's Wood Grove, Jan. 5th.*

JABEZ BURNS.

AFFECTING PROVIDENCE IMPROVED.

ON Friday Morning, October 19th, one of our members, *Thos. Pilkington*, was summoned into eternity in a very sudden and awful manner, leaving a wife and several children to deplore his departure. He was gathering elderberries in a garden, when the ladder on which he stood unexpectedly slipped, pitching him over the hedge into a deep ditch, and by breaking his neck, almost instantly deprived him of life. The next Sabbath evening but one, I preached his funeral sermon to a very large congregation, and many appeared deeply affected by the dreadful catastrophe. The text I selected may be found in the 15th chapter of Jeremiah, the 8th verse, “Their widows are increased to me above the sand of the seas: I have brought upon them, against the mother of the young men, a spoiler at noon-day: I have caused him to fall upon it suddenly, and terrors upon the city.” The paper I have sent you contains the substance of my sermon. If you think it suitable for the Repository, let it appear; if otherwise, you have my entire consent to suppress it.

Yours very affectionately,

Melbourne,

THOS. YATES.

When St. Paul had briefly rehearsed some tremendous judgments which befel the Israelites on account of their sins, he expressly affirmed as

follows, "Now all these things happened unto *them* for ensamples; and they are written for *our admonition*, upon whom the ends of the world are come." It appears from this that we are expected to read and study the history of the Jews as it is recorded in the Old Testament Scriptures, that we may learn among other important lessons, how evil and bitter a thing it is to forsake the Lord our God, since "he will give every man according to his ways, and according to the fruits of his doings."

The history of the Jews furnishes abundant, and sometimes very affecting evidence, that the Divine Being is not only a *Father*, but a *Master* also; that he is not only *gracious*, but *just* likewise; that while we have ten thousand inducements to *love* him, we have reason enough to *fear* him; while we are permitted to *hope in his mercy*, we are expected also to *deprecate his wrath*. Yes, we may acknowledge with David, that "He is good to all, and his tender mercies are over all his works;" but let us not forget to pray with the same individual, "Enter not into judgment with thy servants, O Lord, for in thy sight shall no man living be justified." In the chapter now before us, the Almighty is solemnly speaking to the prophet Jeremiah concerning the children of Israel, specifying some of their heinous offences, and announcing the dreadful sufferings to which they were consequently doomed. "Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be towards this people: cast them out of my sight, and let them go forth." Jer. xv. 1—9.

My friends, "It is a fearful thing to fall into the hands of the living God." He can break his enemies with a rod of iron—he can dash them in pieces like a potter's vessel. Serve the Lord, then, I entreat you, with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little."

I shall not expatiate much this evening upon the calamities of the Israelites but invite your attention to a few ideas which have been suggested to my mind by the sudden and awful death of our neighbour and fellow-worshipper, *Thos. Pilkington*.

I. Be it observed, then, in the first place, that the Supreme Being represents himself in the text as the inflicter of trouble and sorrow upon the ancient Israelites. "I have brought upon them a spoiler at noon-day: I have caused him to fall upon it suddenly, and terrors upon the city." Allusion is here made to Nebuchadnezzar, the impious and sanguinary monarch of Babylon, whom the Deity chose to employ as the scourge of his own people, because they had rebelled against him. Nebuchadnezzar is denominated a spoiler on account of the devastation and destruction which he would spread around. But we are plainly informed that he was merely an instrument by which Jehovah accomplished his purposes, and that the mischief and misery he occasioned, must not be ascribed so much to the prowess and malignity of the man, as to the retributive justice of an offended God. "Vengeance belongeth unto me: I will repay, saith the Lord." And again, "The Lord shall judge his people."

We are plainly taught in the oracles of truth, that the Divine Being is the sovereign dispenser of what *we call* calamities and disasters, as well as the gracious bestower of what *we deem* good and perfect gifts. If this is not the fact, how must we understand such passages as these—"Shall there be evils in a city, and the Lord hath not done it?"—"I form the light and create darkness: I make peace and create *evil*. *I the Lord do* all these things." Can language be plainer than this? Can declaration

be less equivocal? How shall we learn if such passages do not teach us? What will convince us if we dispute against these? But let it be remarked also, that the most pious and intelligent people have believed in the doctrine now under consideration, and have acted accordingly. Joseph, Abraham, David, and many others, might he mentioned as examples; but I will only refer for a moment to the patriarch Job. When Job was suddenly bereft of all his sons by means of "a great wind from the wilderness," which "smote the four corners of the house" in which they were assembled, beside being deprived of his oxen, his sheep, his camels, and his servants, what did he say? Did he speak of their death as *an accident, a casualty, an event happening by chance*, for which there were no means of accounting? No: he knew better—he had a better acquaintance with the government and providence of God; hence he submissively exclaimed, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." "Shall we receive good at the hands of the Lord, and shall we not receive *evil* also?"

If the doctrine I am now advocating requires additional illustration and support, I may just refer you to the works of creation—to arrangements which are made, and events which are frequently taking place in the kingdom of nature. *There* you find the darkness of midnight, as well as the brightness of noon-day; *there* you find the barrenness and desolation of winter, as well as the beauties of summer, and the exuberance of autumn; *there* you find thunders and lightnings—storms and floods—tempests and tornadoes; and do you not fully believe that God is the Maker and Ordainer of *all these things*? You never think of ascribing the *light* to *Him*, and the *darkness* to some one else; the *summer* to *Him*, and the *winter* to some one else; the *gentle rains* and *breezes* to *Him*, and the *storms* and *tempests* to some *other* being. Certainly not. Why then do you hesitate to admit that He produces pain and sickness—disappointment and sorrow—disaster and death, especially when himself declares so explicitly in the book of Deuteronomy, "I kill, and I make alive: I wound, and I heal: neither is there any that can deliver out of my hands?" From what has been advanced, then, you will probably perceive that I am disposed to attribute the death of our departed friend to the providence of God. Mysterious and melancholy as the event may be in itself, it was ordained by that Great and Gracious Being whose "kingdom ruleth over all," and who has long since announced and vindicated his own supremacy, saying to his tiny, but presumptuous creature, man, "Be still, and know that I am God:"—"My counsel shall stand, and I will do all my pleasure."

II. As Nebuchadnezzar, whom the Almighty sent among the Israelites, was denominated a *spoiler* because of the devastation and destruction he produced: so death, who was commissioned to remove our departed friend from the world, is worthy of the same appellation. When death seizes a human creature, O what spoliation and ruin are consequent on his grasp. The visage is generally robbed of its bloom and beauty—the body of all its vigour and activity; it is reduced to a lifeless and helpless, if not frightful carcase; and it soon becomes essential to our own comfort and safety to "bury it out of our sight." What spoliation and ruin death frequently occasions in the domestic and social circles; he carries away their brightest ornaments—their most valuable members—produces vacancies and chasms of the most deplorable description—changes happy wives

into weeping widows—smiling babes into sorrowful orphans; he robs towns of their most estimable inhabitants—Churches of their most zealous members—nations of their most skilful senators—kingdoms of their most endeared monarchs; for of his dreadful domains it may truly be said in the plaintive language of Job, “The small and the great are there, and the servant is free from his master.”

(*To be continued.*)

CORRESPONDENCE.

To the Editor of the General Baptist Repository.

SIR,—I quite concur with your correspondent in your last number, that a concise history of the New Connexion of the General Baptists might be useful. His plan seems confined to a history of the New Connexion. To do justice to a history of the General Baptists prior to 1770 would be a very arduous undertaking. I am convinced of this from what I have collected on the subject. For some years I have been collecting materials, as additions and illustrations to Mr. A. Taylor's volumes; and while I admire his industry, fidelity, and abilities as an historian, much, very much remains undone; nor can we wonder when we consider the paucity of his materials, and the circumstances in which he was placed.

My collection now amounts to upwards of 100 volumes; it would be impossible to enumerate them here. I will give you a specimen of some that were unknown to Mr. Taylor, and would have thrown great light on particular parts of his history:—

“The Faith and Practice of Thirty Congregations, gathered according to the Primitiv Pattern.” 12mo, 1651.

This rare General Baptist document mentions twelve churches in Lincolnshire, and nine in Leicestershire; the rest in adjoining counties. This confession is very minute; it comprises seventy articles.

“Scripture Redemption freed from Men's Restriction, &c., by J. Brown, of Oriol College, Oxford, now preacher of the faith he once destroyed.” 4to, 1653.

“Spittlehouse and Moore's Vindication of the continued succession of the Primitive Church of Jesus Christ (now scandalously termed Anabaptist) from the Apostles to the present time.” 4to, 1652.

I have a copy of a letter found among the state papers of John Milton, addressed to Oliver Cromwell, from nineteen General Baptist churches in Kent. The sources of General Baptist history are tracts and very rare volumes, now not procurable. Many, however, might be found in the great National Collections preserved at the British Museum, the Bodleian Library, Oxford, and the University Library, Cambridge. Excepting particular churches, the history of the denomination, from 1700 to 1770 has never been written. Some very interesting and learned men were connected with the General Baptists during that period, whose biography might be edifying to the readers of the General Baptist Repository.

I am yours respectfully,

JAMES READ.

Ipswich, February 14th, 1839.

CHAPEL DEBTS.

A Reply to the Rev. J. Burns.

REV. SIR,—Having read your article in the last number of the Repository with much interest, I handed it to the members of the General Baptist Church in Wolverhampton. The subject has been well digested; and as this is a notable place for money, and iron, and speculations in all descriptions of malleable materials, there is a prevailing sentiment afloat in this neighbourhood, that *mind*, like *matter*, will extend when sufficient heat is applied to it. I wish to mention, in illustration of my position, a philosophical fact. Of all metals, gold is the most malleable: now *benevolence*, if I am not mistaken, is much more ductile than any other attribute of humanity; and when a sufficient object is placed before it, and

a sufficient motive to action is created in the bosom, it is not easily calculated to what an amazing extent it will expand. In your article you have presented an object to the eye of every public-spirited and gospel-loving soul. But as Wolverhampton men are proverbial for being *practical* men, it was thought advisable to embody your jewel, and present it to the public in a casket; and as benevolence ought to be a tangible thing, we thought that our little church might as easily raise £1 each member, towards the liquidation of Chapel Debts as the great Centenary efforts could produce £150,000 or £200,000. Now, Rev. Sir, if you will only try your strength in the metropolis, and raise £1 from each member there, supposing that in some instances the rich will make up for the poor, it is more than probable that the sparks will fly to every corner of the kingdom, and something equivalent to a Centenary Fund will be realized amongst the body, and a moiety given to distressed chapels, and other deserving objects, which will strike a blow that will sound through this little island. Wolverhampton, though least among the tribes of Judah, puts forth the first offering—£11.

Wolverhampton, January 26th, 1839.

J. B.

A HINT TO CHRISTIAN FEMALES.

To the Editor of the General Baptist Repository.

Mr. Editor.—I perused with great pleasure the P. S. to Mr. Stubbins's very interesting journal of missionary operations, and fully agree with him in his recommendation respecting jewels and other ornaments. I would, however, with great deference, suggest to my sisters remaining *at home* whether it would not be equally desirable for *them* to abstain from the use of such frivolous and expensive articles of decoration: whether, as "women professing godliness," it would not be more becoming in them, especially those who are the wives of ministers, to abstain from these vain marks of conformity to the fashions of the world? And if the *cost* of these articles were devoted to the relief of their suffering fellow-creatures, or the spread of the Gospel, so much the better.

GAIUS.

REVIEW.

JOURNAL OF THREE VOYAGES ALONG THE COAST OF CHINA IN 1831, 1832, AND 1833, with notices of Siam, Corea, and the Loo-choo Islands. By CHARLES GUTZLAFF. To which is prefixed, an Introductory Essay on the Policy, Religion, &c., of China, by the REV. W. ELLIS, author of "Polynesian Researches," &c. Third Edition, 8vo., pp. 312. Ward and Co., London.

There is no part of the world which presents so wide and unexplored a region as China. In every sense of the word, it seems to invite inquiry and attention. To the naturalist, the merchant, the historian, and the Christian, its varied productions, its changing dynasties, its political and social fabric, and its teeming and benighted population, offer subjects of profoundly interesting inquiry and enterprise. The volume before us is adapted to awaken this interest, and to lead persons of these different pursuits to direct their thoughts to the "celestial empire."

Our readers are doubtless aware that Mr. Gutzlaff is a German Protestant Missionary. He is a person of high character,

distinguished attainments, and extraordinary qualifications for usefulness. His chief energies have been directed to China. The volume before us chiefly consists of his journal of three voyages, made by him on the coast of China, with a view to the promotion of Christianity among the Chinese.

After residing almost three years in Siam, where he was variously useful both to natives, Chinese residents, and traders, he ventured on board a Chinese junk, a sort of trading vessel, in which most of the crew had goods to dispose of at all the ports they touched at; and with a supply of christian books for distribution, committed himself, and his holy and benevolent enterprise, to the care and blessing of heaven. Of the deceitfulness, depravity, and villainy of the sailors, he had ample proof, and was repeatedly preserved from their murderous treachery by the good providence of God, and his own presence of mind, and penetrating knowledge of their character. The places where they landed, and made more or less stay, were Ting-hac, on the eastern extremity of the

province of Canton, July 17, 1831; and at another place of the same name near Fuh-chow-foo, the residence of the Governor of Fuhkeen and Chekeang, about the beginning of August; on the 20th they reached the mouth of the Yang-tsze-keang river, and on the 23rd cast anchor at Leto, an island on the extremity of the Shang-tung promontory; thence they proceeded to Ke-shan-so by Sep. 2; and on the 9th they anchored at the mouth of the river Pei-ho. Up this river he passed to Teen-tsin, a large city, two days journey from Peking. He tarried at Taen-tsin, where he acquired celebrity as a physician, as well as a teacher, until Oct. 17, and then returned, circumstances not permitting him to visit the capital. Passing the Sha-loo-poo-teen Islands about the 28th, they arrived in the harbour of Kin-chow, fifteen leagues from Moukden, the celebrated capital of Mauchouria, whence, on Nov. 17, they sailed, and after casting anchor at Toa-shih-taou, they finally arrived at Macao, in the bay of Canton, Dec. 13, where he was kindly welcomed by Dr. Morrison.

In this voyage he distributed many books—preached the word of life to many—made numerous observations on the Chinese character—and as he was clad in their costume, and spoke the Mandarin dialect well, was not an object of much suspicion.

His second voyage, in many respects the most interesting, we shall very briefly pass over. He attended an expedition in the ship "Lord Amherst," undertaken at the desire of the Factory of the Hon. East India Company, "to facilitate commercial enterprize, and to acquire information respecting those ports where commerce might be established." They were instructed to "use no force except for self-defence," and by every means "to conciliate the natives." They were to visit the coasts of China, Corea, Japan, and the Loo-choo Islands. Mr. Lindsey, the chief and supercargo, was eminently suited to lead such an enterprize. Their route was completed, and they were safely returned to Macao between Feb. 25, 1832, and Sep. 5 of the same year. In this voyage, Mr. Gutzlaff had many opportunities of usefulness, and more of observing the manners and character of the people. The pride, arrogance, display, deceit, assumed force, but real weakness of the mandarins, is set before us in every aspect. The desire of the merchants and people to trade with Europeans was every where manifest, and the probable certainty of their breaking through the present oppressive restrictions of the supreme government is apparent.

VOL. I.—N. S.

Were it not for the miserable policy of the imperial government—haughty, because ignorant, and jealous, because weak, these extensive regions might be open to the useful traffic of the merchant, and the still more important labours of the Christian. As it is, openings are abundant for the enterprize of both.

Appended to the work is a treatise on the Religions of China, the teachings of Confucius, of Laou-tsze, and Buddhism, and also an historical sketch of the various efforts of the Christians among the Chinese. The ancient Nestorians are mentioned. The efforts of the Catholics are noticed, from Francis Xavier, in the 16th century, down to the present time. The introduction, as the title imports, contains a brief notice of China and Siam, and of the labours of Protestant Missionaries in these and the adjacent countries, with sketches of Morrison, Milne, Gutzlaff, and Leang Afa. The work concludes with an essay on intercourse with China.

We regard this volume as a very valuable addition to the works published on China, and highly adapted to excite both commercial, and, more especially, missionary effort. We trust it will have a very extensive circulation. We have not read a volume with deeper interest for many years.

MARTHA: a Memorial of an only and beloved sister. By ANDREW REED, D. D., author of "No Fiction," &c. Third Edition, 8vo., pp. 370. Ward and Co., London.

This book has for some time been out of print. It is now published in a cheaper form, we are assured, with the hope that the wish of its subject might be more effectually secured, viz., that her life and her death might be useful. It has been translated into the Dutch and German languages, and has had an extensive circulation in America. The history is entirely of a domestic class. Dates and occurrences are subordinated, we are told, to the production of moral effect. It is divided into twenty-five chapters, each of which has some catching title, and general dates; as, Infancy—Education—Impressions—Affliction—Expanding Character—Embarrassment—Mental Exorcises—Resolutions—Mental Improvement—Domestic Character—Devotedness—Discretion—Trials—Piety—Relaxation—Doing Good—Vicissitudes, &c., to Closing Scenes, and Last Offices. Then follow concluding remarks, and an appendix containing a series of letters. To those who know and approve the style of the author, the work will need no commendation of ours; and for the in-

M

formation of those who do not, we may remark that the memoir combines the interest of a novel with the instructiveness of a sermon.

MEMOIR OF WILLIAM KNIBB, *Son of the Rev. William Knibb, Missionary, who died at the Refuge, Falmouth, Jamaica.* By JAMES HOBY. 12mo., pp. 60. London: Ward and Co.

This little volume possesses interest, arising from three sources: the celebrity of the Rev. W. Knibb himself; the pleasing features so early developed in his son, a boy under thirteen, and the circumstance that the leading facts of Negro Emancipation are combined with the narrative. It is a very suitable present for children, and many of larger growth would find in it much useful instruction.

THE REDEEMER'S TEARS, *wept over lost souls.* By JOHN HOWE, A. M. Reprinted from the Edition of 1684. Ward and Co., London.

This is the second number of Ward's Library of Standard Divinity; the first has been noticed in our pages. The price is not high. Nine-pence for thirty-six large pages of such matter we consider to be cheap. The discourse before us is reckoned by some the richest of the productions of this immortal man.

APOSTOLIC SUCCESSION: *a Letter to the Right Rev. Henry Phillpotts, Bishop of Exeter, &c.* By the REV. HUMPHREY PRICE, *perpetual Curate of Needwood, near Litchfield.* Published by permission. 12mo., pp. 12. London: G. Wightman.

Here is a pennyworth of stinging matter for a Bishop! This tract tells a fearful tale. Two questions are proposed for episcopal solution: 1st, "What proof, plain, intelligible, and satisfactory to the public, has your Lordship to offer in support of your Lordship's ministerial and episcopal ordinations being in the unbroken line of apostolic succession?" 2nd, "What satisfactory proof has your Lordship to place before the public that God has appointed the establishment of any uninspired, unmiracle-endowed ministry, (like our own for instance) to the end of time, or for any time, however long or short?" Many plain

truths are here plainly told. And while the untenableness of the former assumption is briefly pointed out, the absurdity and monstrosity of the latter is dealt with most unsparingly. The writer is not a churchman in his sentiments, and abhors its dogmas of baptismal regeneration, &c. In the mouth of a Dissenter, his words would have been deemed blasphemy. The Church is in danger.

LITERARY NOTICE.

To be Published, (by request,)

CHRISTIAN SOCIALISM, *explained and enforced, as the only true theory of human happiness, and compared with the irrational system of infidel fellowship, as propounded by Robert Owen and his disciples, being the substance of a course of Lectures, delivered in the Baptist Chapel, Queenshead, by T. H. HUDSON, Pastor of the Church, and late Missionary to the West Indies.*

CONTENTS.

Lecture I.—The Scripture views of the original and present state of man, compared with the Five Fundamental Facts of Mr. Owen, respecting his character and condition. *II.* The nature of Christian Socialism, compared with the destructive principles of Infidel Sociality. *III.* The elements of Christian Socialism, compared with the false doctrines of Owenian Infidelity. *III., continued.* The efficient means of the Christian Religion to secure true Socialism, compared with the ruinous and impractical proposals of Robert Owen, *IV.* The Scriptural constitution of man, compared with the irrational sentiments of Robert Owen's system of Materialism. *V.* The Divine authority and moral perfection of Christianity, compared with the deceitful religious philosophy of Owenian Infidelity.

Deeply affected with the strenuous attempts of the followers of Robert Owen, to spread their destructive principles, and especially the fallacious means they employ to instil them into the mind of young men, the Author feels himself called upon to comply with the request of his Friends, to publish the above Work, and lend his instrumentality to counteract their pernicious influence.

VARIETIES.

CONVERSION.—To deny the necessity of a divine change, is to deny the uniform testimony of scripture, supported by the voice of conscience, and the universal state of mankind. To deny its possibility, is to deny a Providence, to sit in judgment on our Maker,

to exclude him from the work of his own hands, and to say that the spirit he has formed, as his living temple, he has power neither to occupy nor influence.

LIFE.—Life of no class, vegetable, animal, or spiritual, is to be ascertained by

detecting the vital principle; and yet it is, of all things, most apparent by its outward expressions. It is a progressive principle; and its progress to vigour and maturity is often assisted by apparently adverse principles. The tree is frequently *distressed* that it may bear fruit; man is inoculated with disease that he may preserve his health; and the Christian is called to endure affliction that his divine nature may be purified from earthly adhesions, and shine out the brighter and the stronger.

REASON AND PASSION.—Alas for us! how few are the precious moments of reason. They are only those in which passion is dormant. When this sorceress is awakened she casts her illusive light on all things—see blinds the sight of the weak, and discolours that of the strongest.

Our passions, those enemies to our peace, assail us, like the Roman gladiator, with a sword in one hand, and a snare in the other; the sword is often brandished only to allure the attention from the snare which is to overthrow us.

THE MIND.—The mind is like the rock-throwing stone, a baby-hand may set it in mo-

tion, but the might of the mightiest cannot readily bring it to rest.

Dr. A. Reed, in "Martha."

THE WAY TO MAKE A BAPTIST.—A leader in a religious denomination came to argue with me on leaving his society. Among other observations he remarked that baptism was quite unimportant. I said that the scriptures call it the "counsel of God." He enquired where: I informed him, in Luke vii. 29, 30; to which he answered, "You put so much stress on it." I replied, "You shall read it yourself," and gave him the Testament. He looked at the words, shut the book, and said, "good morning; you will make a baptist of me."

THE REASON WHY THE TRUTH IS NOT SEEN.—Conversing one day with a minister on a text from which I preached the preceding evening, on the ordinance of believers' baptism, he said, "The *text* would be on your side." I answered, "Yes; the *scriptures* are on our side;" to which he replied, "Well; I never studied the subject, for I do not wish to see it." A BEGINNER.

OBITUARY.

AGED MEMBERS.

MARY BIRD.—On the 21st of January, 1839, at Barrow-upon-Soar, at the advanced age of ninety-two, died Mary Bird. If eminence in the present world, formed the rule by which we should regulate our notice of the lives or death of our fellow-Christians, in all probability, the name of the subject of the few following remarks would never have appeared in print; but if perseverance and consistency in a religious profession have a higher claim to regard, as, in our opinion, they most decidedly have; then, to have allowed the memory of our departed sister to have passed away without record, would have been an act of injustice. Mary Bird received her first religious impressions while a servant in the family of one of the members of the General Baptist Church at Castle Donington, then under the joint pastoral care of Mr. Nathaniel Pickering, (the father of the present revered pastor of the Church in Stoney-street, Nottingham,) and Mr. John Tarratt, of Kegworth. It was while attending the ministry of the latter, at K., that the first serious convictions entered her mind. As the preacher was engaged in describing the character of the unconverted, she felt the description so applicable to herself, that she fully believed some one had privately told him all her faults; and so indignant was she, as she

repeatedly afterwards remarked, that she should have gone out of the chapel if the congregation had not been so crowded as to prevent her. Upon reflection, however, she was constrained to admit that all that had been said was true; and notwithstanding the painful emotions with which this impression must have been accompanied, the work of repentance and conversion went on, till she was enabled by grace to lay the hand of faith upon that redemption which had been purchased for her by a divine Saviour. She offered herself to the Church; but when the friends had satisfied themselves of her sincerity, and agreed to receive her, she was seized with the fear lest she should not, by a consistent life, honour the profession she had made. Her remark was, "I dare not be baptized for fear I should disgrace the cause; for I am in the slippery path of youth," (she was then sixteen.) Mr. Pickering was sent for, who conversed with her, and by consoling her, and assuring her that "she would be safer in, than out" of the Church, was the instrument, in the divine hand, of imparting sufficient courage to her mind to enable her to follow her Lord in his appointed ordinance. This seemingly little circumstance would not have been mentioned, but for the remarkable light in which it stands to the remainder of her career. After joining the Church, she continued for many

years a steady and consistent member in the aforesaid place. She subsequently removed to Loughborough, and united herself to the Church there, where she resided till within a few years of her death, and during the whole of this time, a period of the extraordinary length of seventy-six years, was never, in any way, the subject of Church discipline. Though in the lower walks of life, and often compelled to feel the pinchings of poverty, she was never suffered to experience actual want. That Almighty friend to whom she had united herself in the morning of her days never deserted her; but though she lived to see many who had relieved her in times of necessity carried to the grave, He still raised up a succession of friends to assist her: this being particularly the case during the last few years of her life. Her dying hours, even as her life had been long and consistent, were peaceful and happy. "Blessed are the dead that die in the Lord."

Loughborough.

TIMOTHY WILKINSON.—On Thursday, April 5th, 1838, Timothy Wilkinson, an old member and deacon of the General Baptist Church, Queenshead, died at Clayton, aged eighty-four years. He was baptized September 16th, 1774, and had been a member sixty-four years. He commenced his religious career when about seventeen years of age; and his character and conduct afford another proof that early piety possesses peculiar advantages, and is frequently both honourable and useful. He became connected with the General Baptist Church at Queenshead in its infancy, and was a great acquisition to his pious companions and devoted friends, assisting them materially in supporting and extending the gospel of Christ among the uncultivated mountaineers of that day. Associated with the Taylors, J. Scott, and R. Bairstow, he exerted his energies to support the character of the Church, and convert the careless by whom they were surrounded. Being one of their converts and companions he frequently spoke of "the day of small things." Years have rolled away since the friends of his youth were gathered to their fathers; but he watched the progress of the cause, and lived to see the church at Queenshead multiplied in numbers, and enlarged in its operations beyond what he had ever anticipated, besides witnessing the formation and increase of several other churches from the one of which he had been so long an active and efficient member. He remembered the time when he and his friends could meet in a cottage. Previous to his death he could gratefully exclaim, in the language of the

of scripture, "What hath God wrought!" "Who hath despised the day of small things?" "Though thy beginning was small, yet thy latter end shall greatly increase."

Brother Timothy Wilkinson was an old disciple (a disciple, also, of the old school) firmly attached to his religious principles, and resolved to maintain them in opposition to a wicked world, and the specious pretences of carnal professors of religion. He was a man of sound mind, extensive knowledge, sterling character, solid experience, and considerable conversational powers. His uniform, consistent, and upright conduct gained for him the esteem of his christian friends, and the respect of the neighbourhood in which he lived and died. He was the first convert in the village of Clayton; and he and another young friend commenced a prayer-meeting, and raised an experience meeting, which soon increased to eighteen members. The affliction of his wife led to his removal to Holdsworth. He commenced a prayer-meeting, encouraged religious inquirers, and soon formed an experience meeting, and had associated with him fifteen persons, in a village where, a few years before, there was not one General Baptist.

After the lapse of a few years he returned again to Clayton, and found religion in a low state. His friends were glad to receive him, and the cause soon revived. He was appointed the leader of the experience meeting. They loved each other, were united, and exerted their powers to do good. The meeting became crowded, and was ultimately divided into two. During the last and most trying periods of his life, when confined to his dwelling and his bed, his mind was tranquil and happy. A friend who often visited him remarks, "His strong and vigorous mind seemed to retain its powers nearly to the last; and though he could not see to read at this period, nor distinguish his friends, yet he was in his own peculiar element when in conversation upon the doctrines of the cross, and the future inheritance of the saints. With an emphasis which I shall never forget, he repeated the following verse:—

"Millions of years my wondering eyes
Shall o'er thy beauties rove,
And endless ages I'll adore
The glories of thy love."

He lived respected, and he died in peace.

HANNAH WILKINSON.—On Monday, August 27th, 1838, Hannah Wilkinson, a member of the General Baptist Church, Queenshead, died at Sun Wood, aged seventy-four years. She had been a member of

the Church seventeen years. She was a steady, pious woman, her life was consistent with her profession, and her end was peace. Her funeral sermon was preached by her minister, from Rom. i. 1, 2.

INTELLIGENCE.

YORKSHIRE CONFERENCE.

THE Yorkshire Conference assembled at Birchcliff, Dec. 25th, 1838. Mr. William Butler opened the meeting by prayer, and Mr. R. Ingham preached from 2 Cor. v. 14.

The report of the infant cause at Bradford was very encouraging. It was agreed to pay the interest on money borrowed to invest in their chapel then as heretofore.

It was affectionately and earnestly recommended to our friends to adopt active measures to increase the fund for the Home Mission.

It was postponed to the next conference to decide on the propriety and time to collect in our churches, to reduce the incomerance on the chapel at Prospect Place, Bradford.

Mr. Brand's case of personal responsibility was warmly recommended to the benevolent attention of individuals and the churches.

Grateful acknowledgements were received from the church at Burnley, for ministerial supplies. Mr. Thomas Gill has complied with their request, and has removed to them, to be their stated minister.

An affectionate appeal to the conference was made by the church at Lineholm, for financial assistance, and a collection was made by the friends present, amounting to £6 3s. 5d. The cause at this station is prosperous.

The next conference to be held at Clayton, on Easter Monday next; Mr. William Butler to preach in the evening. Inn, the Black Bull.

J. HODGSON.

BAPTISM AT STONEY-STREET, NOTTINGHAM.—Fifteen persons were publicly baptized in this chapel on Lord's Day, Feb. 3. The congregation was large. Mr. Pickering preached from Matt. xxviii. 18—20. Some of the candidates were young, and some of them were nearly sixty years of age. The Lord was graciously present with us at his table in the afternoon. There were many spectators in the gallery, who appeared deeply affected. H. H.

CHESHAM.—*Christmas-day.*—Public service was held in the General Baptist Chapel in this place in the forenoon. At its conclusion, a generous dinner was given to the Sabbath-school children, of which upwards of two hundred partook. In the afternoon,

a company consisting of teachers and friends, amounting to nearly 150 in number, took tea together, after which animated addresses were delivered by the minister, and others. The evening was pervaded by a most lively and interesting spirit.

Termination of the year.—On the last night in the year a meeting was convened at 10 o'clock, when not fewer than five hundred assembled. Addresses were delivered by brethren Stevenson, and Payne, (P.B.), and the meeting broke up at a quarter to one o'clock. It was an exceedingly solemn and affecting season.

Baptism.—The following evening, being the first in the new year, a meeting was commenced at six o'clock; and after an address, suited to the occasion, the ordinance of baptism was administered by the pastor to three females, and one male. Many appeared to be deeply affected; and on the following Lord's-day, the newly-baptized were introduced more fully to the Church by the right hand of fellowship, and communion at the Lord's-table.

NORTHAMPTON.—Having resigned my situation of minister of the General Baptist Church, Kingswell-street, Northampton, I shall feel obliged by the insertion in the General Baptist Repository of the following list of donations which I have received in behalf of the chapel.

	£.	s.	d.
Raikes Curry, Esq., M. P. ...	10	0	0
Chas. Hindley, Esq., M. P. ...	1	0	0
Olinthus Gregory, L. L. D., &c.	0	10	0
W. B. Gurney, Esq.	0	10	0
Mr. Davey	0	10	0
Mr. Halt	0	10	0
Mr. Wileman	0	5	0
Mr. Forster	0	5	0
— Fisher	0	5	0
— Below Zuro	0	5	0
Small Sums	0	10	0
	£14	10	0

I remain, yours truly,
J. J. POULTER.

DOVER-STREET BENEVOLENT SOCIETY, LEICESTER.—At a public Tea Meeting, held in the school-room belonging to the General Baptist Chapel in this place, on Tuesday Feb. 12, 1839, it was determined to form a Society for the relief of the indigent

and sick, without regard to their connexion with the Church. Upwards of two hundred friends partook of tea, the profits of which, amounting to more than £5, were devoted to the funds of the Society. Several addresses were delivered, and upwards of sixty enrolled themselves as members.

SUNDAY SCHOOLS.

HALIFAX.—Our Sunday-school was established in 1811, and numbers at present 220 scholars, 102 males, and 118 females. We have 38 teachers, 18 males, and 20 females, many of whom attend every Lord's Day, and the rest every other Lord's Day; 26 of our teachers are members of the Church. Most of our teachers have been brought up as scholars in the school. We have a circulating library belonging to the school which was established about two years ago, and contains volumes,* which have been read with avidity both by teachers and scholars.

We have for a number of years held Quarterly discussion meetings on subjects connected with Sunday-school engagements, which we believe have been useful in quickening our energies, and directing our efforts in the discharge of the duties devolving upon us. As we have a considerable number of our scholars in the Bible and Testament classes, the inquiry has been made, "How can we give them the most efficient instruction?" We see the children growing up in life, and many of them may not be long under our care; the temptations of the world are before them, the emissaries of satan are seeking their hurt, and the advocates of infidelity are ready to ensnare and subvert their souls. We see the necessity of instructing them in such a manner that, through the divine blessing, they may acquire such a knowledge of the Scriptures as may not only be an anchor to their souls which will bid defiance to the floods of infidelity, but that will also "make them wise unto salvation, through faith which is in Christ Jesus." We have a regular system of visiting the absentee scholars, which we find to be very useful. The visitors also canvass the neighbourhood for fresh scholars and teachers. We have also an experience meeting for the female scholars, which has been in operation about two years. Our minister gives Quarterly lectures to parents and teachers; and in connexion with these lectures a pleasing fact has come under our notice, which we think is worthy of being recorded. Previous to the lecture being

delivered, the children are requested to invite their parents to come to the chapel and hear it. One female has joined the Church during the last year, who has several children attending our school. With tears of gratitude she bears testimony that, under God, the cause which led her to seek the salvation of her soul, was the earnest invitation which her children gave her to attend at the house of God to hear one of these Quarterly lectures; she attended, and the word of God came home to heart.

D. W., & J. W.

MOUNTSORREL.—Our School commenced August 9th, 1818, with fifteen scholars and eight teachers: it kept increasing progressively for a few years, when the number of scholars was seventy, which was the average number up to the year 1837, since that time they have increased to our present number, viz., eighty-three. One afternoon in the month is devoted entirely to singing, prayer, and explaining the Scriptures, which method we find productive of much good both to scholars and teachers; it is also open to the parents of the children, and other friends. Our present number of teachers is fourteen, six of them were once scholars, five are members, and three are candidates.

FRIAR LANE, LEICESTER.—From the Report to the Church we extract the following:—

During the past year, four of the scholars have joined the Church. Several of the female scholars have established a prayer-meeting at one of their houses, to implore the divine blessing on the labours of their teachers. We have formed Senior and Bible classes, these classes are composed of the elder scholars, and are set apart for higher religious instruction, and reading the Scriptures. We have a benevolent fund amongst the teachers. We have also opened a library for the use of the teachers and children—it contains 153 volumes.

Number of scholars	-	-	385
teachers who have been	-	-	
scholars	-	-	35
teachers who are members	-	-	27
Total number of teachers	-	-	45

SPIRITED DISCUSSION AT COVENTRY.

SOME months ago, the Rev. J. T. Bannister, minister of the General Baptist church, White Friars, delivered a course of Sunday evening lectures to his congregation, on the leading doctrines and evidences of christianity; including four lectures on the atheism of Owen. These lectures gave great umbrage to the Coventry socialists, the followers of Robert Owen, and created

* The number of volumes not stated.—Ed.

a strong public feeling against them. In the month of December, Mr. Alexander Campbell, a salaried social missionary, and an accredited agent of the National Association, visited Coventry, and delivered a course of lectures on the social system. At the request of the socialists' committee, Mr. Campbell sent Mr. Bannister a challenge to meet him in public discussion, in order to test the respective merits of Owenism and Christianity. After consulting many of the friends of religion connected with the different congregations, Mr. Bannister decided, according to their advice, on accepting the challenge. A committee of twelve was formed on each side. The following are the names of the gentlemen composing Mr. Bannister's committee:—Mr. Alderman Mayo, Mr. J. Perkins, Baptists; Mr. Taylor, Mr. A. Taylor, Mr. Collis, Mr. Bird, Mr. E. Goode, Mr. Latbam, Independents; Mr. T. Bromfield, Mr. A. Sprigg, Mr. Scampton, Mr. Francis, Wesleyans. It was agreed that the debate should be confined to the two following propositions:—1st, "Is man responsible for his convictions, feelings, and actions?" 2nd, "Is the recognition or belief of man's accountability conducive to the morals and happiness of Society?" The Mayor having granted the use of St. Mary's Hall for carrying on the discussion, it was held in that place on Monday, Tuesday, and Wednesday evenings, the 14th, 15th, and 16th of January. On Monday evening the doors were opened at half-past six. Previously to this time, however, a large concourse of persons had assembled outside the Hall, and the press to gain an entrance was extreme. Soon after admittance was given the Hall became well filled, and before the close the audience was much larger than was ever seen within its walls on any former occasion; in fact, it was crowded to excess, every corner being occupied where it was possible to obtain a footing. On Tuesday and Wednesday evenings the interest in the discussion appeared by no means abated, but rather increased, the Hall being crowded much earlier than on the first evening. Such was the eagerness to gain admittance that many were in attendance by five o'clock—two hours before the discussion commenced. It would be impossible, in a monthly journal, to give even an outline of this important and protracted controversy. Suffice it to say that the most ardent friends of religion could not have wished for a more able and decided defeat of this apostle of modern infidelity than he received at the hands of Mr. Bannister. The following is the opinion of the local journals:—

"The length to which we have extended this report (seven columns) precludes the possibility of our reporting Mr. Bannister's concluding address at greater length. Suffice it, therefore, to say that it was eloquent and impressive, and obtained for him the most decided approbation of the audience. It was not a mere appeal to the passions, but a close and argumentative summing up of the whole discussion, in which, we believe, few will hesitate to say that he had the decided advantage. Mr. Campbell is an agreeable disputant, possessing perfect command of feeling and temper, and one of the best evidences that could be brought forward in support of the doctrine of self-control. He is sometimes specious in his mode of argument, but never deep, and sometimes very illogical, if not absurd."—*Coventry Herald and Observer, Jan. 18th.*

"We have thus endeavoured to give an outline of the principal arguments of both parties; and although much is unavoidably omitted, we believe it contains the essence of what was advanced. The feelings of a very great majority of the audience were undoubtedly, strongly on the side of Mr. Bannister; so much so, that it was many times impossible to observe the rule laid down at the commencement—that neither approbation or disapprobation should be expressed."—*Royal Leamington Spa Chronicle, Jan. 24th.*

Immediately after the discussion a desire was very generally expressed by persons of all denominations, Churchmen as well as Dissenters, that some public testimonial should be presented to Mr. Bannister, as an acknowledgment of the important service he had rendered to the cause of religion. A subscription was accordingly set on foot, conducted by a committee of ladies; and on Wednesday, Feb. 6th, a grand tea meeting was held in St. Mary's Hall, the arena of debate, the ladies declaring that "where they had been insulted there would they triumph." Though the tickets were 1s. 6d. each they were all sold, and nearly 400 sat down to tea. The chair was taken by the Rev. J. Sibree, and the meeting was addressed, in the course of the evening, by the chairman, the Revs. J. Jerard, F. Franklin, W. Rhead, T. Smallwood; Mr. T. Bromfield, Mr. A. Taylor, &c. Mr. Page presided at the piano-forte, and accompanied a select number of vocalists in the performance of several favourite airs and glees. The Rev. J. Sibree, in a suitable and affectionate speech, presented Mr. Bannister, in the name of the religious public of the city of Coventry, with a handsome copy, in five octavo volumes, of "Horne's Introduction to the Critical

Study of the Scriptures, with Biographical Appendix." The first volume bears the following inscription:—

"These volumes were presented to the Rev. J. T. Bannister at a Public Meeting, held in St Mary's Hall, Coventry, Feb. 6, 1839, as a testimonial of respect from all denominations of Christians in the city of Coventry, for his able and zealous defence of the truths of christianity against the attacks of modern atheism; this defence having been called forth in a Public Discussion with Mr. Alexander Campbell, in St. Mary's Hall, on Monday, 14th, Tuesday, 15th, and Wednesday 16th of January, 1839. 'Palmam qui meruit ferat.'"

After the presentation of these volumes, Mrs. Scampton, the Treasurer of the Ladies' committee, appeared on the platform, and, in the name of the ladies of Coventry, of all denominations, presented Mr. Bannister with a purse of seventy sovereigns, as a token of gratitude for the able manner in which he had maintained the rights, and vindicated the character of British females from the aspersions of Robert Owen. The purse, which was a very handsome one, was worked by the ladies expressly for the occasion. Mr. Bannister acknowledged the honour thus conferred upon him in a suitable and impressive speech; after which, the national anthem was enthusiastically sung, and the meeting reluctantly separated shortly before eleven o'clock. Nothing has excited so intense and general an interest in this city and neighbourhood for many years; and it is hoped the results of this important controversy will prove beneficial and permanent.

I am, dear Sir, yours truly,

T. LATHAM,

Secretary to Mr. Bannister's committee.

P. S.—A full and accurate report of the discussion was taken in short hand, and is now in course of publication.

A PIOUS FRENCH OFFICER.

EXTRACTS from a letter lately received by Mr. Goadhy, of Ashby-de-la-Zouch, from one of the French officers who, about thirty years ago, was on parole at Ashby, and who, during his residence there, became a pious member of the Baptist church at that place.

"E ———, Nov. 10th, 1838.

"MY DEAR FRIEND,—How agreeably surprised was I the other day, when receiving a letter from my niece, C. S., to read in it that you still remembered the old prisoner of war; but, what was worse, the prisoner of Satan, till, by your blessed ministry, he was made a 'prisoner of hope.' Often have I thought of you with delight, and

remembered those sweet evenings we spent together in sweet communion. Well, the Lord has thrown me into another sphere of life; but wherever he throws us, he can 'keep us by his name, and preserve us from evil;' and, therefore, though I have seen much and very sore trouble, I may say that 'hitherto the Lord hath helped me,' and I have 'not wanted,' under the directing eye of our blessed Shepherd.

You know that I have lost my sweet Maria; she 'died in the Lord;' she died blessed and blessing him, and 'her works followed her' to show that she belonged to him, and that 'his righteousness' was her garment. The scene of her death-bed was so truly admirable, that I forgot my sorrows to rejoice in her glory.

"Of the three children I had by Maria, my eldest daughter is married in G——y. The youngest is married to a Polish gentleman, a refugee, whose pardon the King of —— solicited to oblige me, and obtained; so that he is soon to return to Poland, where he has some property. My son is in the house of the Countess de S——, where he is studying the law, I have great hopes of him."

After stating that he had regularly maintained preaching and worship in his family, he adds,—

"By the blessing of the Lord, I have been called to baptize and receive into the house of my God an English lady residing at G., my eldest daughter, her husband, the mother of her husband, my niece C. S., the governess of my children, my present wife, my youngest daughter, and her husband. I feel that the favour the Lord has so granted to me shall be a source of eternal joy and praise.

"I sometimes hear from Honoré André le J——.* He is very zealous and faithful, but has very little success. For my own part, I firmly believe that the church is still in the wilderness, and that men are 'killing the two witnesses' as fast as they can. Nevertheless, this word stands sure—'Be thou faithful unto death, and I will give thee a crown of life.' 'Be not afraid, only believe.' O! my friend, what would I not give for an hour's conversation with you! Excuse the hurry with which I have written; I am overloaded with work here, and have but little leisure time. My warmest christian love to your dear partner, if she still lives, and to all, in a word, who remember me. The Lord bless them and you abundantly.

I am your faithful friend, &c., &c.

* This French officer also was baptized at Ashby-de-la-Zouch, and since his return to France, has maintained a steady and consistent christian character. See Repository, page 61, for April, 1809, and page 106 for November, 1814.

BAPTIST.

ORDINATIONS of Baptist Ministers have taken place recently at Stoke Newington, of Rev. Godfrey Pike; at Rushall, Wilts., of Rev. W. White; at Southwell, Notts., of Rev. J. Phillips; at Great Mitchell-street, London, of Rev. W. Miall; at Thurleigh, Beds., of Rev. S. Wells.

SOUTH AUSTRALIA.—From a Letter to Dr. Murch, of Stepney, published in the Baptist Magazine, it appears that a Baptist Church is about to be formed in that colony, and also that some efforts will be put forth for the improvement of the Aborigines.

CONGREGATIONAL.

METROPOLIS CHAPEL FUND ASSOCIATION.—The first chapel built by this fund is in York-street, Lambeth. It is a commodious, elegant, gothic building, and will accommodate 1100 persons. Spacious school-rooms are under the chapel, in which 500 children may be taught. The cost of the chapel is £3400.

NEW CHAPELS have been opened recently in Brotherton, a village in the West Riding of Yorkshire, and Woodside, across the Mersey from Liverpool; and at Tichfield, Hampshire, and Aylesbury, Bucks., considerable enlargements have taken place.

ORDINATIONS have recently taken place of the Revs. T. Aveling, late of Highbury College, as co-pastor with Rev. J. Campbell, at Kingsland Chapel; Mr. Halliday, at Shcerness; T. H. Smith, at Denton, near Manchester; R. Abram, at Martin-top, at Craven, Yorkshire; R. J. Matthews, at Hilton Lane, near Horsely, Lancashire; Joshua Lewis, at Heullau, Caermarthenshire; Ed. Jukes, at Leeds; James Spong, at Yardley Hastings, Northamptonshire; John Poole, at Dulverton, Somersetshire; W. O. Burgess, at Middlesborough, North Riding, Yorkshire; J. Boyd, at Appleton Wisk, near Yarm, ditto; W. Jackson, at Epsom, Surrey; and D. Adkin, at Leigh, near Bolton.

THE DORSET CONGREGATIONAL UNION, at its last meeting, resolved, "That two of the brethren, Messrs. Durant and Keynes, should make a ministerial tour through the county, and visit all the Churches, and 'see how they do,'—inquire into their condition and circumstances, and administer such counsel, caution, or encouragement as the occasion may call for, with a view of promoting order, peace, and prosperity."

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where they exist, and of restoring them where they are suspended.

CHEAP POSTAGE.—The Evangelical Magazine has an article on this subject, and urges the universal getting up of petitions to parliament to adopt Mr. Hill's plan of a penny postage.

REVIVAL MEETINGS.—The following is a summary of revival services held in Bristol, and at the Lion Street chapel, Walworth:—

At Bristol, January, 1839.

Monday, 21.—A Meeting of the ministers only, at Bridge-street chapel. The Rev. Mr. Crisp to address them on their peculiar duties to the church and the world.

Tuesday, 22.—At the Tabernacle. The Rev. Mr. Jack. The nature and necessity of a revival of religion. In the evening, at Broadwall chapel. The Rev. R. Knill. Duty of Christians to unconverted relatives, neighbours, their country, and the world.

Wednesday, 23.—At the Pithay chapel. Rev. Mr. Lucy. Duty of members of Churches to each other.

At the same chapel. The Rev. Mr. Probart. On spiritual lethargy.

Thursday, 24.—At Lodge street chapel. Rev. Mr. Haines. The almost christian. Evening—Castle-green chapel. The Rev. Mr. Winter. Danger of stifling convictions.

At Lion street Chapel, Walworth.

Every morning, from Monday, Dec. 31, to Friday, Jan. 4, each Church in the South London Union, at its own place of worship, held a special prayer-meeting, commencing at the hour most suitable to themselves.

Every day, also, at half-past three, each pastor was present at Lion-street vestry, for united prayer and praise.

Monday—Pastors only.

Tuesday—Pastors and deacons.

Wednesday—Pastors, deacons and members. A sermon on the suspension of divine energy, by the Rev. J. Angus, A.M.—Isaiah, lix. 12.

Thursday—Pastors and deacons, for prayer and addresses.

Friday—Pastors, deacons, and members. A sermon, counsels and cautions, by the Rev. S. Green.—1 Thessalonians, ii. 12.

On each of the above days, a public meeting for prayer and preaching was held, from six o'clock to half-past eight.

Monday—The Rev. B. Lewis. The agency of the Holy Spirit in converting sinners, and promoting the prosperity of the churches of Christ.—Zechariah, iv. 9.

Tuesday—The Rev. J. Edwards. God not debating in the death of sinners.—Ezekiel xviii. 23.

Wednesday—The Rev. J. Jones.

Spirit and the Bride.—Revelations, xxii. 17.
Thursday—Several ministers. Stumbling
blocks removed.

Friday—The Rev. J. Aldis. The last
account.—Romans, xiv. 12.

The brethren engaged in prosecuting
these holy and happy labours were Kings-
ford, Edwards, Steane, Dyer, Young, Do-

vey, Lewis, J. Davis, Green, Denham, E.
Davis, Roe, Francies, Soule, Angus, Aldis,
and Le Maire.

The attendance was very numerous, great
solemnity pervaded the minds of the people,
and faith, hope, and charity were brought
into sweet and active operation.

POETRY.

THE DREAM.

"In a dream, in a vision of the night," &c.

Job xxxiii 15.

When in the buoyant time of youth,
I hurried on my devious way;
Far from the paths of peace and truth,
Delighting still to run astray.

Though early taught to read the word,
Where love divine unfolds the plan;
The rich compassion of the Lord!
To save apostate erring man!

Though woo'd and aw'd, warn'd, and chas-
tised
By conscience, providence, and grace;
Yet still my carnal heart despised
The paths of holiness and peace.

Just as the tide of guilt and sin,
Wider and deeper seem'd to flow;
And shortly must have whirl'd me in
The vortex of impending woe.

I had a vision or a dream,
Clear and distinct as dream could be;
Not such as they so frequent seem,
Full of all incongruity.

Yes, at the lonely midnight hour,
A scene was to my view display'd!
Beyond the painter's magic power,
So full, so vividly pourtray'd!

I thought, as with the giddy crowd,
My old companions all among;
In mirth, or dance, and laughter loud,
"Or singing some good jovial song."

A something whisper'd in my ear;
A "still small voice" it seemed to be;
"This is the road to black despair,
Flee, sinner, for thy safety flee."

Though rough and broad the guilty way,
We still were rushing madly on!
Again the still small voice would say,
"The day of grace may soon be gone."

"Mercy divine is vast and free!
Yet when abused it has its bound;
O sinner, to that Mercy flee,
Implore it, while it may be found."

Methought I linger'd in the race,
That downward to perdition led;

While crowds estranged from truth and
grace,

Harden'd and reckless onward sped.

I paused, and stood aghast, and chill'd,
For lo, a murky, smoky haze
The range of all my vision fill'd,
And struck my soul with dead amaze!

A lurid glare amidst the shade,
In strange commotion seem'd to swell;
Whose fitful gleamings only made
The horrors still more visible.

Then from the dreary vista, flame
Issued, in torrents fierce and strong;
Like lightning fraught with death it came,
As from th' old serpent's forked tongue.

That was the fearful pit, and there
Writhing, infernal spirits dwell!
In all the anguish of despair;
That dreadful, flaming pit, was hell!

There from that blackness deep and dire,
Gnaw'd with the worm that never dies,
Lost souls, engulph'd in quenchless fire,
Sent forth their agonizing cries!

Apolyon there in triumph reign'd,
While fiendish shouts, ascending high,
Proclaimed the conquest they had gained,
In such a death as souls can die.

Dying, yet deathless is their state—
Gnashing of teeth and wailing sore!
Repenting, but it came too late—
There Mercy's voice is heard no more.

The solemn crisis now appear'd,
Fraught with eternal bliss or woe;
The rebel's awful doom I feared,—
What could a helpless sinner do?

"Flee," said the monitor, "with haste,
Nor tarry thou on all the plain;
Mourn o'er thy sins and follies past,
Look to the Lamb for sinners slain."

Then from the very mouth of hell,
I fled along the rugged road;
While fiends pursued with maddening yell,
To drag me to their drear abode.

Now with increasing speed I fled,
And lo! before, a fence I spied;
Then for my life an effort made,
And bounded to the other side.

There was a large and verdant mead,
The pasture of redeeming love,
Where the young lambs of Jesus feed,
And He protects them from above.

The air was light, and pure, and bland;
The heavens shed brightness all around!
The scene was exquisitely grand!
Sweet flowerets sparkled o'er the ground!

No fiendish arm could drag me thence,
So happy and secure the place!
Old satan could not force the fence,
Built by Almighty power and grace!

The visionary spell now broke,
And finish'd the eventful dream;
And from my slumber I awoke,
Revolving o'er the signal scene.

"My waken'd powers" were now employ'd,
How to obtain true peace and rest;
Emotions not to be destroy'd,
Were kindled in my anxious breast.

The world allured, the Spirit strove,
The conflict was intense within,
Between the charms of Jesu's love!
And the seductive power of sin.

But grace abounding, rich and free,
Its humbling energy display'd;
Exposed my guilt and misery,
And taught me where to look for aid.

At length, in penitential grief,
I trembling fled to calvary;
And cried, like the relenting thief,
Saviour divine, "remember me."

He bow'd His ear, He knew the cry,
And bid the inward tempest cease;
Poured down a stream of purest joy,
And light, and love, and sacred peace.

He placed my feet upon the rock
Where souls securely may abide;
He is my life, my strength, my hope,
My all,—I nothing want beside.

I love within his fold to be,
And feed among his faithful sheep,
Though oft in much infirmity,
He doth my feeble footsteps keep.

His precious pastures how I prize,
Where streams of life meandering flow;
And springs of purest pleasures rise,
To cheer me all the desert through.

These pledges of my Shepherd's love,
I would improve with pious care,
Till with his ransom'd flock above,
I in his glorious fulness share.
Leicester.

J. T.

SAVIOUR, I THINK OF THEE!

Saviour, amidst the busy day,
As hours and moments slide away,
I think of thee!

And when with happy friends I meet,
And mingle in their converse sweet,
I think of thee!

The night returns—I seek repose;
But while my eyes in slumbers close,
I think of thee!

And if disturb'd, and sleep should fly,
Far from the pillow where I lie,
I think of thee!

When to thy temple I repair,
And join thy saints in worship there,
I think of thee!

And when at home I take thy Book,
And o'er its sacred pages look,
I think of thee!

While in this dying world I dwell,
Engaged in strife with sin and hell,
I think of thee!

But let thy servant hence remove,
And spend eternity above,
To think of thee!

Basford.

JOSH. BIRCH.

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSIONARY SOCIETY.

RECENT LETTER FROM MR. WILKINSON.

Cape Town, Dec. 12, 1838.

My dear Sir,

Through the tender mercies of our heavenly Father, we are again permitted to feel ourselves safe on land, which, after spending almost three months on the vast waters, is no ordinary enjoyment. We arrived at this place on Monday, the 10th inst; and, in company with Mr. and Mrs. Parsons, proceeded to the Mission House. The Dr. and Mrs. Phillip were from home, but we were kindly received by Mr. Colderwood, who is supplying the place of the Doctor. Mr. and Mrs. Venables, missionaries from America, were staying at the Mission House, or we should have taken up our abode there. We are now staying at a comfortable boarding-house in the town.

Although our voyage has been much longer than we at first anticipated, it has not, we trust, been destitute of permanent advantage. We found the confusion and fatigue attending the preparation for our departure, connected with the painful excitement of separating from beloved friends, detrimental to that state of mind desirable for entering on the important and responsible duties of our future life; but the voyage has furnished us with almost uninterrupted leisure and retirement; and while it offered no excuse for neglecting those duties essential to a vigorous tone of piety, it has invited to the contemplation of the goodness and majesty of God, by the objects of magnificence and grandeur by which it has surrounded us, and led to an impartial examination of our principles and motives, as well as put to the test the sources of our encouragement and hope, by exhibiting with peculiar vividness the elements of destruction. In connexion with these advantages, our voyage has presented us with many tokens of the protecting care of God; the prayers of our friends on our behalf have not been in vain. We lost sight of our native land on Friday, Sep. 28th; the wind was strong, and many of the passengers suffered from the motion of the ship, in which myself and dear partner shared; but in this, as well as in every other event connected with our voyage, we had to adore the kindness of our heavenly father. The actual sickness did not last many minutes, but it was a long time before I became sufficiently familiar with the motion to attend to any thing with pleasure. On Monday, Oct. 8th, we came in sight of Madeira; and on the evening of the following day, we had a distant view of Palma, one of the Canary islands; the next morning we were just able to see the Peak of Teneriffe, but we were about one hundred miles from it. On the following Monday, we passed St. Antony, one of the Cape de Verde islands; this was the last land we saw until the high mountain of the Cape of Good Hope arose before our anxious eyes. We made the first part of our passage in a very short time, but on approaching the line, we were detained by unfavourable winds and calms. We have had public worship on deck almost every Sabbath, and prayer-meetings every evening; these, at first, were held in our cabin, but we could not endure the heat as we approached the line, so we obtained leave to hold them in the steerage; at these meetings about twelve generally attended. We have had frequent conversations with the passengers and crew, many of them we fear are infidels; among the sailors we have distributed tracts, and visited to communicate religious instruction: we trust our labours and prayers for them will not be in vain. We have generally been treated with kindness and respect both by the captain and passengers; the former, though not a pious man, is exceedingly kind, and evidently respects religion in others; but from what we have seen of some who are travelling with us, we have no difficulty in believing that the conduct of professed Christians is one of the greatest obstacles to the progress of the gospel. O that our christian country were a country of Christians!

The monotony of the voyage has been relieved by many pleasing incidents. We have passed several ships; in one day we saw seven: we spoke the Aberton, and sent letters to our friends, and received from her a parcel of Calcutta newspapers (the Aberton conveyed our first missionaries to India). We have made some progress in Oriya, but for want of some one to assist us in the pronunciation, we fear we shall have much to unlearn. We have also paid some attention to Hindoostanee; in this we have had assistance from a young lady on board, who, in return, has received instruction in French from Mrs. W. We never before enjoyed better health than we do at present, and hope, by the blessing of God, to be able to stand the climate of India. We are very anxious to reach our destination, and I trust not less desirous to be made useful in promoting the glory of our Saviour. We have not felt the least regret that we left our native land; still we deeply feel our need of the prayers of our friends in England, that we may be raised superior to the temptations to which we may be exposed, and rendered able to endure hardness as good soldiers of Jesus Christ. Mrs. W. joins me in christian regards to yourself and family, entreating an interest in your prayers.

I remain,

Yours, in the bonds of the Gospel,

HENRY WILKINSON.

EXTRACTS FROM A LETTER FROM MISS KIRKMAN.

Miss Kirkman, in a recent letter to her parents, remarks:—

The printing press has recently commenced its operations; it is the first that has been erected in Juggernaut's immediate domains. I trust that it will operate as a powerful battery on the walls of that abominable idol's temple. One of its first productions was a tract composed by Mr. Sutton, a few days before the jattrā, for circulation among the pilgrims. A printing press being quite a new thing, it seems to have called forth some dormant energies in the minds of our converts and their children, several of whom are already at work in its various departments.

Perhaps you will wish to know whether my preconceived notions in reference to the sphere of labour in which females may engage in India, have proved to be correct. The field of labour quite equals, and in some respects exceeds my expectations. Besides the labours of the school, there are in this city of 70,000 inhabitants, I apprehend, but few females who would object to a visit from one of their own sex, though, alas, their present demoralized condition renders them not desirous of instruction.

The Cuttack female asylum consists of nineteen girls. Two months ago there were but fifteen; but four orphans have recently entered, three of whom were picked up at Pooree. The death of one of the children led me to feel, that though on the Sabbaths, and occasionally on other days, they were favoured with the instructions of the brethren, that I, as their teacher, was occupying a situation of no slight responsibility. I felt that I was bound to make what knowledge of the language I possessed to bear upon their spiritual interests; and that while I lamented my deficiency, I ought especially to seek for them the teachings of the Holy Spirit. About this time I perceived an increased seriousness in three of the girls; I trust that they feel they are sinners, and stand in need of pardon. You can imagine my feelings, when surrounded by a class, some of whom are desirous to converse on spiritual subjects, and ask, as was the case the other day, "What is it to serve God?" and, "What are the marks of love to Christ?" Then I wish to throw off the shackles of a foreign language, but hope often dispels a cloud of rising sadness. I can manage to tell my children that they are sinners, and that Jesus has suffered, bled, and died, that they might live; but I cannot question them on different parts of Scripture as I wish; and when any particular truth is to be presented, I am obliged to have recourse to a preconceived address, which is happily one of the best exercises I can have.

GUNGA DHOR'S JOURNAL.

(Continued from page 62.)

18th.—At Boidaswer preached to an attentive auditory of 70 people; they received books. In another part of the town preached to 20 people. Again in the evening, crossing to Gopenathpore, we preached in several places, and the people heard attentively.

19th.—We set out upon an excursion. First visited Kudabaria, and 40 people heard well and acknowledged the truth; then proceeded second to Budabaria and talked to 20, who also heard well and received a few books. Third, went on to Gooroopunda; 30 people heard and received books. Fourth, at Podmabotta, preached and distributed books in two places. People heard well. Suppose there were 200 people heard.

20th.—Arrived at Kontloo, where I and the Padri rested.

21st.—In the vicinity of Nilu Medhuba, preached to about 30 people.

22nd.—Was engaged in preparing boats to proceed further up the river.

23rd.—Proceeded a little way and stopped.

24th.—Went to Ekadalia and preached to 50 people; they heard in silence, and confessed the truth. Then proceeded to Nungala Kuntia and preached to 10 people.

25th. Sabbath.—Went in the morning to Bellapurā: preached in two places: suppose 100 people heard and confessed the truth. They took a few books, and I proceeded to Bunyapurā, and gave books: then returned home.

26th.—Proceeded a little further up the river, and then dismissed our two Padri brothers to go to Sumbhulpore, and we returned towards Cuttack. At a koss distance, reached Kakooni; 40 people heard attentively. Afterwards talked to five people at Munda; then went to Govadiya and talked to a few people: gave books, and returned to our boats.

27th.—At Seeba Mool, preached to 30 people: gave them books, and proceeded to Banapoor, where we again endeavoured to talk to the people, but could not get them to attend. Reached Kontloo and preached to 40 people.

28th.—Again at Karabaria, I preached to the people, and in the evening crossed the river to Bangaree Singh, and talked to the wild people there, who heard us very well and received books.

29th.—Suljunga: 10 people heard: thence went to Bhola, and talked to 5 people. Again at Athgara, 15 people heard, and afterwards at Gorabari, 12 heard well. In all these places we left a few books.

30th.—First we preached at Brahmappoor to 10 people; then at Gobagunda to 40 people; then at Kokara to 20 people. After which we proceeded on to Cuttack.

Here finishes my journal for this year.

January 1st. 1837. Sabbath.—Taking my wife and children, heard Padri Sutton preach.

[Gunga's records are so similar, and his journal has been so long laying by me untranslated, in consequence of my very pressing duties, that I shall do no more than select an item here and there by way of example. His labours, however, have

been uninterruptedly continued throughout the year.]

14th.—Went to the Chowdra Bazar, and, after repeated calls, one man came. We had much discussion, till at last 100 people came and heard; my voice then conquered, and all heard in silence. Many confessed the truth; others abused and reviled. I then left.

February 4th.—Preached, at ten o'clock, at Christianpoo; in the afternoon spoke at the baptism of the East India women.

8th.—Detained several days in consequence of the small-pox in my family, having to cook and attend to domestic affairs.

12th.—Went to Tanghy; talked to five persons by the way: they acquiesced, but a punda coming up, deluded them. Next day preached in Tanghy market: many heard, but some reviled—some desired books. In the evening returned home.

15th.—Chowdra bazar. Preached to fifty persons: some confessed. Doitaree, and Sutton Sahib, were with me.

March 3rd.—Preached in the Telinga bazar: forty persons heard well: at last there was much opposition and disputation.

(To be continued.)

BAPTIST MISSIONARY SOCIETY.

CALCUTTA.

Translations.—The friends of biblical translations will be gratified by the following information respecting translations, now proceeding at the Calcutta press. It is given in a letter from Mr. Thomas to Mr. W. H. Pearce, dated Calcutta, Oct. 17, 1838.

In the great work of giving the Word of God to the world, our press is now highly honoured. At the present moment we have going through the press,—1st. The Armenian New Testament, 600 copies. 2nd. The Romanized Hindustani Testament, translated by Messrs. Buyers and Schurman. 3rd. Our own translation of the New Testament in Hindustani, an 8vo. edition, with the marginal references, 1000 copies; a royal 12mo. edition, without references, 500 copies; and a new edition of the Gospels, 8vo. size, 4500 copies. 4th. The New Testament in Bengali, third edition, 1500 copies; or fourth of the Gospels, 8,000 copies. 5th. The Psalms of David in Sanscrit, in 16mo. double foolscap, say 2000. And 6th, The New Testament in Sanscrit, 8vo. size, number

not determined, but at least 1000; and extra Gospels, 2000.

P. S. by Mr. Pearce:—

The version No. 2 is executed by brethren of the London Missionary Society, and is printed for them. With this exception, all the versions above mentioned are entirely executed, or revised and edited, by Missionaries of this Society; and are printed at the expense of the contributors to our Translation Fund, or of that generous friend to our biblical efforts, the American and Foreign Bible Society.

Native Preachers.—Mr. Robinson states:—

As far as I can judge from the journals of our native preachers, and the conversations which I have had with them, they have shown a commendable degree of diligence in their great work.

Narayan, the youngest of them, states, that in August last, in addition to his regular studies among the Christians, he preached several times, and distributed tracts to the heathen. He visited a poor heathen who was very sick—spoke to him of Christ—and prayed with him. The

poor man seemed much impressed, and begged that Narayan would remember him in his prayers. A heathen once said to Narayan, "God loves us, and approves our works." He replied, "There is no proof that God loves you: were a prostitute to say, 'My husband loves me, and approves of my conduct,' who would believe her? If God loves you, there would be this proof,—you would love what God loves, and hate what God hates, and strive to be holy as he is holy." During last month also, Narayan found some opportunities of preaching to the heathen.

Ramjee, of Debeepore, has, at my recommendation, been permitted to relinquish his former employment as teacher of a school, and to give his whole time to the preaching of the Gospel. I rejoice over him. He is the second native preacher whom God has raised up from these villages. He is a steady Christian; has zeal and native talent; and he has already been useful. His station is his native village, where he has about forty members and inquirers to hear him on the Sabbath morning, and between twenty and thirty in the afternoon.

Ramsoondur has, I think, done as much as can be expected from him. He has been out to a greater or less distance every day, and has several times addressed the heathens on the great subject of salvation through Jesus Christ. As he was one day telling them that Jesus Christ came into the world to save sinners, a man said, "Nothing of this kind occurred in the Sutay Jog (the iron age)." Ramsoon said, "that as soon as man had sinned, God offered him a Saviour, just as a kind physician is prompt in offering medicine to the sick."

Gunga Narayan was sick during a part of August, but since his recovery he has, I believe, laboured with his usual diligence. On one occasion he addressed a very large congregation of heathens, and apparently with great acceptance. One of his auditors requested him to sing a hymn. He selected that which commences, "How shall I escape the punishment of hell?" It was much approved. Our Christians, as I have myself observed, often draw great attention.

Chand has been diligently employed in teaching from house to house, as well as preaching in the Lall bazar chapel. Yesterday three of the native preachers read to me outlines of sermons, such as they prepare for preaching on the Sabbath. Those of the others contained good matter, but that of Chand was decidedly the best composition. Native preachers like those under my charge require much instruction in what what may be called the art of

preaching, in order to their discourses being more adapted to instruct and edify.

Baptisms.—Mr. R. mentions a baptism of two, and another celebration of the ordinance shortly. At *Dum Dum*, Mr. Syme writes:—

I am happy to inform you that the Lord has granted us another prosperous month, at least as it regards the Church and station. On the 9th of Sep., I baptized six individuals, four women and two men. Brother Penney preached on the occasion from Genesis xxviii. 19, "And he called the name of that place Beth-el." The chapel was crowded to excess, and so great was the desire of some to witness the ordinance, that they actually got in at the windows. I hope (God willing) to baptize three more next Sabbath, and we have the same number of candidates in reserve for baptizing in November. All, however, beyond the limits of the station seem completely dead. In visiting the natives during the holidays, I have felt much grief; they appear to grow in ignorance and infatuation. I was present on the 27th at a number of sacrifices on the Chitpore road, and could not prevail on a single individual to listen to what I had to say, or even to accept of a tract. I have been long persuaded that the holidays are not favourable opportunities for missionary efforts; the minds of the people are too much excited on such occasions to receive instruction; still, however, the command is, "sow the seed morning and evening, in season and out of season;" and it is not for us to say when it shall be effectual. May the Lord give us grace to act up to his commands, and rest upon his promises.

JAMAICA.

Increase, Baptisms, &c.—Mr. Tinson, of Kingston, writes,—

I expect shortly to baptize at Yallahs; about thirty candidates are waiting. This has been our rainy season, in that quarter, when for six or eight weeks we can scarcely get a congregation, on account of the swollen rivers, which frequently increase so much in two or three hours as to cut off all communication—and this has been the case several times this season. The school exceeds my expectations. I am now toiling hard to fit up an adjoining building as an infant school-room.

A fortnight ago we opened a day school in Hanover-street: it was commenced with five children—yesterday we had forty-one. I intended it to be an infant school, but we

cannot confine ourselves to small children, as many large boys and girls are coming in. Our congregation in town is somewhat increased since freedom, but being composed chiefly of town people, the increase is not large.

Be assured that we urge upon the people, as much as possible, the desirableness and necessity of their doing every thing in their power to meet their own expenses now they are free; and I trust the time is not far distant, when many of the churches in Jamaica will be independent: when that will be the case with ours, I know not. I am pressing the subject upon the people; but if we are to avail ourselves of the new openings and facilities for usefulness which now present themselves, our friends in England must sustain us a while longer.

Mr. Knibb, when writing concerning the death of Mrs. Hutchins, at Savanna-la-Mar, adds:—

The Lord is condescending to bless me and the beloved people of my charge,—a pleasing addition of more than 200 members to the Church a few weeks ago, is an earnest of an abundant shower. We have now more than 1000 candidates for church fellowship—800 children in our day-schools, and 2000 in our Sabbath-schools—three chapels completed and paid for—a missionary, and seven schoolmasters and mistresses, supported by the Church; and they will, now free, support me too, that is if they are not again enslaved by cruel laws, which God in his mercy avert. But the ghost of the demon walks the island; he must be laid by British power, or else you will hear of a vassalage equal in atrocity to the murderous apprenticeship. This must not be; let the advocates of freedom keep awake. We will give them the alarm, let the consequences be what they may to us.

LIBERALITY.

The following letter, extracted from the Baptist Magazine, explains itself. The example thus set is well worthy of imitation.

My dear Sir,—Enclosed is a check for £40, which I present as a thank-offering to God for deliverance from trouble, and for temporal prosperity during the last year. I wish that sum to be sent as early as possible to Mr. Daniel, to erect a missionary house for the native assistant missionary at Kottaghawatta. In the Herald of this month, containing intelligence from Ceylon, it is stated, that that sum would be suffi-

cut for the purpose. The following reasons induce me to wish it to be applied to that object. First, that I may have a lasting monument of the divine goodness, though in a foreign land. Secondly, from respect to Mr. Daniel, under whose preaching I have enjoyed pleasure, and I hope, soul benefit. Thirdly, from a conviction of the value and importance of *native agency*. This subject I find has engaged the attention of the Committee, and I have no doubt they will see the necessity of using every means to bring such agency into operation. It is in my view the most *Scriptural*. It has been the most efficient. It will prove to be the most essential to the evangelization of the world. I hope Mr. Harris, before now, has safely arrived to assist the indefatigable Mr. Daniel.

A FRIEND TO NATIVE AGENCY.

NEW SOUTH WALES, AND VAN DIEMAN'S LAND.

The state of the Penal Colonies is truly afflictive. The influence of large numbers of convicts, let loose among a free population, is to the last degree demoralizing. Nearly the whole community is affected by this mass of depravity. The fact is apparent from the frequency with which offences are committed. In Van Dieman's Land, where the free population is 28,000, and the convict population 18,000, making a total of 46,000, it is estimated that no less than 16,900 offences were brought before the police in the year 1837. The number of *free* persons fined for drunkenness, was about 2860, or about one-tenth of that population. In New South Wales, the convict population, in 1835, was 28,000, and the summary convictions during the year, were estimated to be about 22,000. The number of criminals convicted in the same colony, in 1836, of various offences, from murder down to larceny, was as one to 104 of the whole population; while in England, the proportion is only as one to 850. In the parliamentary report on transportation, lately published, it is also stated, that the number of convictions for highway robbery (including bushranging) in New South Wales, exceeds the total number of convictions for *all offences* in England; that the grossest crimes are as common in the former, as petty larcenies are in the latter country; and in a note to the report, Sir W. Molesworth observes: "To dwell in Sydney would be much the same as inhabiting the lowest purlieu of St. Giles's, where drunkenness and shameless profligacy are not more apparent than in the capital of Australia."—*Christian Spectator*.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 4.]

APRIL, 1839.

[NEW SERIES.

BRIEF MEMOIR OF MR. JOHN ETCHES.

(Concluded from page 70.)

In the former part of the time that he was in business, he at times received payment from customers at a public-house. On one of these occasions he was in danger of drinking beyond the limits of Christian moderation. From that time he determined to have no more to do with settling accounts at such a place. If his customers wished for a glass of ale, they might receive it on his own premises, but he would not gratify them by transacting his business with them at a public-house.

While in the coal trade his Christian integrity and honour were rendered very apparent. He had agreed, with some person, to send coals to Ashbourne at a specified price. The price of the article rose unexpectedly, he nevertheless continued, for a length of time, to send his coals thirteen miles on a hilly road, by land carriage, for a shilling a ton less than he could have sold them for in Derby. His neighbours denounced his conduct as folly; but his word as a Christian was his bond.

About three years after he became a member of the Church of Christ he was elected a deacon, and as such was a truly valuable helper to the cause he had espoused, for he was not only a consistent Christian but a man of good strong sense. The church to which he belonged was, for many years, in a low state, and sometimes almost on the verge of extinction, but through those years, and for many years after it rose from this depression, he was a pillar of it. He loved the Saviour; he loved his cause, rejoiced when it prospered, and mourned when it declined.

In the latter years of his course he could no longer promote, as in his situation he had done, the cause he loved. The infirmities of age occasioned one privation after another. His sight failed till he could not discern a letter in the book of God. This was rendered more severe by the failure of his memory, so that he could no longer remember the many precious passages, which had long been his delight. His strength failed, and he became unable to frequent the house of prayer, or to come to the table of the Lord. During these declining years he was looking for his change, and desiring to depart. About six years before his death, he was bitten by a dog that he apprehended was mad. The idea of the dog's madness filled him with concern on account of others; he feared some others might be bitten, but as to himself he was pleased. "I thought," he said, "it would

send me sooner to my Saviour." Not long after this he remarked to a friend, "What a mercy it is that I do not fear death! I *covet* death." At times he feared his desire to depart was too strong, but he desired submission. In May, 1833, he spoke to the writer of dying. He then said that he had no strong desire to go, but he had no desire to stay. His confidence had increased, he had happy seasons when lying awake by night, and what a blessing it was that he felt his soul safe. A few months afterwards, when some reference was made to the heavenly state, as free from imperfection, and when looking for it was mentioned, he remarked, "Looking and longing! my heart's desire and prayer is to spend the rest of my life in thankfulness to God!"

At another time he referred to the Apostle's words as expressing his experience, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only but unto all them also that love his appearing." In this conversation reference was made to other words in the same epistle, "I know whom I have belived, and am persuaded that he will keep that which I have committed unto him against that day." "That," said he "belongs to me. My prospect is bright."

All this cheerful confidence was connected with humility. He had no high thoughts of himself, but repeatedly would refer to the Saviour as the only foundation of his hopes; and no value did he place on professions of religion, unless the individual had been brought to rest on this sole foundation.

Infirmities continued to increase upon him, and his desire to depart was frequently expressed. Something less than a year before his death, he referred to a verse in one of Watts's hymns:—

" Well, the kind minute must appear,
When we shall leave these bodies here;
These clogs of clay; and mount on high,
To join the songs above the sky."

In expressing his feelings he changed the phraseology so as to mar the English:—

" O, when the kind minute shall appear,
That I shall leave this body here."

"I have a hope it will not be long. God has been a merciful God to me all my life." The words were mentioned, "Where I am there shall also my servant be." "O, that hope," said he, "that sweet promise!" At this time he was unwell. A few days afterwards the writer saw him again. His countenance beamed with pleasure when the Christian's hope was spoken of—the hope of being absent from the body, and present with the Lord:—"That delight will soon be mine—but I must wait the Lord's time."

Having been used to an active, and even laborious, life, the inactivity to which he was reduced at times depressed his animal spirits. On one occasion of this kind, he mentioned that he had been very low, "Then the Lord delights my soul; cheers my spirit; causes me to praise my Saviour, my God, my all in all."

A few months before his departure, he expressed to the writer his views of the prospect before him. "No doubt! no doubt! I have no terrors;

I am not terrified at death. When death is once got through, *all is well*. Not only looking, but longing—My mind is as comfortable as it can be.”

His last illness was short. At times his mind wandered. At other times he was perfectly himself. The day before it commenced he referred to his desire to depart, and to his wishing, when unwell, that each gasping breath might be his last. In his last hours he seemed quite sensible. Joy beamed in his countenance; he waved his hand as if in token of victory, and then fell asleep in Jesus, whose follower he had been for forty-seven years. His age was about eighty-five.

This narrative might suggest various reflections. It teaches how great a change in spirit, feelings, and character, the grace of God produces, when its influence is truly experienced. What can be more opposite than the pleasures, the pursuits, and the whole course of John Etches, the careless sailor and the foot-ball player, and those of the same man when he became a humble Christian? He now abhors what he loved; he flees from what he followed. New principles regulate his conduct; new desires, and hopes, and fears, and joys, and sorrows, fill his soul. The language of God's word is fulfilled in his case—“If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new.”

It may also be remarked how religion elevates and ennobles its humblest possessor. Even the poor disciples of the blessed Saviour become useful members of Society, and, in many cases, a blessing in their day and generation. When Onesimus, a fugitive slave, was converted, even the greatest of Apostles spoke of him as being profitable to himself. (Philemon 11.) When our friend became a Christian, he was poor; but God afterwards prospered him, and he was a blessing to the Church with which he was united, in various ways, through a number of years. How different would have been his life had he continued to live a stranger to converting grace! Then his course would have been unprofitable to himself, and unprofitable to society—at best a blank, but more likely a cause of misery and ruin to those that might have beheld and copied his example.

Observe, also, how numerous and precious are the blessings the Saviour bestows: “Godliness is profitable for all things; having the promise of the life that now is, and of that which is to come.” As to the present world, the habits which religion produced, and the principles it inculcated, rendered it profitable to him. It was eminently so for many years as the source of his best comforts; and when activity and vigour were passed away, it cheered many declining days, and inspired his soul with the sweet hope of heaven. Who can listen to the remarks already mentioned of this aged pilgrim—who can observe his peace of mind in the prospect of eternity—his confidence, that when death was once passed, *all would be well*—and his desire to depart, without feeling that the one thing needful is that good part which shall not be taken away? How different would have been his course—how different its close, but for converting grace! He might have followed the course of this world, and in declining age have manifested the insensibility to eternal interests which so often distinguishes its aged followers, and which justifies the remark,

“Like brutes they live—like brutes they die.”

Thus would he have passed over the stage of time, and thus only, ripe for perdition, have passed away into the eternal state.

Let the young observe how great is the honour and blessedness of following the Saviour for many years. His piety was not indeed strictly early piety; yet his life was so prolonged, that he had to exemplify the power of religion through a longer period than most who embrace the Gospel even in youth; and the christian consistency of many years was approved by his Lord, who favoured and honoured him with a large measure of peace and comfort in his declining years. An aged convert is seldom met with. But suppose he had been converted in old age, how different even then would have been his course! The usefulness of his active years would have been lost; his knowledge of divine truth probably scanty, and the manifestations of the Saviour's presence most likely weak, compared with what he enjoyed. Young reader, remember it is the piety that advances and matures through many years, that becomes eminent piety, and this is one of the advantages and honours of early piety.

THE PROGRESS OF POPERY.

THE leading periodicals of the day have seldom taken up a subject with greater interest, or evinced more pains to enlist our anxieties in any question, than the reputed progress of Popery. It has gained a commanding prominence in the affairs of the religious world, and been discussed with unusual talent and copiousness by its literary organs. Perhaps this circumstance will be deemed a sufficient apology for the present attempt to advance a few reasons why, as Protestant Dissenters, the subject does not seem to us to be invested with so many causes for alarm as the high church party in this country have assigned to it. Why that party have been so strenuously exerting themselves to withstand the efforts which are confessedly being put forth in England to promulgate the doctrines of, and make disciples to Popery, is, we conceive, not so much because they are inimical to the system, as apprehensive lest their opponents should ultimately wield that vast amount of civil power which its alliance with the State has ever placed at the disposal of the Church. As grasping after domination and spiritual tyranny, both religions are equally odious; as rivals for the same ungodly pre-eminence, both employ the grossest corruptions; and as the ruthless invaders of religious liberty, both try to trample on the rights of conscience, and cripple the freedom of thought. Thus considered, they are one in their aim; and if there is any discrepancy in their practices, it can only be ascribed to the fact, that while one has been allowed to exist longer amidst the congenial gloom and ignorance of the middle ages, the other has been compelled, however slowly and reluctantly, to submit to that spirit of investigation and research which has more distinctly marked the greater light and intelligence of the present day. The superior liberality of the Episcopal Church arises not from the voluntary admission of light, but from the necessity of exhibiting some *insignia* of freedom, to make it tolerable in the sight of a free and reflecting people.

Were it not for this compulsory display, she has recently given such testimony of her real spirit, that little doubt can be entertained she would gladly return to that fold from which, for three centuries, she has so strangely wandered. We say wandered, for whoever has read the history of the English Church since its dismemberment from her Romish parent must have observed, that the tenor of its conduct has resembled rather that

of a churlish and envious relation, than that of an open and unqualified enemy. We speak only of the English Church, and by no means include in this imputation of questionable sincerity the actors in the Reformation, commenced and carried on by Luther and his devoted associates on the continent. To support this charge, it will not be necessary to follow the Church through all the sinuosities of her course from that time to the present. It will suffice to be remembered, that when the prince of voluptuaries, and the most absolute of monarchs, Henry the eighth, could not longer command the ready assent of the Pope to the gratifications of his unbridled and unblushing licentiousness, and when the resources of the Catholic religion were not sufficient to afford him a pretext for the perpetration of his infamous conduct, then it was that the Protestant religion was prostituted to his purposes, and converted into a magazine, from which he drew both the weapons of his malicious rancour, and the defence of his revolting impurity. For this reason was the Reformation patronized by the sovereign power in England, and became the *Established* religion. Having discovered the fountain, who can wonder at the character of the stream? If he from whom this current sprung had not cast into it some of the hateful and poisonous ingredients of his own character, it might, for ought we know, have been valued for its salubrious qualities—it might have dispensed the healthful savour of religion through the land, and rendered it fertile with the blessings of heavenly mercy. But such it was not permitted to be; and thus, while tracing its history from that time, which forms the most signal era of its unnatural union with the State, we meet with little else than alternate developments of those detestable traits which were most prominent in the character of its first “supreme head.” We are told by an elegant and learned historian, that “a catalogue of his vices would comprehend many of the worst qualities incident to human nature: violence, cruelty, profusion, rapacity, injustice, obstinacy, arrogance, bigotry, presumption, and caprice.”*

Scarcely had Henry completed the introduction of that religion, to becloud the first beamings of which his earlier life was zealously devoted, and he had been gathered to the tomb of his fathers, than the reign of his successor was occupied in reducing the nation to a uniformity of doctrine, which could only be violated with a risk of liberty or of life. To charge this conduct on Edward would, if we may judge from every delineation of his character on record, be unjust; but as those by whom he was surrounded, during his short rule, were the executors of his father’s capricious will, so did they faithfully discharge their trusts. Mary followed, only to revive the caprice of her parent, to exhibit the same bigotry, and inflict worse cruelty, through the ministers of the same *Established*, though now Catholic Church. She was succeeded by Elizabeth, whose persecution of the Catholics was hardly less relentless than that of her sister towards the Protestants, but whose longer life, and vigorous policy, enabled her more effectually to accomplish her purposes.

We mention these circumstances only to show that the *spirit* was the same, and was worthy only of that monster by whose evil genius it was made the characteristic of the Church. After a Protestant reign of half a century, the corruptious of Popery remained in the English Church, scarcely abated in their rankness—so much so, indeed, that when James

* Hume v. 169.

the first was about to enter upon the estate of its "supreme head on earth," he declared that "it wanted nothing of the mass but the liftings!" During the same dynasty, however, another violent attempt was made to impose the Catholic form of religion upon this spiritual corporation; and, had not the sentiments of the church party assumed their natural quality of prejudice too powerfully, James the second would have succeeded in declaring the supremacy of the Pope in his realms.

The impulse which the cause of Dissent received during the protectorate of Cromwell, had been almost neutralized by the violent and persevering efforts of the State party, in the reigns of Charles, and James the second; when the Revolution of 1688 afforded the friends of religious freedom an opportunity of expressing their sentiments, and demanding a greater extension of their civil rights. The mind of William was little suited to the treatment which was manifested by the Church party, on his accession; and, being trained to the more enlightened and liberal views which prevailed on the continent, refused to become, *more majorum*, a mere tool in the hands of that party. It was not surprising, therefore, that being averse to persecution, and inclined to a greater toleration of Dissent, he should have incurred the hatred of that party, who were ready to shake hands with the Papists themselves rather than mortify that lust of authority, and lose that power of oppression which are the peculiar characteristics of both. The spirit of liberty, which was thus fostered by the patronage of the sovereign, having gained a strong hold in the passing of the Toleration Act, went on, from that time to the present, from conquering to conquer; obtaining concession after concession, and multiplying victory upon victory, until its inheritors have become numerous as the drops of morning dew, and its approach is regarded by its enemies as "terrible as an army with banners!"

The Dissenters abjuring the notion of a religion upheld by the State as carnal and corrupt, the contest for spiritual supremacy has, consequently, been fought between the Catholics and the Episcopalians. As the Church asserts her superiority over the Papists to have arisen from a holy indignation at the idolatrous forms of worship, and the corrupt doctrines which had crept into their religion, so we find that her opposition hitherto has been alleged to rest on the same basis. It may, however, be recollected, how few of the corrections and simplicities of the Lutherans, Henry the eighth, in the sixteenth century, suffered to affect his new religion; and it is now seen in the nineteenth, that so far from progressing in purity and truth, she is actually reverting to the very dogmas and ceremonies by the abolition of which Henry revenged himself on the Pope, and covered his iniquitous conduct. The ever changing fashions of this world have found a votary in Popery; and she has recently made her appearance in the new garb of *Puseyism*. It is pretty well known that this phrase is almost synonymous with Popery, the only distinction (which, too, we think is one without a difference) being that it is Popery *in* the Church as by law established, whereas any other sense of the word supposes it unconnected with the English Church. This species of Popery, we understand, is rampant at Oxford, nay, on the Episcopal Bench itself, at the very head and front of the Church; and as it contemplates the reproduction of the mummeries, the genuflexions, and other ceremonies of the Romish Church, it is pretty plain, that whatever notions of civil power the two parties may entertain, all that ever constituted the distinctive differences of their religious creeds is fast vanishing away. If this be the case, and it be a fact that the

practice of applying religious tests as qualifications for municipal rights is becoming discarded and obsolete, we cannot help surmising that the time is not far distant when the political subserviency of the Catholic, and the haughty intolerance of the Churchman will be reduced to the same level, and mingle within the pale of one unpatronized sect. If, moreover, the inflexible resistance made by the Church to the claims of the Catholics were the best evidence of the sincerity of her dissent from their errors, she has now, by this modern compliance with those very errors, shown that the hostility was not natural, and has, with double force, vindicated their common origin.

Thus we have seen that the issue of the question is, in reality, between the Episcopalians and the Catholics, and not, as it is alleged, between the Catholics and the whole Protestant community. The writer, however, was reproached, a short time since, by a respectable and pious member of the Establishment, because the Dissenters did not come forward to the help of the Church against her mighty antagonist; and the reason being asked, it was replied, "that as the Catholics flourished most where they were most violently opposed, the best way of subduing them was by silence." On maturer reflection, the following, amongst others, occurred to the writer as good reasons why such conduct was more likely to accomplish the end in view than any mode of active opposition which could be proposed:—

I. As Dissenters, we are not legitimate parties to the contest. Many of the reasons which decide us in our dissent from Papacy have equal force in compelling us to dissent from Episcopacy. When the Church of England denounces Popery she denounces not the system, but merely what she pleases to term "the errors of it." When their controversies are afloat, scarcely anything is heard of but Councils and Ordinances, decretals and formulas. Fortunately for that Holy Book, the Bible has little share in these fiery combats; for as little, indeed, of its spirit guides, so little of its sacred counsel is followed in the course of their polemical contentions. Each party appeals, with equal confidence, to its Ordinance; and if one asserts the sanction of a council, his opponent as triumphantly quotes the authority of a Bull. Through the whole of this dispute, every step of the argument is as logically stated, as precisely worded, and as insidiously framed as if the craft of a Jesuit on the one hand, and the dialectic acumen of an Oxonian on the other, had been specially pressed into the service. From a mode of discussion like this, whether used by the Churchman or the Catholic, we dissent with equal abhorrence. We acknowledge no earthly interpreter—we seek no appeal but to the word of Jehovah—and we ask no rewards, and fear no penalties but those of our conscience and our God.

II. But we refuse to enter these lists from a conviction that such a mode of warfare would lay us under suspicions of a nature at once irksome and repugnant to our real sentiments—those of a tacit indifference for the integrity of the Voluntary Principle. Perhaps some may be startled at this, and tell us that as the opposition to the Catholics is founded upon matters of doctrine, and not on matters of civil right, there is no valid reason why we and the Churchmen should not co-operate in resisting them. To this we reply, that if our opinions, and those of our Episcopal brethren coincided in most of the great features of faith and order, and our differences were not greater than those which distinguish us from neighbouring sects; and if, moreover, we were perfectly satisfied that matters of doctrine were the

real foundation, and not the specious pretext, for this contest, then it might be difficult to substantiate our position. But when we recollect that Henry's qualms of conscience were declared to be his reasons for effecting a divorce from a faithful consort; that zeal for the purity and protection of religion was considered sufficient to warrant the forfeitures and imprisonments which visited the Puritans in the reign of Elizabeth, and her Protestant successors; that the same apology is made for all the insult, the injury, and bloodshed which have crushed Ireland in the dust, and made her the home of wretchedness and woe, and that, at the present moment, the same pretext is used to palliate the conduct of the Church bigot, in depriving the conscientious Dissenter of his liberty: when all this recurs to our minds, it brings a conviction that if this is the mode in which the Church manifests her concern for the spiritual interests of the people, and if her sincerity is not supported by clearer proof than she has hitherto exhibited, the less we have to do with such people and such practices the less shall we risk our consistency. When we have avowed our allegiance to the Voluntary Principle, and afterwards are found banded together with its sworn enemies in resisting the progress of a rival for the same power of persecution, it affords slender evidence, or, rather, gives a silent denial of the sincerity of our Nonconformity. The Churchmen and the Catholics are both struggling for that very power, which can be exercised only so long as a Dissenter exists; can thrive only where the mind of man ventures to assert its native freedom; and is found to be oppressive and iniquitous only where conscience is obeyed as the safest and holiest monitor. Are we, then, to be decoyed into the service of either of these combatants, under alarming pretences of the spread of "false doctrine," "erroneous notions," and all the rest of their crafty cant, when, by that act, the honour and integrity of our own principles might be for ever wounded and laid low? If we side with either party we fight against ourselves. When any doubt as to our real sentiments might arise, these are the days when we should fearlessly cast off every disguise. If in anything we co-operate with churchmen, let it not be when the result of the contest could be in any way confirmative of their cherished system of intolerance. Let them wage the warfare, if it be for episcopacy; but if it be to disseminate the Word of Life, or to aid in some effort of charity, then we may plead the impulse of benevolence, without being suspected of compromising our principles. The present relation in which dissenters stand to churchmen, forms a crisis in the history of protestant nonconformity. The immense increase of dissent within late years—the almost entire removal of those civil disabilities by which, for centuries, this class have been shut out of every place of honour or emolument in the state—the unprecedented exertions of the church to extend her territories, and the relentless cruelty with which she visits the conscientious recusants of her detestable usurpations, together with the rapidly spreading enlightenment of the age, combine to produce one of those momentous epochs which are seldom permitted us to see. In such a state of Society nothing is more important than a cautious and rational, but firm and unflinching adherence to that line of conduct, which is avowedly based on our own distinctive principles. "Let us then be separate," let us not be the victims of a delusion contrived by the Church to increase her supporters. But let us rather mark our abhorrence of that ungodly power which she now wields with such infernal malignity, but, thank Heaven! with an arm fast paralysing, by leaving her alone in the struggle.

III. But we decline this contest on another score, as *unnecessary*; because we consider the growing enlightenment of the age a sufficient guarantee against the return of popish ascendancy. The school-master has been too much abroad; well-kept Sabbaths, and well-digested instruction, have been too long the order of the day; we have had a seed-time of knowledge too lasting, and the crop which it has produced is too well matured to be spoiled, and too abundant to be consumed by the onset of our enemy. Ignorance and superstition, which both prepare the way, and follow in the train of catholicism, are every day becoming more scarce. Whether we consider the political, or the moral speculations, which are most prominent and most cherished in the present day, we shall discover in them all one signal character; viz., a general progression towards what is enlightened, free, and virtuous. In fact, liberality of views is the standing rule of the times in which we live. And while this is the case—while every class of society is pressing forward in knowledge and in power, we have, and can have, no fear that a thoughtful and manly community, like the English people, should again be immersed in the darkness of ignorance, or ever more be prostrated in the disgrace of moral slavery.

Finally. If another apology beyond any which we have heard be required to justify our neutrality, it might be found in the objects which already engage our attention and our efforts. We refer to our general exertions for the spread of religion. In this field of exertion “we are doing a great work, and cannot come down.” As christian soldiers we have enough of warfare on our hands, without undertaking hostilities to which our divine master has not called us. Who would be quarrelling with priests while he might be evangelizing his neighbours? who would exchange converts for proselytes, or desert the bed of the sick and the dying for the platform and the debating room? On the other hand, there remains an impediment in the position of those who seek our alliance, sufficient of itself to prevent the proposed union. That impediment is to be found in the objectionable connexion which they hold with the secular power. To produce the dissolution of this connexion is one aim of our present exertions, and one object of our ardent anticipation. We have already, in a great measure, seen the triumph of principle over prejudice—of truth over error; and as we have witnessed the downfall of physical slavery, and the victorious rise of liberty on its ruins, we now wait only for the division of that unholy band which enthrals religion to the purposes of secular power.

SCIPIO.

AFFECTING PROVIDENCE IMPROVED.

(Concluded from page 79.)

III. Nebuchadnezzar was commissioned “to fall upon the Jews at noon-day:” he was not commanded to attack and destroy them when they were enveloped in darkness; but when they were surrounded by light, and, perhaps, supposed themselves but little, if at all, exposed to danger. People commonly consider themselves much more secure in the day-time, than during the watches of the night. Those who are excessively timid seldom fear to be alone while the sun is above the horizon; they take for granted that ghosts and spectres will not exhibit themselves till after his setting; that thieves and assassins will remain in their dens until the light is extinguished; and it is much the same respecting people’s ideas of dissolution. Those who are afraid to die, generally have much dread upon them at night;

presuming that then they are most likely to be attacked by the "king of terrors." Some wicked men are visited, almost every evening, with very miserable apprehensions; they "exceedingly fear and quake," lest, before the return of morning, they should give up the ghost, and find themselves in hell: when the sun arises, however, their apprehensions, in a great degree, subside; and, throughout the day, they are quite courageous in their rebellion against God: when the shades of evening fall around them again, they become again more serious and penitent; and, sometimes, are strongly inclined to pray for pardon and salvation. But if the Israelites imagined they were secure in the day-time, they were sadly mistaken. "I have brought upon them," says Jehovah, "a spoiler at noon-day;" when the sun is in the meridian—displaying his brightest glories—diffusing his most beautifying lustre on all around. Are any of you, my hearers, taking for granted that the spoiler, Death, will never assail you in the day-time? Are you disposed to think you may sin with safety while the sun is above the horizon, and it will be time enough to repent when he is gone to illumine the opposite hemisphere? O! if such unwarrantable ideas have occupied your minds before, surely they will now be dislodged, and forbidden to enter again. Our departed friend and neighbour was summoned from the world in the morning, after commencing in good health, and with commensurate signs, the duties of the day. The spoiler came upon *him* in the morning, and without consulting his preferences or expectations, dispatched him at once to his last long home. You see then, there is the "arrow that flieth *by day*," as well as "the pestilence that walketh in *darkness*." The great governor of the world has put the times and seasons in his own power. "Watch ye, therefore: for ye know not *when* the master of the house cometh; at *even*, or at *midnight*, or at *cock-crowing*, or in the *morning*."

IV. Nebuchadnezzar was commissioned to "fall upon the Israelites *suddenly*," without giving them time to contemplate his approach, and prepare themselves for his coming. And how frequently does the spoiler death pounce upon his prey like a ravenous lion, without giving the slightest intimation previously, that he was nigh at hand. True in many cases his approach is sufficiently gradual; afflictions are sent before to prepare his way, and tell of his coming, so that he arrives no sooner than he was expected, and in some instances, not so soon as he was wanted. But how often is it otherwise—how often does he present himself when there is no desire to see him, and fulfils his direful commission when there was no apprehension whatever that he was authorized to strike. "Man knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in a snare, so are the sons of men snared in an evil time when it falleth *suddenly* upon them." O how awfully were these words of Solomon verified in the case of our departed friend. How little did he imagine last Friday morning but one that he had risen from his bed for the last time—that he had entered upon the last day of his mortal life: how little did he suspect, when fixing that ladder against the tree, that he was erecting the instrument of his own destruction. Verily, the *spoiler fell upon him suddenly*. My hearers, Are any of you calculating upon a long illness to precede your dissolution? Are you putting off religion till you lie on a death-bed? Are you promising that *then* you will turn to God with weeping and supplication—that you will believe on the Lord Jesus with your heart unto righteousness? O what folly and presumption! You cannot tell *when*, or *where*, or *how* you are to die. "Boast not yourselves then of to-morrow, you know

not what shall be on the morrow." "Be ye therefore ready also, for the Son of man cometh at an hour *when ye think not.*"

V. We are informed in the text, that, by the devastations of Nebuchadnezzar, the divine being would "bring *terrors*" upon the city "which he was appointed to spoil." The inhabitants who might escape destruction themselves, would be alarmed and horrified at the massacre of others: and may we not suppose, my friends, that the sudden deaths which have recently taken place around us, are intended by a wise and merciful God to impress the mind, and improve the character of all who yet survive? are not such providential visitations designed and adapted to alarm the careless sinner, to arouse the slumbering professor, to make us all more sensible of the vanity of this world, and invite us to desire more earnestly "a better country." Do they not address us all as with a voice of thunder, exclaiming, "Awake to righteousness, and sin not." "Be diligent, that ye may be found of God in peace." I have reason to believe that many persons have been deeply impressed by the alarming catastrophe which has engaged our attention to-night. It has occasioned them to think of their ways, it has thrown an air of seriousness over their countenances, and struck terror into their souls. Some have resolved upon forsaking their sinful companions, disregarding their wicked practices, and turning unto the Lord before it is too late. We rejoice over such; we are happy to believe that our friend has not died in vain—his sudden departure from the world will perhaps be more useful to many than his longer continuance. O that our good impressions and resolutions may be deep and lasting. May they not be "like the morning cloud and the early dew, which soon pass away." Recollect, my fellow-sinners, *your* life is very uncertain also, and if you harden yourselves against God, if you set at nought his counsels, and despise his reproofs, he may "suddenly destroy *you*, and that without remedy."

Lastly. Mention is made in our text of the widows of those who were to be destroyed by Nebuchadnezzar. The divine being is evidently mindful of widows, and is disposed to take them under his special care; "a father of the fatherless, and a judge of the widows, is God in his holy habitation." "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." The spoiler death is making many widows in the present day. There are not a few in our own neighbourhood—there is a considerable number in the house of God this evening. O that all who sustain this character would avail themselves of the privilege of trusting in God, "who preserveth the strangers—who relieveth the fatherless and widows." My christian friends, let us not be forgetful of our duties towards this interesting class of persons. "Let us seek them out," and render them all the counsel and comfort which they may require, and which we can afford. "Pure and undefiled religion before God and the Father is this, To visit the fatherless and widows in their affliction, and keep himself unspotted from the world."

THE CHURCH OF EPHESUS.

NO. I.—THE CONSTANT INSPECTION.

It is a fact which strongly evinces the constant and unwearied care of God over his church, that events, apparently the most calamitous, have been so overruled, as to become the means of advancing its interests and extending its triumphs. The iron hand of tyranny and oppression, the

flames of persecution, and every species of torture invented by the ingenuity of men and demons, so far from annihilating the Christian faith, have only served to bring into more powerful operation the unflinching integrity and invincible determination of those whose hearts had been changed by its sacred influence. Persecution invariably frustrates its own ends. He who sits on the throne of the universe causes the wrath of man to contribute to his praise, and advance his glory. The persecutors of truth, yoked by an Omnipotent arm, are forced to bow their untractable spirits, to bear along the chariot of salvation, scourged and driven by an irresistible power.

Some of the most important and interesting portions of inspired truth, have had their origin through the opposition and cruelty of the enemies of religion. The poetic effusions of David, which beautifully pourtray the feelings and sentiments of every pious mind, were mostly occasioned through the adversity he had to endure, and the obstacles he had to encounter, in consequence of the opposition of the wicked. Several of Paul's epistles, which embody a system of religious truth, were written when under confinement, in consequence of his zealous exertions for the cause of Christ, and the Apocalypse, which contains a vast chain of prophecy, running parallel with the duration of time, was communicated to the beloved disciple when in exile. Thus circumstances, apparently afflictive, have been productive of incalculable good, and their beneficial effects will be felt through the revolutions of eternal ages. The exact time when the Apocalyptic visions were revealed to the Apostle, is involved in some degree of mystery, it is, however, supposed to have been in the 95th year of our Lord, during the reign of the Emperor Domitian. This was a period when the church was enveloped in darkness; the enemies of the cross seemed as if they had formed an alliance with the infernal powers, with the view of utterly crushing the Christian cause. It was therefore with the merciful design of communicating consolation to his afflicted people, that the Redeemer presented to his servant John that magnificent display of his unspeakable glories, furnished in the first chapter of this book. The fact that he is invested with omnipotent power, and that his sway extends over the whole creation, must have dispelled their fears, and encouraged them to endure their trials with heroic firmness. In fact, the *whole* of this book was intended, and is admirably calculated, to awaken the energies, to strengthen the faith, and rouse the hopes of believers, inasmuch as it represents, in splendid colours, the universal triumphs of that kingdom which is not of this world.

But the Great Prophet of the church was not only anxious to succour his servants in the hour of trial, he also manifests his superintending care by his desire to free them from the baneful influence of every principle which marred the moral loveliness of their conduct, destroyed their usefulness, and exposed them to the displeasure of God. This he accomplishes in the seven epistles which he sent to the Seven Churches of Asia. Thus he not only renders the events of providence subservient to the interests of Zion, but employs various methods in order to lead his children to the performance of their duty, and meeten them for the inheritance of the saints in light. Many suppose the Seven Epistles to the Asiatic Churches to be prophetic of so many successive periods and states of the church from the apostolic age until Christ will appear the second time. But there is no evidence to prove that there are, or were to be, seven periods of the church. Besides, there are in these epistles several internal characteristics which were peculiar to the primitive churches, and cannot, with equal propriety,

be applied to the church of any other age. We are aware that a lively imagination, combined with a rich invention, may advance many plausible suppositions on this subject; but the very fact that the state of the church, during the latter days, will be widely different from the description given of the condition of the last church specified in this book, evidently shows that these epistles cannot be considered as mystical prophecies. The last state of the Christian church will be indescribably glorious, all nature will unite in the delightful employment of rendering homage to the king, eternal, immortal, and invisible. Love, peace, holiness and harmony will be triumphant throughout the globe; whereas, Laodicea, the last of the Asiatic churches, is represented as wretched, and miserable, and poor, and blind, and naked. However, it is a truth which we ought at all times to bear in mind, that "whatsoever things were written aforetime were written for our learning." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." The first epistle is addressed to the church of Ephesus. This city, in ancient times, was a place of no ordinary renown. It was the metropolis of that part of Asia termed the proconsular Asia; it was situated on the side of a hill, and much celebrated for its local scenery. But the chief ornament of the place was the splendid temple of Diana, which for its stupendous greatness and astonishing workmanship, was once deemed one of the wonders of the world. It is said to have measured four hundred and five feet in length, two hundred and twenty in breadth, and to have been supported by a hundred and twenty-seven pillars of marble, seventy feet high. It appears from the nineteenth chapter of the Acts, that the Christian church in this city was organized through the instrumentality of the Apostle Paul. The epistle to which we have adverted, was addressed to the angel, or pastor, of the church, from which we may learn the solemn responsibility attached to the ministerial office. Hence the Apostles of the Gentiles, writing to the Hebrews, says, "Obey them that rule over you, and submit yourselves, for they WATCH FOR YOUR SOULS AS THEY THAT MUST GIVE ACCOUNT, that they may do it with joy and not with grief, for that is unprofitable for you." Our Lord states, that "he holds the seven stars in his right hand;" which intimates his absolute authority over his ministers, their entire dependence on him, and their safety under his guardian care; placing their confidence in his almighty power, they are secure, whatever dangers they may have to encounter, and whatever trials they may have to endure. He regards them with peculiar tenderness. "He that receiveth you, receiveth me." "Lo, I am with you alway, even unto the end of the world." It behoves them then to act worthy of their high vocation. Let them never forget that they are servants of Christ; stewards of the mysteries of godliness; co-workers with God, and subordinate shepherds to Him who is represented as head over all things to the church. Let it be evinced by their conduct, that they are under the commanding influence of the sacred and sublime principles of Christianity, that they are ambassadors for Christ, and have sworn fidelity to him in the most solemn manner. Let it be their chief concern to exhibit the transcendent excellencies of their Lord, and, with apostolic courage, to declare the whole truth, the whole counsel of God, whether men "will hear, or whether they will forbear." Let the deepest solemnity pervade their ministrations, recollecting that the

message they deliver, is a message from the "high and lofty One who inhabiteth eternity."

"He that negociates between God and man
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul;
To break a jest, when pity would inspire
Pathetic exhortation, and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart."

(To be continued.)

THE AWFUL CONTRAST.

STARS never appear brighter than in a dark night; the lily never appears more beautiful, nor yields more fragrance, than when amongst thorns; religion never appears more lovely and advantageous than when compared with irreligion and sin; and the joys of heaven never appear more inviting and attractive, than when contrasted with the endless sufferings, and unqualified miseries of hell. Some few weeks ago I was requested to visit a poor man in dying circumstances; on approaching his bed-side he cast an anxious look at me, and emphatically exclaimed, "Bless you, how glad I am that you are come to see such a poor sinful creature as I am." I perceived that he was sinking beneath the power of affliction, and fastly approaching the solemn hour of dissolution. On asking a few questions on the paramount concerns of the soul, I found, that like too many of our fellow-men, he had been living "without God, and without hope in the world;" but, through mercy, was now a conscious, trembling sinner at the feet of Christ, enquiring, "What must I do to be saved?" On a subsequent visit, as I entered his room, he met me with a most significant look, and, in a suffusion of tears exclaimed, "How glad I am to see you; I have just been meditating on the awful contrast, "Come ye blessed," and, "Depart ye cursed." "Ah!" said I, "this is an awful contrast indeed! worthy the meditation of all, but especially of a dying man." This is the awful contrast of that day for which all other days were made; and the decisive language of that judge from whom there can be no appeal. "Come, ye blessed;" this will be the pleasing address of Him that sitteth upon the throne of judgment, to all those who have repented of their sins, believed in his name, followed his example, and washed their robes, and made them white in his precious blood. "Come, ye blessed;" ye who were once deeply sunk in sin, once overwhelmed with conscious guilt, once struggling with inbred corruption, once assailed by satan, stigmatized by the wicked, and persecuted by the ungodly. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Come ye blessed," join your happy companions, take possession of your mansions, tune your harps, and unite your voices in the never-ending hallelujahs of the skies. "Come ye blessed;" delightful plaudit! with it is associated all that is desirable to man, and all that is pleasing to God; all that the lost have to lament, and all that the saved have to enjoy—in a word, all the permanent delight that the transcendent joys, and the unsullied glories of heaven can bestow. "Depart from me ye cursed," how awfully solemn and terrific; and this will be the dreadful, the heart-rending anathema pronounced by the righteous judge upon all the

wicked and ungodly. "Depart from me," I died to save you, but "ye would not come unto me me that ye might have life." I invited you to come unto me, but ye would have none of my counsel; I warned you of your danger, but ye made light of it. Your day of grace is now ended, the winning voice of mercy will salute your ears no more for ever, ye might have stood with the blessed on my right hand, but ye would not, therefore, "depart from me ye cursed into everlasting fire, prepared for the devil and his angels." "Depart from me," who was once your loving Saviour; depart from God, in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore. Depart from the blissful society of angels, and the spirits of just men made perfect. Depart from all that is holy, that is happy, that is heavenly, to associate with the devil and his angels, and to spend an endless existence in the fire that is never quenched. Dread decision! O my soul, where wilt thou take thy station, on the right or left of Him that sitteth on the throne? What will be thy sentence, Come, ye blessed, or, depart from me ye cursed? In thy present character the answer is found, delay not to make thy choice, and decide the all-important point. The individual who gave rise to these solemn reflections, is gone to prove their awful reality, and the place which knew him, will know him no more for ever. On paying him my last visit, a few hours previous to his dissolution, he expressed a good hope through grace, that he should soon be with Christ which is far better. This is one of the very rare instances, in which christian charity would lead the writer to hope, that mercy was vouchsafed on a death-bed repentance.

Burton-on-Trent.

J. S.

RESIGNATION.

No christian will doubt, that he is laid under peculiar obligation contentedly to submit to the dispensations of providence. Nor can he have overlooked the motives to resignation, drawn from the character of God, the example of Christ, and the ends to be answered by divine corrections. The believer is not his own. He is "bought with a price," and is therefore at the divine disposal. God, as it pleaseth him, may bless with prosperity, or bring into adversity; may impart health, or send affliction, and the submissive child will say, "It is my father's will, why should I complain."—"It is the Lord, let him do what seemeth him good." The strongest motives are furnished for resignation. Is the Lord wise, and pitiful, and of great kindness? did Jesus, for guilty man, patiently suffer more than tongue can tell, or heart conceive? and does affliction yield "the peaceable fruits of righteousness to them which are exercised thereby?" then the christian has strong inducements to humble himself "under the mighty hand of God," and suffer all his righteous will.

Various circumstances call for resignation. But we speak particularly of personal affliction. Now it is an acknowledged truth among christians, that all afflictions are under the direction of divine providence. Whenever, therefore, the child of God is afflicted, he recognizes his father's hand; and, if called to suffer long, he knows it is his father's will. If in health, constrained by "the love of Christ," he has delighted to obey, shall he not now, in the absence of health, under the same constraint, submit to what is best. That what God appoints is best, he will not question. Entire resignation to the divine will is now required of him. He cannot go up to the house of the Lord "with the multitude that keep holy day." "With the voice of joy and praise" he cannot now enter the sanctuary. At the table of the Lord he cannot, as formerly, be present with his brethren and sisters in Christ to receive the emblems of the Saviour's love; and why, for the time being, should he desire this commemorative ordinance. If he be raised again, will he not present himself among "the sons of God" with renewed interest, and increased

delight, after a season of privation. And while this season continues, does he not find much enjoyment in reflecting, that the chastisement is certainly designed for his profit. Knowing, as he does, that he is suffering his father's will, may he not, in entire submission, find his Saviour very precious, and enjoy a large share of comfort. Can he say, "Thy will be done?" If so, could he, if in health, possess a larger share of real happiness than he now feels within? Or would any means of grace, additional to those ordinarily enjoyed by the afflicted christian, add to his comfort? There certainly must be great pleasure felt in receiving, with entire resignation, the cup which his father gives him to drink. The cup may be bitter, but being received without repining, there will be a sweet enjoyment, if not a holy, heartfelt rapture—a "joy unspeakable, and full of glory."

Some, it should seem, cherish a desire for having in their chambers of sickness the ordinance, commemorative of the Saviour's death, supposing it would much increase their comfort. The writer is not able to decide upon this point either from experience or observation; but he is inclined to think, that a child of God in affliction who is *perfectly resigned*, will find as much comfort in the absence of this ordinance, as another in similar circumstances will find in its participation, for in the latter case there does not appear an *entire submission* to those privations which providence now seems to appoint; and, if there be the least particle of rebellion in the will, there cannot be full enjoyment. If this be an erroneous view of the subject, gratitude will be felt towards any friend who will kindly take the trouble to furnish a correction. Perhaps some can speak from experience on this point.

Let not the above remarks be viewed as if the writer would undervalue the ordinance. That is far from his intention; he desires it should be viewed in its true light, and be so observed, as to answer every end intended by the glorious Head of the Church.

It is designed here only to suggest, further, whether it appears that the design of affliction would be so completely answered by bringing this ordinance into more private use, as in the instances alluded to above. Perhaps it will be found, at least in the generality of cases, that the *public means* have not been prized according to their real worth and importance. In such instances is it not intended, among other things, that the loss of *public means* should teach their value; but how can this end be really answered, if the sick christian is to be furnished with these means in a manner similar to that in which he was favoured with them in health. Ought not the first enquiry to be, "Show me, wherefore, thou contendest with me." And should not great anxiety be felt, that the intention of the chastening may be felt and answered in our experience. Is it that the heart may be more humbled, or that the creature may have a less firm hold on the affections, and thus that the mind may be more heavenly—or what is the end intended? Let the accomplishment of it be desired and sought. So shall "God in all things be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Wendover.

C. T.

CORRESPONDENCE.

GENERAL BAPTIST EXTENSION SOCIETY.

To the Pastors and Churches of the New Connexion of General Baptists.

Dear Brethren,

Is it not desirable that we should adopt vigorous measures for the extension of the connexion? I presume those reasons which have induced us to prefer our section of Christ's Church to any other, ought to inspire us with a glowing zeal that it may at least be as prosperous as any other. God is greatly owning the home efforts of various denominations. Look, for instance, at the success of the various classes of Methodists: look at the Home Missions of our Independent and Baptist brethren. Is it not utterly inexcusable that we do not ardently and earnestly go forth and obtain a portion of the land which is yet to be possessed? After all that has been done, there is great need of additional labourers even in our large towns; and it is to these I am anxious we should

direct our attention. In this way we shall be known throughout the nation, and the doctrines and principles of the connexion will be brought fully under the notice of the religious part of the community. I believe there are thousands who would rejoice to unite with us, if we were known, and if active and useful exertions were made for the extension of our borders. The difficulties of the undertaking I know to many will appear numerous and formidable. We have only to will, and they will instantly vanish; yea, every one of them. If we do not care for it—if we are resolved not to feel in the matter—if we are determined the Lord shall not have his own silver and gold, then I know nothing by us can be done. But I do not believe there are ten persons in our connexion who feel thus: I trust not one. I am persuaded we have many, very many, who are ready to be headed onward to this good work. Will the fathers in our connexion come forward and patronize the plan? and are all my brethren in the ministry ready to give it all their influence and support? Two or three sisters in our Church at Ænon were so impressed with the desirableness of it, that after reading the January number, they immediately commenced collecting for this object. If our friends will pardon my forwardness in this, I would suggest, that our Churches severally take the matter up, and that their ministers and delegates be fully prepared to give it their candid and prayerful consideration when we meet in Association at Nottingham. If we do thus, I feel assured that something great will be devised and effected. In this work, it is desirable that we attempt so much, that we may venture to make a powerful appeal to our people, and that its magnitude may vindicate such an appeal.

Could we at first place our standard in the following places:—Liverpool, Sheffield, Leeds, Hull, Plymouth, and Bristol? Now if the brethren employed in these places had a salary of £100 each, that would be £600. Allow £50 each for expenses of room, &c., that would be £300; and say sundries of various kinds, £100; so that for these places we need £1000. Now if ten thousand of our members will give only one halfpenny each, per week, this will raise £1080, which is £80 more than the sum required. My brethren and sisters take this to heart; *one halfpenny per week* will do all this. What do you say then, shall it be done or not? I cannot believe that you will hesitate for a moment. The advantages the connexion would derive from such an effort, none can tell: the advantages each church would derive from having a little more of the life of activity, and the benevolence of the Saviour, none can tell: the souls that might be saved none can tell. I do then fervently beseech you to lay this matter to heart; and earnestly supplicate the influences of the Holy Spirit, fully to incite and prepare us for this great work. But then ministerial agents will be necessary. We shall only require six; the academy and connexion, I presume, will not find it difficult to produce six, and when found, I trust they will be a chosen band, whose hearts God has touched. If they are diligent, plain, zealous preachers of Christ's blessed Gospel, that is all that is wanted. I am sure we are in a pitiable state if we cannot raise six of this description. I now leave these suggestions for the prayerful consideration of the churches; it has impressed my own mind much, and if the matter is taken up, I feel persuaded that God will both own and bless it. I conclude by observing, that if it is attempted, I will guarantee £25 for the first year, for Ænon; and I trust we shall increase every year.

3, St. John's Wood Grove.

I am, yours truly,

JABEZ BURNS.

ORDINATION AT SUTTERTON.

To the Editor of the General Baptist Repository.

In the notice in the Repository for February, (p. p. 53, and 54,) of the ordination of Mr. Golsworthy to the pastoral office over the church at Sutterton, vacant by the resignation of the Rev. John Bissill, it ought to have been mentioned, that the members of that church, in anticipation of the event, as a mark of their esteem, and to testify their high sense of the fidelity, zeal, and affection with which their late beloved pastor had for thirty-five years presided over them in that character, raised

a sum of money by subscription, and presented to him on the occasion a very handsome gold watch, with a suitable inscription, alike creditable to themselves and to the object of their affectionate regard. This notification is due both to the church and the late pastor.

26, *Earl Street, West.*

T. H. B.

QUERIES.

Can it be shown, that in apostolic times, the Lord's-supper was, in any instance, administered to the sick in private? T.

Is an individual of unquestionable piety, disqualified for the office of deacon, because his wife is not a member of one of our Churches, although she is believed to be a good woman? J. N.

How was the ground made good, (Mark iv. 8.) because all men by nature are bad?

Why were they baptized a second time, (Acts xix. 2, 3)?

T. W.

BRIEF NOTICES OF NEW PUBLICATIONS.

PULPIT STUDIES; or *Aids to Preaching and Meditation*; chiefly *Narratives and Facts*; pp. 234. *Ward and Co., London.*

The topics of these sketches consist, as the title expresses, chiefly of scriptural facts; and should the author meet with sufficient encouragement, his intention is to publish other volumes, "embracing Prophecies, Miracles, and Parables; Promises, Threatenings, and Exhortations; Doctrines and Duties; Times and Seasons."

These "Studies" are interesting and useful; and adapted for the family, the cottage meeting, or the closet. We shall be happy if the author is encouraged to carry out his plan.

THE STEWARDSHIP OF CHRISTIANS. (*A Tract for the Rich.*) *Ward and Co., London.*

This sensible tract is one which all Christians possessing property, and especially great property, should "read, mark, learn, and inwardly digest." The examples of liberality that it submits, and the scale it suggests, are equally worthy of attention.

HEAR THE CHURCH! *a word for all.* By a *Doctor of Divinity, but not of Oxford.* *Ward and Co., London.*

How vague is the idea attached by many to the word church. It means the building consecrated by a bishop for the use of the established clergy—or a congregation

of faithful men; but not such as usually assemble within this building: but they, as such, never speak, and have, moreover, different sentiments. It means the ministers and prelates of the Establishment; but their words do not agree together, their bishops being now in hostile array; and have entertained all sentiments—from Socinus to Athanasius—from Pelagius to Calvin—from extreme protestantism to puseyism, or popery. This is all set before us in a pamphlet of sixteen pages; and it is shown that the command to hear the Church refers to a matter of congregational discipline, and to nothing else.

Ward's Library of Standard Divinity.

THE UNSEARCHABLE RICHES OF CHRIST. By THOMAS BROOKS. *Reprinted from the edition of 1661.* *Ward and Co., London.*

This is the largest, and, on many accounts, the most valuable of the periodical reprints of Ward and Co. We sincerely hope that the spirited publishers will meet with encouragement to follow out their purpose of publishing periodically "in an elegant, correct, and cheap form, the choicest productions of the Howes, the Halls, the Taylors, the Baxters, the Owens, the Flavels, and the Bunyans—representatives of a class of divines whose works are destined to bless the world throughout all time."

VARIETIES.

WHAT WE KNOW NOT NOW WE SHALL KNOW HEREAFTER.—When our notions and the Almighty's schemes disagree, let us distrust our own judgment, and confide

in the rectitude of his conduct. Let us not think of regulating his Sun by our dial, but our dial by his Sun. Let us not judge of his word by his providence, but of

his providence by his word. Let us not judge of his heart by his hand, but of his hand by his heart.

Where can we find his heart to judge by? In the promises and in the cross. Before we undertake to amend, let us be assured that there is something wrong; and before we censure, let us at least understand. Who knows what is good for a man in this life? How liable we are to err, from pride, from worldly-mindedness, from impatience, from unbelief? Let us judge nothing before the time. He will give a good account of himself at last, and bring us over to his own mind. But till we walk by sight, let us walk by faith, and believe now what we shall know then, that "his work is perfect—his ways are judgment." "He hath done all things well."—JAY.

PRAYER.—Prayer is the application of

want to Him who only can relieve it—the voice of sin to Him who only can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of faith. It is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul. It is the "Lord save us: we perish!" of drowning Peter; the cry of faith to the ear of mercy.—MRS. HANNAH MOORE.

THE BEST CHRISTIAN—If I was qualified to search out the best christian in the kingdom, I should not expect to find him either in a professors chair, or in a pulpit. I should give the palm to that person who had the *lowest* thoughts of himself, and the most admiring and cordial thoughts of the Saviour; and perhaps this may be some bed-ridden old man or woman, or a pauper in a parish workhouse.—REV. J. NEWTON

INTELLIGENCE.

BRIEF ACCOUNT OF THE GENERAL BAPTIST CAUSE AT WENDOVER, BOCKS.—Probably but few persons in the connexion are acquainted with the changes which, through a series of years, have taken place in this Church and congregation. It was therefore thought that a little intelligence on this subject might not be unacceptable.

The Church Records commence with the spring of 1817. Before this period, the cause was in a very low condition, and for a time the chapel was closed. Occasional meetings, however, were held for prayer, when frequently not more than two or three persons were present, and generally but one of them was capable of taking a leading part in the devotions. But encouraged by the Divine Saviour's cheering declaration, "Where two or three are gathered together in my name, there am I in the midst of them," they persevered in prayer. At length a servant of God, a resident in the town, but not a member of the connexion, preached the word unto them, and several persons were spiritually benefited through his instrumentality.

At that time, those that embraced the Gospel had to suffer many things which do not ordinarily fall to the share of young converts. After the period referred to, another labourer, who was also an inhabitant of this town, published among them the Gospel of Jesus Christ. Under his ministry the congregations considerably increased, and an enlargement was made in the chapel by the erection of a gallery.

At the period mentioned above, (1817) ministerial supplies seem to have been

more regularly provided, chiefly by the Chesham and Berkhamsted Churches. The number of members appears now to have been under twenty. The chapel at this time was small, and the interior in an unfinished state: the latter circumstance was particularly felt to be an inconvenience, and steps were taken for the better accommodation of the hearers. The improvement that was now made, and the erection of a vestry about the same time, was effected at the expenc of about £86.

In the following year, on the 29th of September, Mr. Darvil, of Chesham, was ordained to the pastoral office over the Church; still, however, he continued to reside at Chesham. His non-residence with the people of his charge was doubtless, in some respects, a disadvantage both to him and them. His removal was had under consideration; but from the circumstances of the people, in temporal things, and from his own circumstances, it should seem providence did not favour his removal.

From this time the Church enjoyed the regular administration of the ordinances; and it is pleasing to learn that this brother laboured with encouraging success. During his stated ministry, forty persons were added to the Church; the chapel was also considerably enlarged, and otherwise improved.

These particulars, gathered from the very imperfect memoranda of church affairs, bring us down to the year 1834, when Mr. Darvil's connexion with the Church ceased, and their present pastor came among them. The principal circum-

stance which led to the acquaintance, and ultimate union between him and them, is the following. Mr. John Goadby, a short time previously to his embarkation for India, visited Wendover to advocate the cause of Missions to the heathen, to which cause he had now devoted himself; and having discovered the unsettled state of the Church, and the desire then felt that a minister should be sent among them, he recommended them to apply for one who had been a fellow student with him, and who was then at the Institution. This led to the present connexion, and both pastor and people have reason to conclude that the union was formed under the conduct of divine providence. In a short time there was a considerable increase in the congregation, and a further enlargement of the chapel became indispeusable. This was effected at the expense of about £300, and the chapel was reopened on the day of the ordination, Oct. 9th, 1834.

The Great Head of the Church has been pleased to smile upon the union, and to give peace within Zion's walls, and prosperity within her palaces. The Divine Spirit has applied the word to many hearts, and several have given themselves to the Lord and to his people. Fifty-one have been added to the Church, by baptism, within a period of five years. Some of these however had, for a long time, been decided for the Lord, but had not entered his Church by his own appointed way. Within the above period, some have ended their labours, and are gone to rest. Ten have been removed by death.

For many years a Sabbath-school has been connected with this cause. Sometimes it has flourished—at other times declined; but the labours in this department have not been in vain. Some are already gone to glory who received their first serious impressions in this school; and others are on their way thither, who have here been taught the knowledge of Jesus, or who, through becoming teachers, have been led to love the Saviour.

Thus it will be seen, that there are those now connected with the Church who have lamented over Zion, because few, very few, came to her "solemn feasts." But looking on the change which has taken place, they exclaim, "What hath God wrought!" Truly "the Lord hath done great things for us, whereof we are glad;" yet we would "see greater things than these:" though "this little one" hath greatly increased, our earnest desire is, to see it "become a thousand;" yea, to increase into a multitude of "lively stones, built up a spiritual house, a holy priesthood, to

offer up spiritual sacrifices, acceptable to God by Jesus Christ." The Lord hasten it in his time. C. T.

Wendover, Feb. 18th, 1839.

G. B. TRACT SOCIETY, STONEY STREET, NOTTINGHAM.—The annual meeting of the above institution, was held on the evening of Shrove Tuesday, Feb. 12th, 1839. The Rev. W. Pickering (in the chair) opened the meeting by adverting to the objects of the society, and offering encouragement to those engaged in their work of faith, and labour of love. The secretary, Mr. C. Lindley, then read the report; giving a detailed account of the proceedings of the Society during the past year; after which, Messrs. Rough, Witchurch, Goodliffe, and Elsey, addressed the meeting in a very able and impressive manner, from the following subjects. 1st., On the object of tract distribution, and its beneficial results. 2nd., On the necessity of distributors rendering themselves conversant with the principles of christianity, that their labours may be more effectual. 3rd., On the importance of distributors imploring the blessing of heaven upon their exertions; and that they bear in mind, for the manner in which they discharge their duties they will have to tender in a strict account unto God. And 4th., On the claim which Christ has upon christians to extend in every possible way the cheering truths of the Gospel. Several pleasing and interesting facts were narrated, illustrative of the good effected by tract distribution. A piece was sung between each address, in a manner which reflected credit upon the choir. At half past four, in the afternoon, tea was provided in the adjoining school-rooms, when upwards of 150 persons partook of the social beverage. May the blessings of the Almighty attend the humble efforts of his servants, and render the silent messengers of mercy very subservient in accelerating the universal reign of the kingdom of Christ.

T. TAYLOR.

NEW CHAPEL IN LONDON.—Many enlightened and ardent friends of the Saviour's cause, as carried on by the churches of our own association, have long felt it extremely desirable that that cause should be more firmly established and more widely extended in the Metropolis. The comparatively obscure and low state of our denomination in London has been matter of deep regret; and not a few revered and beloved friends, now resting from their earthly labours, have desired to see brighter days and better things, and have not seen them. For several years lately passed, however, it has pleased God to send an

encouraging revival, and to give a considerable increase. Large additions have been made to the Churches, and the number of the Churches themselves has been doubled. The friends in Great Suffolk Street, have been graciously permitted to share in the benefits of this revival, and of this increase. Their originally very small Chapel has been twice enlarged; and for two or three years past, their place of worship has again been found quite too small—After much prayer and deliberation, it has been resolved to attempt the erection of a larger and more commodious Chapel—An eligible plot of ground in the Borough Road has been taken for this purpose, and by the help and blessing of God the Church intend forthwith to commence the building of a plain and substantial Meeting-house, capable of seating from twelve to fifteen hundred persons. The immediate friends of the cause, though increased in numbers, are still comparatively poor in pecuniary resources, and they feel that, however urgently called for, this is for them a very great and arduous undertaking. They place their ultimate dependance upon God, but trust they may be allowed confidently to look for an interest in the sympathy and prayers, and help of their fellow Christians generally, and especially of their sister Churches in the association to which they belong.

10, *Chester Terrace, Boro' Road, Southwark.*

NEW CHAPEL AT PORTSEA.—The congregations in the General Baptist Chapel in this place having very greatly increased, and the chapel itself being in a somewhat dilapidated condition, the church here has resolved, with the blessing of God, to build a new chapel. It is supposed that the new chapel shall accommodate upwards of 1000 persons. The entire expense will not be under £1000 which, with the addition of £600 already upon the premises, will be serious. While the friends at Portsea exert themselves to the utmost, it is hoped that they will enjoy the sympathy and assistance of their sister churches.

MIDLAND CONFERENCE.—The next Midland Conference will be held on Tuesday, April 2nd, at Measham, (a branch of the Ashby church.) The preachers, Mr. Pike, of Derby; and Mr. J. Goadby, of Leicester. A dinner will be provided at a reasonable charge, by Mr. Rotheram, opposite the meeting-house. Good stabling also is engaged for the horses.

ORDINATION.—On Easter Tuesday, April 2nd, 1839, Mr. Richard Ingham, jun., will be solemnly set apart to the pastoral office over the General Baptist Church at Brad-

ford. Mr. W. Butler, of Heptonstall Slack, will deliver the introductory discourse; Mr. Hollinrake to offer the ordination prayer; Mr. Ingham, of Belper, to deliver the charge; and Mr. Hudson to address the Church. Messrs. Jonathan Ingham, Midgley, Dowson, Steadman, and Miall, are also expected to take part in these interesting services. The prospects of our friends at this important station are very encouraging,

ANNIVERSARY AT BRADFORD. On Lord's day, February 10th, 1839, three sermons were delivered at the General Baptist Chapel, Bradford, by Messrs. Ingham, Steadman, and Miall; and on the following evening another sermon was delivered by the Rev. T. Galland, M. A., of Leeds. The congregations were good, and the collections amounted to the liberal sum of *twenty four pounds.*

LONGFORD.—We understand that new school rooms have been recently erected at the old chapel Longford; that the church is in a peaceable state, the congregations large, and one or two out stations regularly supplied.

BAPTISM AT BROAD-STREET, NOTTINGHAM.—On this occasion, Mr. Pike, the worthy minister of Brook-street chapel, Derby, kindly afforded his assistance, we having no pastor. In the morning, he took for the foundation of his remarks, the last clause of 1 Timothy, vi. 12, "And hast professed a good profession before many witnesses." Such a close application of his subjects we have seldom heard; many were much affected, even to tears. One hearer made this remark, "I think Mr. Pike has made us all baptists this morning." When he had concluded his discourse, the senior deacon went down into the water and baptized six persons, five females, and one male; five of them were children of members of our churches. In the afternoon, at the Lord's-table, he shortly addressed those newly baptized, and in behalf of the church gave them the right hand of fellowship. In the evening, Mr. Pike addressed the young persons in the congregation, from Jer. iii. 4, "Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?" Such feeling address to the young we have seldom heard before; his application was close and pointed, "*wilt-thou-not-say*, My father, thou art the guide of my youth." It was a happy day to all those who love to hear the Gospel preached plainly and affectionately. The congregations were larger than any we have had for a long time. We hope, while some plant and others water, God will make to grow,

and produce an abundant harvest to his glory.

BAPTISM AT FENON CHAPEL, ST. MARY-LE-BONE.—On Thursday evening, Feb. 28th, the ordinance of believers' baptism was administered to eight persons. After the opening of the service by brother Preston, our respected pastor delivered a most comprehensive and affectionate address, taking for his motto, Acts i. 12, "What meaneth this?" One of the candidates was the Rev. Mr. Bray, who for the last fourteen years has been a highly respected and useful pædo-baptist minister. Before baptism he stated, That for many years his mind had been quite unsettled on the subject of baptism; that the passages of inspired writ bearing upon that ordinance had powerfully impressed his mind; and that he felt truly thankful for the opportunity of coming forwards that evening. We trust the effect produced upon the congregation will prove lasting, and that our brother Bray may be most useful in our connexion, where we earnestly desire he will be long and successfully employed.

J. G.

REMOVAL.—Mr. J. Wood, of Whittlesea, has received and accepted an invitation to become the minister of the General Baptist Church at Mansfield. His removal is to take place next Midsummer.

WIDOWS FUND, ESTABLISHED 1733.—The 106th anniversary meeting of the Society for the relief of the widows and children of protestant dissenting ministers, will be held on Wednesday, April 10th, when a sermon will be preached by the Rev. Thomas Madge, of Essex Street, Strand, at the chapel, Little Carter Lane, Doctors Commons. The service to begin at twelve o'clock precisely. Upwards of 200 widows have annually received assistance from this benevolent society for several years past.

BAPTIST.

ENLARGEMENT OF STEPNEY COLLEGE. The supply of educated ministers is much short of the demand. Seventy or eighty pastors are, on the average, annually removed by death, and only about twenty are supplied in the same period, by their academical institutions. This deficiency should be supplied; and in order, in some degree, to do so, the premises at Stepney have been recently enlarged, at an expense of £575.

At WALTHAM ABBEY, where a new chapel was erected, in 1836, at an expense of £1300, a thanksgiving meeting was held,

on occasion of the entire liquidating of this debt, January 28th, 1839. How many are the Churches that might so rejoice, if they would so labour. "The liberal soul shall be made fat."

NORTHERN COUNTIES.—A correspondent in the Baptist Magazine states that there are Baptist Churches in Northumberland, eight; in Cumberland, one; in Westmoreland, one; and in Durham, nine. He complains of this paucity, calls to aggressive effort, and enquires, "Why does the Methodist body so far exceed ours in number?" and conveys the idea that the aggressive and missionary character and spirit of Methodism has given it an advantage over a too exclusively pastoral system.

IRELAND.—From a very interesting letter in the *Baptist Irish Chronicle*, written by Mr. Bates, Baptist minister at Ballina, we extract the following statements and facts:

Their readers have visited, during the past year, 4626 persons and families, and distributed 1940 tracts. He and Mr. Mulhem preach at fourteen stations, and have congregations of from ten to sixty. A thirst for knowledge is created among the Irish peasantry; but the bigotry and intolerance of the popish priesthood teaches them "that it is meretorious to kill a Protestant; and that to read the Bible is a crime for which no penance can atone;" and the people will suffer almost anything rather than offend their clergy. He also states that the intolerance of the Protestant State Church is equally rife—that he is persuaded some of the clergy would sacrifice Christianity to serve diocesan Episcopacy—that a poor man at Easky was turned out to starve, by the rector, for becoming a Dissenter—that prohibitions are given, on many estates, to the people entering a conventicle—that he and an Independent minister had been forbidden by an agent, through the rector, to preach on an estate of 15,000 acres—that the "rector thought one religion enough for a town," and rarely preaches himself, and desires to prevent any other person—and that the greatest enemies to the progress of true piety are many of the Episcopal clergy. How genuine an establishment spirit is exhibited here! Is not the Established Church a real section of Antichrist?

SOUTH AUSTRALIA.—A Baptist Church has recently been formed in this remote part of the world, consisting of fourteen members, under the care of the Rev. J. Peacock.

AMERICA.—The Rev. Baron Stow, A.M., of Boston, baptized and received into fel-

lowship 195 persons during the last year. Several other Churches in that city have, also, been eminently blessed.

AT YATES, New York, the Presbyterian, Baptist, and Methodist communities have had very extensive and pleasing revivals.

CONGREGATIONAL.

REMOVAL OF BLACBURN ACADEMY TO MANCHESTER.—It is proposed to provide premises suitable for thirty students, at an expense of £12,000. Several large subscriptions are announced. G. Hatfield, Esq., 1000; S. Brooks, and J. Wood, Esqrs., £500 each. The sums subscribed already amount to near £10,000.

WESLEYAN.

THE CENTENARY FUND already exceeds £150,000. There seems to be little doubt of its attaining £200,000. In this case, it will double the sum originally proposed.

THE EPISCOPAL METHODISTS in America, intend to observe the Centenary of Methodism by a general service, on the second Thursday in October, 1839; and to make a general collection for the erection of large mission premises in New York.

THE ORDINATION SERVICE used by the Church of England, we understand, from the Wesleyan Magazine, is used by the Wesleyans in the appointment of their ministers.

MISCELLANEOUS.

RELIGIOUS STATISTICS OF AMERICA. *Ministers.*—The total number of ministers of all the various religious denominations in the United States, as far as can be ascertained, not including the local preachers of the Methodists, nor the ministers of the Friends, may be about 13,000. A large part of these, however, are uneducated, and but poorly qualified for their work. The members of the different churches are estimated at 1,900,000. The number of communicants belonging to the Baptist denomination in the United States and the British provinces, as stated in the Baptist Triennial Register for 1836, is 517,523; the number in England and Wales, 140,000; in the world, 696,692. The Methodist Protestants of the United States have near 680,000 communicants; the Congregationalists, 140,000; the Presbyterians, under the care of the General Assembly, 250,000. The number of communicants in several of the smaller denominations, is not known.

Colleges.—The number of organized col-

leges in the United States, is between eighty and ninety. About seven or eight are under the direction of Baptists; seven of the Episcopalians; seven of the Methodists; six of the Roman Catholics; and one of the Universalists. The remainder, about sixty, of the Congregationalists and Presbyterians, thirteen, containing 2,600 students, in the Southern and South-Western States, and the district of Columbia; and thirty, with about 2,300 students, in the remaining states. Yale College has the largest number of students. Amherst and Union are about equal in point of numbers; and Harvard University is the fourth. The students mentioned in some of the Southern and Western colleges, include those in the preparatory departments. The number of Law Schools in the United States is eight, with 214 students; Medical Schools, twenty-three, with 133 professors, and 2,100 students; the Theological Seminaries, about thirty-five, with eighty professors, and 1,400 students.

The number of volumes in the college libraries of the United States is about 800,000. In students' libraries, 120,000. In the libraries of the theological seminaries, 80,000. In other public libraries, 300,000. Total number of volumes, 800,000. The Philadelphia library has 44,000 volumes; the Harvard University, 42,000; the Boston Athenæum, nearly 80,000; the New York City Library 25,000. The best theological library in the United States is that of the Andover Theological Seminary, containing 13,000 volumes. A well selected and very valuable library has just been purchased in Europe, by professor Stowe, for Lane Theological Seminary. Some of our libraries contain numerous pamphlets, maps, &c. Harvard University has a collection of 10,000 maps, charts, and views. There is a great deficiency, however, which has been supplied at Cambridge, and it is about to be at Andover, and at the library of the American Antiquarian Society at Worcester, Massachusetts.

TOWN MISSIONS have recently been formed at Nottingham, Derby, Northampton, and Harborough. Most of our large towns are adopting this useful kind of agency. Certain high church indications in London teach us, that even in this good work, the churchman and the dissenters will not be able to work together. When will all true christians see the real character and tendency of the establishment?

SABBATH-SCHOOL UNION, GREENWICH.—At a recent meeting of this union, it was stated, that by an imperfect canvass it was found, that there were 3021 children of the

poor between four and fourteen years of age, only 1226 of whom were in Sunday-schools, leaving 1795 without the means of instruction. In the whole of the Sunday-schools of the district it appeared, there were about 2600 children, and about 950 in day schools. It was stated that Thomas Thompson, Esq., of Vanbrugh House, had engaged to give the children of the different Sunday-schools in the vicinity a two-penny book, for every new child they brought to the schools, and that the plan was already greatly increasing the number of Sunday-schoolars. It was resolved to increase all the existing schools in the Union, and to establish several new ones.

THE LEICESTER SUNDAY-SCHOOL UNION had its annual meeting in the Wesleyan chapel, on Wednesday, March 13th.

Mr. Alderman Cripps in the chair. From the report, it appeared that the schools in the Union were in a prosperous state; that near 4000 children were instructed; that pleasing additions had been made to the church from the schools; and that the formation of classes for the blind was in progress. Several resolutions were passed, and addresses delivered, by a number of ministers.

MRS. TABITHA BARNES, of St. Ives, Huntingdonshire, has bequeathed £1000 to the Wesleyan Missionary Society; £1000 to the General Baptist Missionary Society; £100 to the Moravian Missionary Society; £400 to the Particular Baptists; £100 to the Bible Society; £400 to the Jews Society; and several other munificent bequests.—*Stamford Mercury.*

POETRY.

THE MISSIONARY'S FAREWELL.

Yes, my native land, I love thee;
 All thy scenes—I love them well:
 Friends, connexions, happy country,
 Can I bid you all farewell?
 Can I leave you,
 Far in heathen lands to dwell?
 Home! thy joys are passing lovely—
 Joys no stranger's heart can tell.
 Happy home! 'tis sure I love thee!
 Can I—can I say farewell?
 Can I leave thee,
 Far in heathen lands to dwell?
 Scenes of sacred peace and pleasure,
 Holy days, and Sabbath bell,
 Richest, brightest, sweetest treasure!
 Can I say a last farewell.
 Can I leave you,
 Far in heathen lands to dwell?
 Yes; I hasten from you gladly—
 From the scenes I lov'd so well:
 Far away, ye billows, bear me;—
 Lovely native land farewell!
 Pleas'd I leave thee,
 Far in heathen lands to dwell.
 In the deserts let me labour;
 On the mountain let me tell
 How he died—the blessed Saviour—
 To redeem a world from hell!
 Let me hasten
 Far in heathen lands to dwell.
 Bear me on, thou restless ocean!
 Let the winds my canvass swell:
 Heaves my heart with warm emotion,
 While I go far hence to dwell.
 Glad I bid thee
 Native land, farewell! farewell!
February 9th, 1839.

B.

THY WILL BE DONE.

My God and Father, while I stray
 Far from my home, on life's rough way,
 O teach me from my heart to say,
 Thy will be done.
 If thou should'st call me to resign
 What most I prize, it ne'er was mine,
 I only yield thee what was thine;
 Thy will be done.
 E'en if on earth no more I see
 The friend more dear than life to me;
 Ere long we both shall be with thee;
 Thy will be done.
 Should pining sickness waste away
 My life in premature decay,
 My Father, still I'll strive to say,
 Thy will be done.
 If but my fainting heart be hlest
 With thy sweet spirit for its guest,
 My God to thee I leave the rest;
 Thy will be done.
 Renew my will from day to day,
 Blend it with thine, and take away
 All that now makes it hard to say
 Thy will be done.
 Then when on earth I breathe no more
 The prayer oft mix'd with tears before,
 I'll sing, upon a happier shore,
 Thy will be done.

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSIONARY SOCIETY.

SKETCH OF THE LIFE OF A BYRAGEE,

Recently baptized by Mr. Stubbins.

His name is Nitya Ananda Dāss, (the servant of eternal joy); his house was at Kalabar, about sixteen koss (thirty-two miles) from Cuttack. His wife died about ten years ago, leaving three sons. His caste is Mahānti, or Karana. He has spent several of his latter years in repeating his Mālā, i. e., a string of beads, on which the people count with their fingers, and repeat, "Hari Ram Krishnu, Hari Ram Krishnu, Hari Ram Krishnu, Hari Ram, Hari Ram, Hari Ram Krishnu, &c., &c., while his Gooroo, or spiritual guide, repeated the Mantras. He was engaged five years in performing what is called Chāyā Purush. The object of this ceremony was to ascertain the time when he should die. The method of performing this ceremony is by first standing with the fingers in the ears, or hands on his sides—then he looks well at his own shadow on the ground; he afterwards looks up to the clouds, and sees something of a shape there. When the head of that figure in the clouds disappears, exactly at that time six months he is to die!

Immediately after his wife's death, he entertained thoughts of becoming a Byragee, though he delayed to abandon his house till about Nov. 1837, when he set out, leaving his three sons some little property, and all his affairs, that he might become wholly dead to the world, and serve the gods without interruption. He intended to go first to Gadabari, (a holy river,) and afterwards to other sacred places. But when he had travelled about 200 miles, he was taken very ill. He then began to think, "Why should I go to that river? what benefit shall I obtain?" &c. While thus engaged, he says he turned himself round to go somewhere, not knowing, and not much caring whither. In his wandering, he came to Berhampore; there, while sitting on his leather, (the skin of a deer,) performing his devotions, a Boishnab asked him to go and eat in his house. He did so: he was wished to take up his abode there, but he refused. He went about repeating his Mantras, until he heard me (Mr. Stubbins) preach in the bazar on the 7th of June last, 1838. He observes, that while I exposed the folly and wickedness of worshiping their various kinds of false gods, &c., he felt concerned to know how he could obtain salvation; that when I directed him to Christ Jesus, the Saviour of sinful man, he resolved to think upon these things. After the preaching, he went into a retired place, and spent that and the following day in meditating on what he had heard. He did not attend to his heathen devotions, or beg after he heard me preach. On the following Sunday morning, at day-break, and in a heavy shower of rain, he set off to seek my house. He came about seven o'clock, and made many inquiries respecting Christianity. Being the Sabbath, I preached in the morning, and in the afternoon received four natives, whom I had previously baptized, into the Church, and administered the Lord's Supper. He seemed much impressed and interested by the services: he diligently embraced each intervening opportunity, in making inquiries and objections, In the evening he renounced caste; and de-

livering his Mālā, and all his other badges of idolatry, into the hands of Pooroosootum, requested him to give them to me, observing, that till then he had been blinded by sin and idolatry, but that henceforth he would devote himself to Christ, to live and die to him.

His conduct ever since has been fully consistent with his professions. I kept him five months on trial, and during the whole time I saw nothing to reprove: of course he needs instruction. The brethren say they have often found him in private prayer. During the last hot season he slept in a room adjoining mine, and I was delighted, on awaking about two o'clock one morning, to hear him engaged in prayer. I have no doubt of his sincerity. His badges of idolatry consisted in a Mālā—small earrings, made of berries—a streak of white earth, extending from the point of his nose to the crown of his head—one also on each side his head, over his ears—one on his breast, and on the upper part of each arm. He used to carry with him the skin of a deer, on which he sat to perform his devotions—a bag, in which to put the rice, &c., that was given him—and the shell of a cocoa nut for a water pot. All these things he gave to me. He is about sixty years of age, thin, and feeble.

Well now, conceive of him coming in a teeming shower to inquire about Christ and his Gospel; then casting away every sign of idolatry, that perhaps a world would not have induced him to part with but four days before. See him entering his closet, and rising at midnight to commune with our God and Saviour—leading a blameless life for five months, and, with two dear children, attesting his love and obedience to the Saviour at the baptismal waters, and I feel that you will, with me, thank God and take courage. O let us not be weary in well doing, for in due season we shall reap if we faint not.

JOURNAL OF MR. STUBBINS.

October 23rd, 1838.—This is about the second day after the rains ceased. I went this evening to Berhampore: commenced the service by singing from the "Jewel Mine of Salvation:" sung as far as

"Take refuge, O! take refuge quick in him!
Besides the refuge he affords,
True refuge there is none."

I then enquired, my dear brethren, "what shall we say? shall we not say blessed, blessed, eternally blessed be God that there is one refuge, one true refuge, in which lost and ruined man may take shelter, and be safe from the wrath to come." I then proceeded to show the need we have of a refuge, and where we might, indeed, find one in which we might be eternally secure; pointed out some of the false refuges, and shewed who the true one was. The attention of the people (a large congregation) was surprising. I suppose I spoke nearly half an hour, and do not think a single person stirred from his place, neither did I hear so much as a whisper during the whole time: the people seemed solemn as death, and anxious as the grave. Pooroosootum and Balaji spoke very affectionately and affectingly to the people; but especially the former, whose mildness, tenderness, and love are eminently calculated to draw tears from driest eyes. In him centre, in an extraordinary manner, the Barnabas and the Boanerges. The people, *nem. con.*, assented to the truths we declared; many of them seemed considerably affected, and all received tracts eagerly.

24th.—Went to-night to a village about a mile and a half distant. Many people came together. After singing, commenced by observing, how ungrateful is man! God, the blessed God, gave him his birth—endowed him with superior

faculties—has preserved him from ten thousand dangers—restored him from beds of sickness—supplied all his wants, and made every comfort to abound—watched over him, day and night—and, as if he wanted a larger sphere to move in, he gave his only-begotten and well-beloved son to die for him. But man has abandoned this good and merciful God; has violated all his commands, and gone after other gods; thus offending the true one, and at once ruining his own soul! Then repeated the Ten Commandments; shewed how they had broken them; observed, if they violated the commands of earthly kings, they would certainly be punished, and how could they expect to escape punishment from the King of kings, whom they had rejected, whose laws they had broken? and then went on to reveal the plan of salvation.

25th.—Went to-night to Berhampore; had rather thin attendance, but the people heard well; all said, "this is true." But, according to custom, inquired if they received it, and renounced idolatry externally, how should they live? Here is the grand barrier to multitudes. Returned and held our Church-meeting. The cases of two of my dear Khund children (girls) were considered. They had, some time ago, proposed themselves for baptism; but I wished to prove them well in every possible way before admitting them to the ordinance. I took down the questions and answers from the youngest (about eleven years of age) at the time; these I give you:—"Do you wish to be baptized?" "I do." "Why do you wish it?" "As a sign that I believe in Christ." "If you are baptized, but do not believe in Christ, shall you not be saved?" "No." "How then shall you be saved?" "Through faith in Christ." "How are you to believe in Christ?" "With my whole soul." "Do you thus believe in Christ?" "I do." "Do those who thus believe in Christ live in sin?" "No." "But do not you live in sin; such as telling untruths, speaking bad words, using abusive language, &c.?" "No: I once did, but I have put away these wicked works." "Do you now, with your heart, forsake sin?" "I do." "Do you wish to serve God for a short time, or for two or three years, or till what time do you wish to serve him?" "Till I die." "If you faithfully serve God till you die, whither will your spirit go?" "To heaven." "But if you do not serve him till you die, thence whither will it go?" "To hell." "Do you ever pray?" "I do." "In private?" "Yes." "When?" "After school." "Do you do this daily?" "Yes." "Do you ever pray at any other time in private?" "Yes: always before I sleep." "Do you ever feel pleasure in your mind when you pray?" "Yes: I do." "Do you wish always thus to pray daily?" "I do." "If, after your baptism, you should be tempted to commit sin, would you commit it?" "No." "What would you do then?" "Persevere in faith." "But what would you do that you might be enabled to persevere in faith?" "Pray to God to keep me and help me." "But if you pray to God to keep and assist you when you are tempted, will he do so?" "He will." "But if you should be persecuted and abused, would you not give abuse again?" "No." "Then what would you do?" "I would go and pray for my abusers and persecutors." "But would you with your heart pray for them?" "I would." The questions and answers to the others were somewhat similar. The above is her verbatim examination before the church; I believe I have altered nothing but the idiom of the language. Some of the questions were new to her; but she answered, from beginning to end, without the least hesitation. I may observe that they had been closely questioned, on several other subjects, before; both by myself and most of the native Christians: their conduct, also, in every particular, had been closely watched. Altogether, we conceived that though they were young we could not possibly refuse them without striving against the Spirit of God; who appeared to have prepared them, in an eminent degree, for communion and fellowship with the Church of Christ. Picture to yourselves these dear children not long ago fattening for sacrifice! Is not this a call for gratitude and encouragement? Another of my Khund girls is a candidate. Every one feels disposed to say, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; that out of the mouths of babes and sucklings thou hast ordained strength!"

26th.—This evening had our baptism of three candidates; viz., my old Byragee, and the children, one about eleven, and the other about twelve years of age. Attendance but small, and without exception, Telinga, so that partly on this account, and partly from not feeling very well, I got Pooroosootum to baptize. I do not know when I witnessed such manifest surprise as the people seemed to evince when the children began to sing an Oriya hymn, previous to the ordinance being administered. It appeared the completest process of magic to them. "Aha! ye ki!"—"Ha, ha! what is this!" said a man, with eyes instantly filled with tears; and you must know that I was not in a much better state than this poor enraptured man; and I question if you and others of our good friends in England would have been, could you have seen and heard. Oh! such a scene alone is worth coming all the distance for. Pray that it may often be renewed. But my light is going out, and it is past twelve o'clock.

Monday.—Well; I come, though at a great distance, to have a little more talk with you this morning. Have just been looking over what I have written, to see what mistakes I have made, and I find not a few. I may as well tell you, before I go any further, that you must not be surprised if you find a good many blunders, for I generally write about one thing and am talking about another at the same time. This was the case last night: I was examining two men, one of whom came purposely a distance of 120 miles, the other above 200: he accidentally met with the former, and came with him. My time is so much taken up, being in the Bazar almost daily, from half-past six till nine or ten, and again from three till seven; so that I am, comparatively, little at home; and when I am, I am obliged to be occupied with domestic concerns, a numerous family, conversing with enquirers, &c. The fact is, I am sometimes like Adam before blest with Eve—in great need of a help-meet. However, I do not mean to indulge in complaining this morning; though the mind is, sometimes, rather obstreperous in such matters.

MISSIONARY ANNIVERSARIES.

BURTON-ON-TRENT.—On Sunday, Feb. 17th, a sermon was preached in the General Baptist Chapel, Burton-on-Trent, in behalf of the Foreign Mission, by Mr. J. Staddon. On Monday, the 18th, a public meeting was held in the above chapel, when interesting addresses were delivered by the Revds. J. G. Pike, and S. Ayrton, of Derby; W. Norton, of Cauldwell; J. Slight, (Wesleyan); J. J. Owen, (Particular Baptist); and Mr. Parker, (Primitive Methodist,) of Burton. The attendance was numerous, respectable, and attentive, and the collections between six and seven pounds. Since the meeting, several have expressed a desire to become collectors and subscribers to the institution, and we hope the good effects produced on the interesting occasion will be seen for days and years to come.

J. S.

LEICESTER.—Sermons were preached in behalf of the Mission in the several General Baptist Chapels in this town, by Messrs. Hunter, of Nottingham; Yates, of Melbourne; Wigg, and Finn, of Leicester. The public meeting was held at Archdeacon Lane, which spacious chapel was filled. The above brethren, with Mr. Pike, the Secretary; Messrs. Simmons, and Mursell, (Particular Baptists); Stevenson, and Goadby addressed the meeting. C. B. Robinson, Esq., presided. A good feeling prevailed. Collections, &c., upwards of £80.

MACCLESFIELD.—On Lord's-day, Feb. 10th, 1839, two powerful and impressive sermons were preached in the General Baptist Chapel, Macclesfield, by the Rev. W. Butler, of Heptonstall Slack, in behalf of the General Baptist Missionary Society. Also, on the following evening, a public Missionary Meeting was held, Mr. R. Pedley, of Haslington, in the chair, when the cause of the perishing heathen was ably pleaded by the Revds. W. Butler, J. G. Pike, R. Kenny—S. Bowen, G. B. Kidd, (Independents), and Mr. D. Oldham, (of the Methodist New Connexion.) The attendance, at each of the opportunities, was good, the services were replete with deep interest; and, it is hoped, that this our first effort for benighted

India, though small, will be but the earnest of what shall be. Much hallowed feeling was excited, and we trust, many serious impressions made. Collections, £7, 16s.

MARKET HARBOUROUGH.—On Lord's-day, Feb. 24th, the annual sermon in behalf of the General Baptist Missionary Society, was preached by Mr Derry, of Barton, in the Independent chapel, which was, with christian kindness, lent for the occasion. On the following Tuesday evening, the public meeting was held in our own chapel. Mr. Derry, presided, and Messrs. Toller, (Independent); Haigh, (Wesleyan); Hunter, of Nottingham; Pike, of Derby; Goadby, of Leicester; and Buckley, minister of the place, moved or seconded resolutions. Much interest was felt. The collections amounted to £10, 10s.

SMEETON.—On Wednesday evening, Feb. 27th, the first Missionary Meeting was held in the General Baptist Chapel, Smeeton. Mr. Blackburn, (Particular Baptist) of Foxton; and Mr. Buckley, of Harborough, were the speakers. The congregation was not considerable, nor was the collection large; but the information communicated respecting the miserable condition of heathen nations, and the encouraging degree of success which had attended the labours of our brethren, evidently interested the people. Why should not Missionary services be held at all our village stations? it would do good, much good.

GUNGA DHOR'S JOURNAL.

(Continued from page 94.)

March 11th, 1837.—Again in the Telinga Bazar preached to twenty good hearers. At last some said, "Go thou first to heaven—we will watch thee, and follow after." Others said, "We have no need of heaven—to go to hell will be best:" thus there was much gainsaying.

16th. Wednesday.—Went with Doitaree, &c., in the Chowdra Bazar: 100 people heard.

20th. Sabbath.—Preached at ten o'clock at Christianpoor. In the afternoon heard Padre Sutton: my mind was much delighted, and I praised the Lord exceedingly.

31st.—Preached in the Chowdra Bazar to forty persons: Doitaree and two Padre brethren with me. Here ends the labour of March.

April 7th. Friday.—Doitaree and I accompanied Sutton Sahib to Bhoypoor: gave instruction to ten persons. At Lnkhari, spoke to twenty. After conversing with the Christians, returned to Cuttack.

14th.—In the Telinga road, Doitaree, Sutton Sahib, and I, preached to fifty people.

23rd.—Preached at Christianpoor at ten o'clock. At four o'clock Mrs. Goodby and Edward Garson were baptized, at which I attended.

[Gunga continued his daily labours throughout this month, but it is not needful to record them.]

May 9th.—Preached in the Telinga Bazar: said much about caste, Brahma, Bishnoo Seeb, and salvation: eighty persons heard attentively. Doitaree and Stubbins Sahib were present.

15th.—Chowdra Bazar: forty persons

heard well. Doitaree spoke; we then prayed and left.

17th.—First in Memojee Bazar, and then in Kapala Bazar, we preached. Altogether about one hundred persons heard well and considered.

20th.—In the great road near Chowdra Bazar, I and Doitaree gave instruction. We sung the Mental Reflections, and Penitent's Prayer. Forty persons listened well, and approved.

31st.—Bakerabad Bazar. Doitaree, Krupa Sindoo, and I, gave instruction: fifty persons heard attentively.

June 11th.—Preached to my erring brethren at Christianpoor; afterwards heard a sermon from Padre Sutton.

15th.—Telinga Bazar. Had a long dialogue with a man, to which thirty persons listened. The two Padres then arrived like two lions, and brought with them thirty persons, who heard with attention. Krupa Sindoo, and Sutton Sahib, spoke and distributed a few tracts.

20th.—In Telinga Bazar, Sutton Sahib, Stubbins Sahib, Krupa Sindoo, and I, preached to the people. Eighty persons continuing to hear, confessed the truth.

30th.—I prepared to take a journey to Pooree, in order to attend the Rutt Jattr.

July 3rd.—After a very wet journey, reached Pooree. Here continued till the night of the 7th, preaching and distributing books, in company with Sutton and Stubbins Sahib, Bamadeb, and Bikhari. On the 6th, the wife of Bamadeb died of the untimely disease of cholera. I reached my home on the 9th, and renewed my labours at Cuttack, which were continued during the month, though often interrupted by the excessively wet weather.

30th.—Preached as usual, at ten o'clock, at Christianpore, and at four attended the baptism of two persons.

August 1st.—Went, at the direction of Mr. Sutton, to the river side, and waited to conduct the English Schoolmaster to the house. While there, preached to twelve boatmen; they were excessively ignorant.

5th.—Chok Bazar: Stubbins Salib present. I preached to twenty persons, who heard well; but one person disputed much, and charged sin on God. Not being able to bear it, I left.

6th.—Preached at Christianpore, at ten o'clock: at four, heard Padree Sutton preach: all the brethren and sisters confessing their sins, partook of the Lord's flesh and blood.

13th. Sabbath-day.—Last night my cow and calf were stolen; a seapoy detained

them by the road, but let the thief escape. I was obliged to go to the adjutant, who kept me waiting all day, till five o'clock. I then returned home unhappy, being prevented attending worship.

17th.—In the Chowdra bazar: Padree Sutton preached, and I heard; forty persons heard in silence: what they thought, the Lord knows.

September 3rd.—Early in the morning the whole church met for worship: I preached on fasting, for a fast was appointed for that day. From nine till ten o'clock the Padree asked the state of our minds, and giving us much instruction; and with prayer by several persons we concluded the service. At four o'clock, continued relating our experience, and confessing our sins: when all was finished, we partook of the Lord's supper.

BAPTIST MISSIONARY SOCIETY.

CALCUTTA.

The missionaries write:—

On Lord's day, Sept. 30, we had the pleasure of baptizing twelve Hindoos. Eight were young persons from the Girls' Christian Boarding-school, under the superintendance of Mrs. G. Pearce; two were women, formerly residents of the villages in the South; and two young men.

This was a very gratifying season to all our minds, and a pleasing indication that our labour has not been in vain in the Lord. There was a large attendance to witness the solemn ordinance. Soojatullee preached on the occasion with his usual

animation and judgment. The application of his discourse was impressive, and great affection was admirably combined with great faithfulness. May the Holy Spirit apply the truths he declared with power to the heart. Mr. Yates, after addressing and interrogating the candidates, baptized them. The girls connected with the institution gave satisfactory evidence of their piety long before Mr. Pearce left for England. The two men and the two women have been candidates for church fellowship for many months. As this was the greatest number ever baptized at one time in Calcutta, we thanked God and took courage.

BRITISH CONNEXION WITH IDOLATRY.

(Letter to Rev. J. Peggs.)

Rayapetta, Madras, Sep. 10th, 1838.

My dear Sir,—It is now some months since I had the pleasure of receiving your kind note, and parcel of books; I should have replied to it earlier, but being then newly come into this part, I was not sufficiently prepared to communicate with you on the subject of the connexion of the British Government with the idolatrous worship of India.

I put several of your books into circulation, among those who were likely to make the best use of them, and I sincerely hope the day may speedily come in which that great barrier to our success in spreading the knowledge of the truth among this people shall be entirely swept away. For some months past, the subject has not only been brought before the attention of different official characters, but has been con-

stantly and closely discussed, for the purpose of eliciting information, and promoting its objects. In February last, a meeting was held in the house of one of the collectors of the Madras Presidency, at which the following resolutions were entered into:—

1. "That the gentlemen present should form themselves into an association for collecting and disseminating information upon the subject of British connexion with idolatry, in India; and also for obtaining real religious toleration for christians, as well as all other subjects of the state."

2. "That the corresponding committee formed, be requested to open a communication with a judicious and zealous friend to the cause at all the principle stations of this Presidency, with friends at Calcutta, at Bombay, and in London; and that they should endeavour to form similar associations in all these cities."

3. "That the corresponding committee be requested to put themselves in communication with the members of the religious societies of Madras, with liberty to associate them with the committee."

4. "That a subscription be entered into for the purpose of defraying the expences of the association."

Since this meeting, circulars have been sent round to the members, and other means pursued, to obtain this object. The matter is now under discussion in the committee of the M. A. Bible Society, to petition the parent society in England to use its influence to remove this great hinderance to the profitable circulation of the Scriptures. It is also under consideration in the committee of the M. A. Tract Society, to pursue the same plan with its parent society; these measures are strenuously opposed, I am sorry to say, by some members of the committee, who, though professedly religious men, are yet under the influence of government; but they do not seem to amount to a majority, so that we hope both these measures will be carried. You probably have heard of the resignation of our commander-in-chief, Sir Perigrine Maitland, on the same ground; he has been much reviled by the infidel newspaper writers, both here, and at Bombay, for having taken such a step, but he is a good man, and has acted from the most conscientious motives, and though to him it may be a sacrifice now, yet he will not lose his reward. You of course are aware, that though it is our duty to make every exertion on the

place where the evil exists, yet, from the paucity of the number of European residents, such exertions can produce but little effect; it must be the *vox populi* of England that must do the deed, the principal stress therefore lies with you, and your colleagues, to represent these things to the people, and let those who love the cause of our gracious Redeemer petition the legislature again and again, until the evil be removed. It is a very probable conjecture with many here, that if our government cease to countenance idolatry in this land, the natives themselves will not countenance it long; education is proceeding, and there are thousands around us who have been taught in our schools, and who well understand the principles of the Bible theoretically; by this they see the folly of their systems, and the superiority of the christian religion, but are prevented from making an open avowal of such a conviction, by the manner in which they are bound together under the power of their priesthood; let this be weakened, and the bonds shall break; let the support of English authority be taken away, and the great temple of idolatry shall fall, and we shall be able then to count our native christians, not by twenties and thirties, but by thousands and millions. Trusting that these works of darkness shall soon give way to the pure light of Gospel salvation, and wishing you every success and blessing.

I remain, my dear Sir,

Yours very sincerely,
THOMAS HASWELL.

CONTINUED PERSECUTION IN MADAGASCAR.

EARLY in the summer of 1838, the Rev. D. Johns proceeded from Mauritius to Madagascar, to ascertain, as far as practicable, the circumstances of the native Christians, and afford any aid or encouragement that it might be in his power to impart. On the 25th of June, he reached Tamatave, where he received the most distressing accounts of the continued hostility and cruelty of the Queen towards the Christians. Many, he was informed, had been reduced to unredeemable slavery; two, at least, had been put to death; and a number who had been obliged to flee for their lives, were concealed in different parts of the country. Among the latter was Rafaravavy, who was reported to have been put to death in 1837. Referring to this individual, Mr. Johns, in a letter dated Tamatave, June 30, 1838, observes,

"Her friends succeeded in saving her life, but another young woman, whom we know by the name of Rasalama, but known by some in Madagascar by the name of Rafaravavy,* was put to death. All that I told you respecting the death of Rafaravavy is applicable to Rasalama, so that the mistake is of no great importance."

During the time that Mr. Johns remained at Tamatave, which was until the end of August, he had the mournful satisfaction of meeting with some of the native Christians from the capital; these stated that in addition to the particulars of the sufferings of the first martyr already given, Rasalama was cruelly flogged for several successive days before she was put to death; that she met her death with a degree of firmness and composure that led even the heathen

* The fact of a plurality of names prevailing among the Malagasy, and of Rafaravavy, which literally signifies youngest daughter, being an exceedingly common name, in all probability occasioned the mistake in the first accounts. The Missionaries supposed that the accounts they received from the natives referred to an individual known among them by the name of Rafaravavy, as that was the name employed by the natives, in giving the account of the execution. They now find the accounts refer to another individual, known among them by the name of Rasalama, though known among some of the natives by the former designation.

executioners repeatedly to declare, "there is some charm in the religion of the white people, which takes away the fear of death." Speaking of the native Christians who afterwards suffered, Mr. Johns, in a letter dated the 6th of August, states, "As soon as the storm was over, the Christians gradually began to assemble in the night, at the house of Rafaralahy, situated in a village a mile and a half to the north of the capital. Here they met once or twice a-week, and found it good to be there. 'It was, indeed, sweet to our souls,' they say, 'to meet together after a hard day's labour, to read the word of eternal life, to converse on spiritual things, and to unite together in prayer and praise.' But another storm was now approaching. Satan put it into the heart of one who had once made a profession of christianity, to come into their society to spy their proceedings. He then hastened to the head officer, and told him all that he had seen. Rafaralahy was immediately seized and put in irons, and every thing was done to extort the names of his companions from him; but he remained inflexible, saying, 'Here am I; let the Queen do what she pleases with me; I have done it, but I will not accuse my friends.' After being in irons for two or three days, he was taken to Ambohipotsy, the place of execution, where he was speared to death. The calmness and tranquillity with which he met death made a deep impression on the minds of the executioners; when they came to the door of the house where he was bound, they asked, 'Who is Rafaralahy?' He replied very calmly, 'Izaho Tompobo." They approached him and took off the irons, and told him to go along with them; he arose immediately, and went with them, speaking to them all the way of Jesus Christ, and how happy he felt at the thought of shortly seeing Him who had loved him and died for him. On arriving at the place of execution, he requested them to allow him a few moments to commit his soul to the Saviour; this being granted, he offered a most fervent prayer for his country, for his persecuted brethren, and commended his soul to his Saviour. He then rose from his knees, and the executioners were preparing to throw him down on the ground, but he said there was no need for that, he was now ready to die; he laid himself down, and was immediately put to death. His friends were allowed to bury the body in the grave of their ancestors, but the body of Rasalama was devoured by the dogs. Rafaralahy was a young man about twenty-five years of age, of a respectable family; about the year 1832 or 3, he began to learn to read, and it appears that Rafiakarana, or Ramahazo, as he was then called, who accused him to

the Government, was the first person that spoke to him on the subject of religion. He was never baptized, and did not take a very prominent part in advancing Christianity before the persecution. Soon after the suppression of Christianity, his uncle, who had adopted him as his son, was tried by the ordeal, and declared guilty; but owing to some valuable service the family had rendered to Andriauimpoina, his life was saved, but he was banished to the Sakalava Country for life. Very shortly after this he obtained a complete copy of the Bible from me, and continued to visit me once or twice a-week until we left the capital, but always appeared very timid; he, however, continued in connexion with the Christians, and improved very fast in knowledge and confidence. Our friends say that the death of Rasalama made a deep impression on his mind.*

"After the death of Rafaralahy, the next step taken by the Government was to secure his companions, and to effect this they bound the wife of Rafaralahy, and flogged her most cruelly for several days successively; and holding the spear before her, threatened her with immediate death unless she would tell all the friends who visited Rafaralahy; after being thus tortured for several days, and being urged by her relations, she told the names of the friends who visited Rafaralahy.

"The wife of Rafaralahy, the martyr, is still in irons; she is in great distress of mind for telling of the friends to the Government. Our friends think that she is really a pious young woman, and that torture and fear alone forced her to tell. The number of those who are in slavery and bonds is reported to be very great, but how many they are I do not exactly know. The Queen proposed to the first officers to put every one of them to death; to use her own expression, to destroy completely all the roots, that no sprouts might spring up hereafter; but some of the officers advised her not to do so, that that was not the way to do it, 'for,' said they, 'it is the nature of the religion of the white people, the more you kill, the more people will receive it.'"

Such are the melancholy tidings which the latest communications have brought from Madagascar; they will deeply afflict the minds of those who sympathize with the suffering members of the body of Christ, and will add new inducements to more fervent prayer that the Most High may speedily appear and effect deliverance for his people.

* He seems to have been the only native Christian that had the courage to accompany her to the place of execution.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 5.]

MAY, 1839.

[NEW SERIES.

MEMOIR OF MR. W. SKIDMORE, OF MACCLESFIELD.

WILLIAM SKIDMORE, son of William and Hannah Skidmore, was born in the year 1797, at Longstone, a small village near Bakewell, in Derbyshire, at which place he remained with his parents until after he had attained to man's estate. His parents were placed in the humbler walks of life, and could boast little respectability, except that which industry and integrity confer even upon poverty. This being the case, the morning of his life was passed in a secluded situation, and in the assiduous and unostentatious discharge of the duties of a lowly, but reputable calling. The announcement of these facts will serve to show that no surprise need be awakened, and no disappointment felt, if it be found that our venerated and lamented friend's early years present few incidents of sufficient interest to make them worthy of being placed on permanent record. Notwithstanding, it ought not to be concealed that his early associates well remember circumstances in his conduct, even at this juvenile age, which did not only distinguish him from many of the same age, and in like circumstances, but which may be regarded as the incipient indications of some of those qualities on account of which he was so conspicuous in after life. Even at this early period it was no uncommon occurrence for him to be seen voluntarily deserting his companions, and their youthful sports, that he might accompany his mother to a religious meeting. These, it will be admitted, were very favourable and promising preludes to what was in due time to follow.

The writer of this brief memoir cannot state the precise period at which the work of divine grace upon his heart commenced, or describe the feelings and circumstances which marked its progress, or show how deep, how painful, or how protracted was his repentance, nor by what particular means he was enabled to realize the peace and joy of believing, although it is unquestionable that he lived by the faith of the son of God, who loved him, and gave himself for him, and that he experienced how true it is that the kingdom of God within the believer is righteousness, and peace, and joy in the Holy Ghost. The reality and soundness of his conversion was clearly ascertained by the appropriate fruits, the fruits meet for repentance, which were exhibited in his practice. It was about the year 1820 that his pious and anxious mother more especially began to perceive in his conduct the pleasing signs of that inward, as well as out-

ward change, which became gradually more and more apparent, encouraging her to hope, yea more, to believe that the day was not very distant when he would feel it to be his duty, and see it to be his privilege, to unite himself to the people of God, having first given himself to the Lord according to his will, a step which it seems she had about that time resolved upon for herself; indeed it is believed that, discovering the bias of her son's mind, she was induced to defer the actual ratification of her own union with the Church of Jesus Christ until her wishes should be realized with respect to her son, so that they both might be recognized as its members on the same day. This was eventually the case, for they were both baptized in the small river which flows by Ashford in the waters, and were the same day added to the Church then worshipping in the General Baptist Chapel in Ashford Lane, by the late Mr. Joseph Barrow, of Wirksworth. A friend who was present, and who well remembers the occasion, describes it as one of deep interest and holy joy. Thus opened our deceased brother's religious course, which, if it was not so extended as that of some is permitted to be, nor so replete with striking incidents as that of others, was truly as the shining light, it was more and more unto the perfect day. He began in the spirit, nor did he end in the flesh. If we advert to the instrumentality by which these important circumstances of our brother's history were brought about, it is incumbent upon us to mention, as one of the chief and most efficient means, the ministry of the Gospel which he was favoured to attend. It appears that some time prior to the occurrences recently related, his parents had opened their house for the worship of God as celebrated by the General Baptist ministers, and certainly their son's conversion and introduction to the Church may be regarded as one of the best consequences of that important step. And now having united himself to the little flock in Ashford Lane, and thus taken upon himself the vows of his God, in the character of a profession of Scriptural Christianity, our beloved brother did not, as it is to be feared too many do, look upon zeal and consistency in his profession as matters of trivial concern; far, far, was this from being the case, for in both these respects he was the ornament and the help of the small religious interest to which he was especially attached. Hence one of his earliest and most close associates speaks of him as being, though comparatively young, highly esteemed, not merely for his promising gifts, but for the solidity of his piety, and the stability of his character. In these particulars, indeed, not only at the period in question, but in every stage of his christian career, he excelled most of the same standing, as well as many of much longer standing, in the Church of Christ.

Our friend's principal inducement to remove to Macclesfield, in 1823, was the prospect of improving at once his temporal and spiritual condition; for on the one hand the business of a silk-weaver, which on his removal to Macclesfield he adopted as his occupation, was comparatively lucrative, while on the other the General Baptist interest, to which he was warmly attached, had been recently introduced into that populous town, as was then supposed, under very auspicious circumstances. He was present at the opening of the meeting-house, which had been purchased for the use of the congregation, with the services of which he appears to have been highly pleased, so that Macclesfield became to him, on several accounts, an object of interest. It is, however, our duty to record, that whatever

scenes and prospects fancy, that creator of illusions, had spread out before our friend with respect to Macclesfield, actual contact, as in most other similar cases, dissolved the charm, and convinced him that the men and the circumstances of Macclesfield were characterized, in no very slight degree, by the imperfections and inconveniences which prevail far as the curse is found. Hence we learn that for a time our friend hesitated to join himself to the newly formed General Baptist Church in that town from a want of sympathy with its most active and responsible members, and a conscious inability to concur in their measures, so that it is likely he was less at ease in his new situation than he either wished or expected; but when at length a minister became stationed at the place, and there was, as he apprehended, a prospect of what he deemed a more scriptural procedure, he was prevailed upon to add his name to the number of its members; and having done so, to his honour be it spoken, he remained firm to his position through all the tumultuous and painful vicissitudes which quickly succeeded, and which led to the dissolution of the Church in the summer of 1826. Notwithstanding, it was after the re-formation of the Church that brother S. was the most influential and the most useful, inasmuch as of all the few who then composed the Church, he was the best qualified, in the absence of a minister, to take the oversight of its affairs. It was shortly after this period that the writer's acquaintance with him commenced, and which continued, with scarcely an interruption, till his lamented decease, an acquaintance which he feels to have been amongst the best privileges of his earthly lot.

So far as we have already proceeded with our friend's course since his connexion with the visible Church, we have contemplated him merely in a private capacity, in which capacity many are able to attest his consistency. To his religious privileges he was happily alive, nor was he indifferent to the claims of duty, whether to his Lord and Master, or to his brethren, or to them that are without. In these things he was doubtless an example to the believers. But he was not long after this period permitted to remain in a merely private station, for when, in the year 1830, it was felt desirable that the Church should have the services of duly appointed deacons, he was one upon whom the lot of election to that office fell, and he continued to discharge its responsible duties to the satisfaction of his friends, and with credit to himself, so long as health and circumstances allowed. Few men, especially in his rank of life, have been found better qualified for the deacon's office: his sound sense, practical wisdom, and sterling piety, secured to him a good degree of facility and correctness in the transaction of Church business. He was dispassionate and calm without indifference—firm and earnest without rashness. Regarding his death as the removal from the Church of one of its officers, it is indeed a serious bereavement. It was not, however, in this department of official duty alone that he was useful in his day, for during several of the last years of his life, he officiated as an occasional preacher. It is true that his labours in this capacity were neither so frequent nor so widely extended as those of many others, owing to circumstances which need not be enumerated. He preached most frequently at Wheelock Heath, a branch of the Church at Tarporley, where his ministrations were both well received and useful, so that for his work's sake, as well as on account of his general character, he still lives in the memory and affection of his friends at that place. Nor

were his services less valued at home than elsewhere; hence, in proof of this, it may be mentioned, that in the occasional absence of their minister, the friends rarely either had or desired any other supply. Yet from this fact it must not be inferred that he was always ready, and always willing, with his services, for he was any thing but obtrusive; so far from that, his reluctance to supply the pulpit at home was such that he could scarcely be prevailed upon to yield to the wishes of his friends in this particular without such persuasion and entreaty as it was almost painful to employ. If it be inquired, What were his qualifications as a preacher of the Gospel, and what the character of his preaching, that it was so acceptable, particularly to serious hearers, it will certainly surprise no one to be told that it owed little to literature or eloquence, if by eloquence any thing artificial be meant. The charm of his preaching was the conviction which it produced, that it was as really intended for usefulness as it was adapted to that end: it was both sensible and evangelical. His sentiments, both in preaching and in prayer, were serious and scriptural; his phraseology plain, but not coarse; while his delivery was at once solemn and energetic. These qualities of his preaching must certainly be traced to the native strength, as well as to the religious soundness of his mind, for God had truly given him the spirit of a sound mind. Still it ought to be told that, though he was neither a literary nor an eloquent man, he was not an uninformed man: on the contrary, he was a man of reading and reflection; and that he might be so, he redeemed the time from those enemies of mental and moral improvement—unprofitable gossiping, and useless recreation, and so made the cultivation of his mind and heart a serious object. The consequence was, that whether he spoke from the pulpit, or in the more private and social meetings of the Church, or in the domestic circle, his speech was with grace, and to the edifying of the hearers. Most happy certainly would it be for Christian Churches, if those who will be saying and doing in them were always equally careful to prepare themselves both for the one and the other: we should oftener have to rejoice in having peace within our borders, and prosperity within our palaces, and less frequently to lament the prevalence of confusion, and every evil work. Perhaps some of the readers of this narrative will stay to say with themselves, What a pity that such a man, in a situation in which he was so useful as almost to be necessary, should have been removed at the age of forty; and so perhaps have other tongues and other hearts murmured before yours, though in still deeper tones, while they should have been saying, “The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.”

And now we approach the closing scene of our brother's earthly pilgrimage, in which we see protracted disease, and increasing weakness, take the place of almost uniform health and vigour. It was in the beginning of the year 1837 that those almost infallible harbingers of consumption began to show themselves, in pain in the side, together with a violent and exhausting cough, having in league with them in their work of destruction distressing depression of the animal spirits. These symptoms, and of course the disease in which they originated, went on to acquire a more obvious and decided character, in despite of every resistance offered to them by medicine, until the latter end of August, when, after only one day's confinement to his bed, or even to his room, our

beloved brother fell asleep in Jesus, and so became absent from the body that he might be present with the Lord, leaving a widow and an only son. If his end was not particularly triumphant, it was truly peaceful. Indeed, in the early part of his affliction, he mentioned to the writer that he had been seriously examining his foundation and his hopes, and he felt they could sustain him, nor afterwards was there any faltering in his confidence. So composed was he, even within a few hours of his dissolution, as to be able to exhort and entreat those who surrounded his dying bed. He was interred, on the Thursday following his death, in the burying ground connected with Roe-street Chapel, in the presence of a number of deeply affected spectators. His pastor subsequently preached his funeral sermon, both at Macclesfield and at Wheelock Heath, from Phill. i. 21; at the former place to a very crowded and attentive audience. Were we to say that our deceased brother was absolutely faultless, it would not be true: he had failings and imperfections, but they were many of them nearly allied to great excellencies, and redeeming qualities. His views of the christian character were very high, and sometimes he had scarcely sufficient forbearance with those who were not as punctual and orderly as himself; yet he was one of the just, whose memory is blessed. R. K. M.

THE SUBSTANCE OF AN INTRODUCTORY ADDRESS DELIVERED AT A RECENT ORDINATION.

BY THE REV. J. B. PIKE.

It is usual, upon occasions similar to the present, to give a brief statement of our principles as Protestant Dissenters, and our reasons for dissenting from the Church by law established. We imagine that this practice has not only custom to sanction it, but that there is in it an evident propriety, quite sufficient to justify us in its adoption. The principles which, as Protestant Dissenters, we maintain, are principles deep laid in the foundations of Holy Scripture—principles which our forefathers suffered the loss of property, and liberty, and life in maintaining; and principles, to their determined assertion of which we owe the chief of that civil and religious freedom which is the glory of our Constitution. Even the infidel and tory historian Hume, declares, “So absolute was the authority of the crown, (in the days of Elizabeth,) that the precious spark of liberty had been kindled, and was preserved by the Puritans alone; and it is to this sect, whose principles appeared so frivolous, and habits so ridiculous, that the English owe *the whole freedom of their Constitution.*” As this is the case, it is perfectly correct that we should embrace every fitting occasion to give publicity to those principles which are much misunderstood, but to which we owe so much, and prize most highly. The principles then we maintain are, 1st, That Christ is the sole lawgiver in his Church, and that to add to, or take from, any of his enactments, is an act of rebellion against his authority. 2nd. That the kingdom of Christ is purely a spiritual kingdom, and that to gain admission within its sacred inclosure, repentance toward God, and faith in our Lord Jesus Christ, is absolutely required. 3rd. That the Scriptures, as a rule of faith, are sufficient and complete, and that to connect with them vain traditions, or human enactments, is not only to weaken their force, but to derogate from their authority, and to impeach that wisdom by which they are inspired.

4th. That the exercise of private judgment, in matters of religion, is the inalienable birthright of every man, and that to attempt to coerce it by legal authority, is a direct violation of the rights of human nature. And 5th, That a public profession of religion, and worship of God according to the dictates of our own conscience, is the right of all men, and that to impede or to forbid the exercise of this right, is an act of insolent and gratuitous tyranny. These are the chief of those principles which, as Protestant Dissenters, we maintain; and on this occasion we shall, in the first place, endeavour to establish them by an appeal to the Sacred Scriptures; and, secondly, show how they are infringed and denied in the Church by law established. First of all, then, we shall support, by Scripture testimony, the soundness of the foregoing principles.

1. *The supremacy, and sole authority of Christ in his Church, are plainly asserted.* In addressing his disciples, he twice declared, "One is your Master, even Christ." "Ye call me Master and Lord, and ye say well, for so I am." "All power (authority) is given me in heaven and on earth." In his commission to them, just before his ascension to glory, he reiterates the same sentiment. He commanded them to go into all the world, and to teach all nations, but he clearly defined the extent of their ministrations, "teaching them to observe all things whatsoever *I have commanded you.*" And the Apostles acted in entire conformity with this appointment; thus Paul declared, "We preach not ourselves, but Christ Jesus the Lord." From these passages, it is plain that no human authority, in decreeing rites and ceremonies, in appointing what should be taught, or what should not be taught in the Christian Church, is sanctioned by the great christian lawgiver. He is head over all things unto his Church—their Prophet, Priest, and King. He bears no unmeaning titles—no merely sounding names; and if he be their only Instructor—their only Saviour, he is also their only Sovereign.

2. *The spirituality of Christ's kingdom is also plainly taught.* "My kingdom is not of this world." The laws of Christ's kingdom are emphatically spiritual. They lay hold upon the spirits of men: they require truth in the inmost recesses of the heart. The empire of Christ is an empire over mind: the subjects of its kingdom are spiritual: they are born again by the operation of the Holy Spirit, and are become "new creatures in Christ Jesus." As such, they "worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." The administration of Christ's kingdom, as far as human agency is concerned, is committed to spiritual persons. There are two offices spoken of in Scripture, bishop, or pastor, or elder, and deacon. The former, as the different names by which it is distinguished imports, has reference to the spiritual concerns of the Church; the latter is exclusively of a secular nature, but both are required to be filled by men of God. Thus "A bishop must be blameless as the steward of God." "Thou, O man of God, follow after righteousness, godliness, faith, love, patience, meekness." "Study to show thyself approved unto God—a workman that needeth not to be ashamed, rightly dividing the word of truth." A deacon is required to be a man of "honest report, full of the Holy Ghost and wisdom;" "holding the mystery of the faith in a pure conscience." The weapons by which Christ's kingdom is maintained are spiritual: "The weapons of our warfare are not carnal but spiritual—mighty through God." It relates not to worldly, but to spiritual things; not to the affairs of life, liberty, and property, but to "righteousness, peace, and joy in the Holy Ghost."

3. *The sufficiency of the Scripture matters of faith and practice is decidedly affirmed.* Either this sufficiency must be admitted, or else it must be maintained that they are imperfect; and if so, then it follows that the infinitely wise God in giving a revelation of his will did not communicate all that was necessary, but left the deficiency to be supplied by uncertain tradition or human wisdom. The scriptures claim for themselves the honour of being a sufficient rule of faith and practice:—"What is written in the law, how readest thou?" This was in answer to a question concerning the attainment of eternal life; and the reply proceeds upon the principle that information must be sought from the scriptures; a principle including also the encouraging truth that he who reads may know. "Search the Scriptures," is also an admonition referring to the same subject, and affirming the same principle. "All scripture is given by inspiration from God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be *thoroughly furnished* unto all good works." What more can be wanted than is here stated respecting the entireness and sufficiency of the sacred Scriptures. The verses in Rev. xxii. 18, 19, apply with as much force and propriety to the whole Word of God as to that particular book. The canon of scripture was then completed, and at its very close we have these singular and important declarations; for as the cherubim and the flaming sword which turned every way were placed at the east gate of the garden of Eden, to keep the way of the tree of life, so these alarming denunciations conclude the volume of inspiration, to deter any from the sacrilegious temerity of *adding to, or taking from* its sacred contents.

4. *That the exercise of private judgment in matters of religion, is the inalienable birthright of every man, is apparent from the whole tenor, and numerous declarations of the Scriptures.* Man is treated throughout as a rational and personally responsible being. Appeal is made to his reason, and none can sustain his responsibility. There is no standard of human authority set up to which the world of mind is expected to bow, and from which their lies no appeal. The very reverse of this is inculcated; the ministers of Christ are forbidden by the apostle Peter to be lords over God's heritage. The apostle Paul repudiated the idea of having dominion over the faith of his brethren; and *every one is exhorted to be* "fully persuaded in his own mind;" to "prove all things, to hold fast that which is good." The direct tendency of Christianity is to expand and ennoble the human mind, and not to debase and enslave it. It teaches its vast responsibility, and its infinite worth; its exalted position in the scale of creation, and its boundless capacity for future enjoyment, and the man who is impressed with these truths, will indignantly spurn the fetters which kingly power, or ecclesiastical domination, would impose upon his mind. While he renders unto Cæsar the things that are Cæsar's, he will render unto none but God the things which are God's.

5. *The right of public profession, and worship of God, according to the dictates of our consciences, follows as a consequence of what has just been maintained.* If we are to form our own judgment of the truths of religion, if we are to be fully persuaded in our minds respecting the doctrines we receive, if we are to hold fast that which we have proved to be good, then we must do so by *acting* in accordance with that judgment, by giving a *practical* exhibition of the influence of those doctrines, and by *publicly maintaining* that which is good. The justness of these inferences is con-

firmed by many passages of Scripture. Believers are exhorted to exercise a proper discrimination respecting their public teachers. "Beware of false prophets,"—"Take heed what ye hear,"—"Try the Spirits, whether they are of God,"—"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." From these quotations it is most evident, that while it is the duty of Christians not to forsake the assembling of themselves together, it is also equally their duty to be careful *what* they hear, and to assemble themselves together *where* they can hear such a statement of Gospel truth as shall commend itself to their judgment and conscience.

(*To be continued.*)

THE CHRISTIAN DEACON.

EVERY office in the Church of Christ is important. Piety and fidelity should characterize all the followers of Christ; but especially those who *bear the vessels of the Lord*. Next to the "christian pastor" is the christian deacon. The word deacon signifies a regular stated servant. The *moral qualifications* requisite for a deacon, are much the same as those which are necessary for the regularly appointed pastor. The origin of this office is clearly set forth in the sixth chapter of the Acts of the Apostles. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily administration." This led the apostles to call a general meeting of the church. When they were assembled together, the apostle addressed them in the following words, "It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, *look ye out seven men of honest report, full of the Holy Ghost, and of wisdom, whom we may appoint over this business.*" This is the origin of the office of deacon in the Church of Christ. It does not appear from any part of the New Testament, that this office is at all connected with the christian ministry; consequently, to make it a step—a subordinate step *in the ministry*, is as much opposed to Scripture, as the appointment of such a person without the approbation of the Church. The office then appears to be especially this: to assist the minister and the Church in their temporal concerns. I say, *especially this*; but I do not mean to say that this is all: no, the deacon ought to be willing to walk side by side with his pastor in every holy enterprize for the increase of the Church in number and piety. A man may be an evangelist, and sustain the office of deacon, as Philip did, but the office itself is distinct and separate from the ministry altogether.

The apostle describes the sort of men which ought to occupy this office. He says, "men of honest report." Men in whom the whole Church can confide. Men who sustain a character of honesty and integrity.

"Full of faith and of the Holy Ghost." Men who give the fullest credence to the truth of the Gospel, and who can with an implicit confidence rely upon the Lord Jesus for salvation. Faith here, may also mean courage, or fortitude. Every officer in the Church requires a large measure of this spirit. To be filled with the Holy Spirit, is to have our understandings illuminated by its light, our affections purified by its holiness, and our hearts animated and comforted by its love.

"And wisdom." Prudence is very necessary in the conduct of a deacon.

To adopt the best means, and to execute them in the best manner, in order to promote the welfare of the Church of Christ, surely requires prudence—requires the wisdom that cometh down from above. In answer to prayer, that wisdom God will give to his servants. In 1 Timothy, iii., there is a further reference, by the apostle Paul, to those features of character which a deacon ought to sustain, “Likewise, must the deacons be grave.” A holy seriousness, and a dignified carriage, should ever mark his deportment. The wise, and prudent, and pious, cannot respect him unless this is the case; nor should he ever forget, in whatever company he may be found, or in whatever pursuits he may be engaged, that he sustains an *official character in the Church of God*.

“Not double-tongued.” The office of deacon is one between that of pastor and the private members of the Church; and consequently, unless men of God fill this office, they may be the instruments of inconceivable mischief in a Christian Church. Men that will say one thing to the pastor, and another thing to the people, are what the Apostle calls “double-tongued.” This iniquitous conduct may not only be practised upon pastor and people, and thus set at variance with each other by an ungodly deacon, but it may be practised upon the people themselves, and thus the progress of the Redeemer’s kingdom greatly retarded. The essence of falsehood is a design to deceive; and whenever a man begins to give a colouring to any statement, however true, which does not belong to it, he is guilty of falsehood. It is to be feared that there have been instances where Churches have been injured by individuals of this stamp.

“Not given to much wine.” This would be out of character with the office which he sustains. Whenever a man begins to be a tippler, or a drunkard, he ceases to be a Christian. No lover of wine can love the Lord Jesus Christ, neither can he feel as he ought for the character and prosperity of the kingdom of the Redeemer. Let such a deacon come forward and resign his office; but if not, let the Church maintain its character and its duty.

“Not greedy of filthy lucre.” As the property of the Church is, to a certain extent, entrusted to his care, he should be a man under no temptation to appropriate any part of it to his own use. But this is not all; the means by which he secures the necessities and comforts of life for himself and family, should be of a reputable character.

“Holding the mystery of the faith in a pure conscience.” A deacon should be truly orthodox. He should be more—he should hold the truth “in a pure conscience.” It should have a sanctifying influence upon his heart. No man should be put into any office in the Church of God who is either afraid or ashamed to advocate the great leading truths of the Gospel. The term “faith” appears to mean the religion of Jesus Christ, and especially the incarnation of Christ, his death and resurrection, and the resurrection of his people to everlasting life. Purity of conscience may refer not only to the influence of these truths upon his heart, but also to the fearless and faithful manner in which he adheres to the doctrines of the cross.

“And let these also first be proved.” They ought not to be persons just introduced into the Church, but persons of some standing—persons of some experience—and persons in whose judgment the Church may be able to exercise considerable confidence.

The Apostle refers to the character which ought to be sustained by the

wives of these officers. Those who are the wives of ministers and deacons may, by their wise and discreet conduct, render their husbands increasingly useful in the Church of Christ. If they are *grave*—if they are not guilty of *slandering*—if they are *sober* and *faithful*, it will give additional influence to their husband's character, and this influence will be consecrated to the holiest purposes. Very much indeed depends on the piety, and meekness, and humility, and ardent zeal of the wives of officers of Christian Churches.

“Let the deacons be the husbands of one wife, ruling their children and their own houses well.”

First. “Husbands of one wife.” This was required of the bishop mentioned in the former part of this chapter, and referred to in the “christian pastor.”

Second. “Ruling their children and their own houses well.” This is required of a christian bishop, nor is it less important in the character of a deacon. Domestic piety, and domestic government, should characterize the family of a deacon. He should serve Christ at home, his religion should be exemplified in his own house, and his authority exercised over his domestics as a christian father, and a christian master. The instruction of his children, and their conversion to God, should lie near his heart; and in the diligent use of those means which are most likely, under the divine blessing, to accomplish these, he should be an example to every parent in the church. We may easily perceive then, much depends on the character of those persons who sustain official situations in the Church of Christ. If either pastor or deacon be “double-tongued,” or the pastor's or deacon's wife be a “slanderer,” it is difficult to tell the injury which such persons may inflict upon the cause of the blessed Redeemer. In the selection of men for this office, piety should be the very first consideration; nothing will serve as a substitute for this. And in reference to the other qualifications, we should select men as near to them as possible. No church should have less than two; but it is desirable that there should be four, that in difficult cases they might assist their pastor by their united wisdom, piety, and experience.

I trust that I shall be ever ready to ascribe all the good which is done in the Church to the influence of the Spirit and the blessing of heaven; nevertheless, I am confident, that unless the deacons of the church, and the pastor, are united and comfortable, good, to the same extent, will not be accomplished. The peace, the unity, and prosperity of the church, are nearly allied to the peace and unity of those who act as official persons within her pale. How often has it been the case, that while officers have been wrangling with each other, the legions of the prince of darkness have been advancing, infidelity has been sneering, the meek and humble follower of Christ has been bowed down with an overwhelming load of sorrow, and it may be, that the inquiring soul has been turned out of the way. And is the whole machinery of the Gospel to stand still, unless we have our feelings and views gratified? Is the salvation of souls of less moment than our favourite plans? May the Holy Spirit of God open our eyes to see these subjects in their proper light, and if we have injured the cause of Christ, or retarded the extension of his kingdom, may we humble ourselves at his footstool, and do so no more for ever.

When the officers of the church co-operate with their pastor in doing good, it has a powerful influence upon the people. Their duty is impressed upon their hearts. The reciprocal acts of kind attention between the officers

of the Church, will raise their character in the estimation of the members; and their piety, humility, and holy zeal, will stimulate their pastor in the great work in which he is engaged. Not all the powers of darkness, not all the concentrated energies of wicked men, can hinder the advancement of Messiah's kingdom, where there is a united, devoted, and praying people. Spirit of eternal truth shine upon all our hearts, and sanctify all our passions, that we may live not to ourselves, but *to him that died for us and rose again.*

H.

CHRISTIAN FELLOWSHIP.

THAT disciple whom Jesus loved, gave as one reason for the apostolic testimony concerning his Divine Master, that all who received it might have fellowship with them in all the privileges and immunities of the Christian Church, of which they were the foundation. The outward circumstances of the Church, in the days of the Apostle, were not very inviting, when its leaders were accounted the offscouring of all things; and to invite others to fellowship with them seems very objectionable. It might fairly be asked, What benefit could be derived from such a communion? Was it not to share in their troubles, reproaches, and all the evils to which they were subject? Doubtless this was likely to be the case; and if the Christian's hope was only in this life, he would be of all men the most miserable. He gives up many present advantages of a worldly nature for the sake of enjoying ultimate blessedness, and derives his chief pleasure while on earth from the all-inspiring hope of immortality, while it is his great concern to secure the object by a diligent use of means and ordinances. Among these means of grace, church fellowship is one of the most distinguished and important. The bond of christian fellowship is the truth. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." The Apostles were the depositories of the truth, and the infallible guides of the Church, not only in their own age, but in all succeeding ones. They had the mind of Christ, and the Church is built upon the inspired doctrines of the apostles and prophets, Jesus Christ himself being the chief corner stone. "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. xviii. 18. The apostles were eye and ear witnesses of all that Jesus did and taught. 1 John i. 3; Luke i. 1—3. The Holy Spirit also was promised, to bring all things to their remembrance which, in the lapse of time, might escape their recollection, and to abide with them through their whole course of administration. John xvi. 13, 14, xiv. 26, xvii. 4—9. The fellowship of the Church being therefore founded upon the instructions derived from an infallible inspiration, must continue unchanged, through all succeeding ages of the Church, to the end of time. The grand facts of the evangelical records, and the doctrines founded upon them, the former as identifying his claims to be the Messiah long promised, and prophetically described, and the latter as leading us to build our hopes upon the divinity of his nature, and the efficacy of his sacrifice, for justification, through faith in him alone, must ever constitute the elements of social religion, by infusing into every living member the selfsame spirit, and qualifying them to the discharge of their several duties, to participate in the same exalted privileges, and with one mind striving together for the faith of the Gospel. The nature of this fellowship consists of a common

and mutual interest in the privileges of the Church, and in an intimate converse with each other, as joint partakers, as heirs together of the grace of life; the former is expressed by the term fellowship, the last by communion.

1. In the fellowship of the Church, there is a joint participation of the same exalted privileges. Every true Christian, who is a member of a Christian Church, partakes of the same spirit; for he that is joined to the Lord is one spirit with him, and have all been made to drink into one spirit. The influence of the Gospel, in all that receive it, is to renew the affections as well as to enlighten the understanding; and notwithstanding the great diversity of gifts, and the several degrees of grace, and the various natural dispositions which distinguish the several members of the body, there is a oneness of spirit in all true saints to promote peace and harmony. They stand also in the same relation to Jesus Christ, the Head of the Church: "Ye are all one in Christ." By one spirit we are all baptized into one body, though being many, we are but one body in Christ, and every one members one of another. Saints have one common relation to him as their Lord and Head, and all have an equal interest in all the blessings of his grace, and every individual is entitled to his full share. They are privileged with the presence of Christ in the same holy ordinances. Besides a holy submission to the one baptism, by which they put on Christ in a visible profession, they also eat the same spiritual meat, and drink the same spiritual drink, in the Eucharist. "The cup of blessing which we bless, is it not the communion of the body of Christ? for we are all partakers of one bread." Our blessed Lord has promised his presence on these occasions. Matt. xviii. 20, Nor must we forget that the saints have fellowship in the expectation of the same glorious immortality. There is but one hope of your calling, and that is Christ in you the hope of glory. The fellowship of saints on earth shall be perpetuated in glory. Delightful hope! What can tend more to unite our hearts in love to each other while in the Church below than the pleasing thought of dwelling together in the same mansion of ultimate blessedness? Let this consideration silence every clamour, repress every unholy passion, and lead every one of us to "perfect holiness in the fear of God." "Every one that hath this hope in him purifieth himself, even as God is pure." 1 John iii. 3.

2. An intimate converse with each other, as heirs of the grace of life, and a union of affection and effort, naturally arises out of this common relation. Mutual conversation is one medium through which this holy fellowship is maintained and strengthened. Persons entertaining the same views of christian doctrine, walking in the same ordinances, and members of the same religious community, may speak to each other with familiarity. This was the ancient practice of saints. Mal. iii. 17. There is nothing so enlivening as spiritual converse; it is profitable and edifying to the mind; we become better acquainted with each other's views, experience, difficulties, and dangers; and our hearts glow with mutual attachment to each other. It cannot fail producing mutual sympathies in each other's joys and sorrows, pleasures and pains; to rejoice with those that rejoice, and to weep with them that weep, thus bearing one another's burdens, and so fulfilling the law of Christ; the several members of the body having the same care one of another, and whether one member suffer, all the members suffer with it—or one member rejoice or be honoured, all the members rejoice with it. 1 Cor. xii. 25, 26. Mutual prayer is a duty and

a privilege arising out of the same fellowship. It is no small benefit to have the prayers of the righteous on our behalf, for they avail much. Social prayer seldom fails to draw down spiritual blessings on the Church, and an unction on its ministry: it is one grand means of revival, and its precursor. "Brethren, pray for us," was reiterated by the Apostles. United, fervent, persevering prayer, will precede the millennium age. Mutual watchfulness over each other ought to be esteemed a privilege and a blessing. We are naturally blind to our own defects, but can easily discern the faults of others; if we are faithful to each other, and cherish a proper feeling, and administer reproof, caution, and encouragement in a proper manner, the results will be found beneficial. Indeed, this is one of the best proofs of brotherly love, to admonish one another in love when overtaken with a fault, restoring such in the spirit of meekness. Gal. vi. 1. The rule laid down and enforced by our Lord, Matt. xviii. 15—17, as touching personal offences, were it fully acted upon by christian brethren towards each other, would not only prevent alienation of affection in the brethren individually concerned, but render the exercise of discipline in the Church unnecessary in numberless instances, and promote harmony and love. The fellowship of Christians should be further manifested by affording mutual support in temporal things. The primitive Christians voluntarily made all things common, that each might be supported, and none might want. Such an expression of brotherly love was called for by the circumstances of the times in which they lived; but the same spirit which operated on that occasion would manifest itself at *all* times by promoting each others interests in trade—by charitable contributions to the poor, afflicted, and destitute. Thus did the Gentile Churches towards the Jews in a time of famine and distress; and upon the same principle we should cheerfully contribute to institutions of a benevolent and useful nature. Mutual love should actuate all our dealings and converse with each other. Love is the soul of communion, and without which fellowship is an empty name: love is the motive and rule of christian fellowship, and in proportion as it operates, in the same proportion will our fellowship be truly christian. The fellowship of the Church is also a union of effort to promote the chief ends of christian fellowship; and mutual duties must always combine with mutual interests.

The preservation of the faith of the Gospel, maintaina the truth in love, and keeping the ordinances as they were delivered, devolves upon the Church, which is the pillar and ground of the truth; and it is a duty, arising out of this holy compact, to strive together for the faith of the Gospel. The support also and encouragement of the christian ministry, for the conversion of sinners, and the edification of the Church, is another important end of christian fellowship, and that not only by a diligent attendance on means and ordinances, but by voluntary contributions, in which every individual member should act his part, and in due proportions to the means providence has afforded, and feel it both a duty and an honour to offer such sacrifices so well pleasing and acceptable to God.

Finally, let us avail ourselves of the advantages which this fellowship offers of drawing nigh to God in special ordinances, and in the mutual participation of special blessings and promises, and feel our obligations to universal holiness.

AMICUS.

THE CHURCH OF EPHESUS.

(Concluded from page 110.)

BUT whilst the Redeemer takes cognizance of his ministers, it is further stated, that "he walks in the midst of the seven golden candlesticks," which intimates his constant though invisible presence in his churches. Where there is coldness and apathy, formality and deadness, he knows it. He weighs our spirits, he searches our hearts. The external appearance is not the standard of his decision; his eye pierces through every veil of concealment, and beholds the most secret intentions of the soul in all her professions of love to God and his cause. Wherever hypocrisy lurks, veiled from human inspection by the semblance of piety, he thoroughly detects it; occasionally he brings it to light in this world, and renders the miserable offender an object of universal disgust: but should it be concealed on earth, it shall be revealed at the last day before an assembled universe, and shall be punished with the most tremendous manifestations of God's vengeance. *He observes our conduct in his sanctuary.* It is an awful fact that many appear in the presence of the heart-searching God with marked indifference. The most solemn truths may be advanced, and advanced with ardent zeal and fidelity, but *they* remain unmoved, *their* frozen hearts feel no melting influence, no sacred emotion. Sometimes this appalling indifference is connected with a proud, dogmatical, and censorious spirit; then it proves a curse not only to the individual himself, but to those around him, and especially to him who ministers in holy things. Every returning Sabbath the unhappy individual, instead of listening to the hallowed truths of revelation with the docility of a child, sits in judgment on what he hears. *His* opinion is stamped with infallibility. No argument, however strong, effects any change in *his* mind: all must bow to *his* authority, or submit to *his* lash; unless a determined spirit, trusting in omnipotent power, and willing to endure hardness as a good soldier of Jesus Christ, dares to oppose for the sake of the truth of the Gospel. Reader! is this thy character? remember, Jesus "walks in the midst of the seven golden candlesticks." The day of recompence *will* come, and *sooner perhaps than we imagine.* It should be the concern of all to hear the word with solemn and earnest prayer—with impartiality, deep attention, and candour. "Receive with *mee*kness the engrafted word, which is able to save your souls." "Satan, conscious that the word of God is capable of elevating us to that pinnacle of happiness whence he fell, contemplates its success with alarm, and spares no artifice or stratagem, which his capacious intellect can suggest, to obstruct its progress; and if we, by our criminal negligence, turn his ally against ourselves, we shall be guilty of that prodigy of folly and infatuation which is equally condemned by the councils of heaven and the machinations of hell."*

Jesus observes the discipline of the Church. Was this important and solemn truth impressed on the minds of all connected with Christian Churches, oppression and caprice would disappear, and an awful sense of responsibility would be attached to the discharge of every duty. All would act with a direct reference to the day of final account, the mind would bow with submissive silence and reverential awe to the authority of him who is "head over all things to the church," and who will appear the second time "to render unto every man according to his deeds." Let all christians recollect, whenever they meet to deliberate respecting the affairs of the kingdom of heaven, that they are acting for God, and under his immediate inspection.

Their duty therefore is holy, and requires to be discharged with singleness of purpose, heavenly affections, and holy fear. Oh! it is awful if on such occasions we seek only to gratify self, or to please man. Every deliberation is recorded in heaven, it is written on the tablets of the skies. Many imagine that their "hard speeches," unfeeling, unprincipled conduct, the trouble and confusion they have occasioned in the church of the living God, have been forgotten. Awful delusion! let them seek forgiveness through the blood of the Lamb; there is mercy now, but soon it may be too late.

Jesus "walks in the midst of the seven golden candlesticks," and observes our *external* conduct. Do we, as christians, "deny ungodliness and worldly lusts," and live soberly, and righteously, and godly, in the present evil world? Do we avoid the very appearance of evil? Are we fervent in spirit, serving the Lord? Do we aim at perfection of character, and "press forward toward the mark for the prize of our high calling of God in Christ Jesus?" Having been bought with a price of infinite value, having tasted that the Lord is gracious, we should "show forth the praises of him who hath called us out of darkness into his marvellous light." Grace, benevolent and holy affections, should manifest their sacred influence in our whole conduct. Vital godliness is compared to seed, which is not always to remain beneath the surface, but which is to rise up at a certain period of the year and show itself, first in the blade, then in the ear, and after that in the full corn in the ear. It is the talent which is committed to us, and it is not to be hidden in the earth, nor is it to be laid up in a napkin, but it is to be expended, and expended for the benefit of those who belong to the "household of faith," and also the whole family of man. We are commanded "to be steadfast, immoveable, *always abounding* in the work of the Lord; forasmuch, as we know that our labour shall not be in vain in the Lord." Every degree of deficiency is known to the Saviour. He knows whether we are influenced by sacred principles, or are the mere slaves of custom; whether our religion is the disinterested spirit of real christianity, or the selfish disposition of a worldly mind, that follows the path of righteousness for gain. He knows whether God or mammon has the chief seat within our bosoms. This solemn fact, while it is calculated to afford encouragement to the sincere christian, should lead us to examine ourselves. Lord, search us, and try us, cleanse us from all impurity, and lead us in the way everlasting.

Jesus "walks in the midst of the seven golden candlesticks;" delightful truth! No power shall be able to crush the Christian Church, "the gates of hell shall not prevail against it;" it must flourish, and subdue the whole earth, because it has been declared, that "he must reign till all his enemies have been made his footstool." Every opposing power shall be crushed by the mighty God of Jacob, and every nation shall acknowledge him Lord of all. Since Christ is always present, the christian may rejoice with unspeakable joy, "if God be for us, who can be against us." He may take up that beautiful song of the sweet singer of Israel, contained in the twenty-third Psalm, and lift up his voice as he passes through the wilderness to his father's house, "The Lord is my shepherd, I shall not want; he maketh me lie down in green pastures, he leadeth me beside the still waters. Yea, though I walk through the valley of the shadow of death I shall fear no evil, for thou art with me, thy rod and thy staff comfort me. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."

Burton-on-Trent.

J. J. OWEN.

CORRESPONDENCE.
THE SIX NEW CHURCHES.

MY BRETHREN IN CHRIST,

To the evangelical Christian, next to the peace of Jerusalem, is the prosperity of her borders; and who among you is there but wishes that the pure rivulets of the water of life may meander, in different directions, to the more distant places of our native land; and, uncontaminated, administer refreshment to the thirsty soul. But it commonly happens that the best desires are blighted in the bud by the narrowness of means; and the goal often relinquished because of the stones and thorns which lie in the way. But with God all things are possible, and often attainable, through the blessed Spirit's aid, by the simplest means; nay, like the privileges and promises of the gospel, almost without money and without price: and this is peculiarly applicable to the plan suggested by Mr. Burns, in the last number of the *Repository*, with a view to the extension of the connexion: and the best of it is, there being nothing chimerical about it, it is all simple and practicable, and has no dark, no disadvantageous side. It is a scheme which, if carried into effect, will neither ruin nor inconvenience any; and if brought to act, look at the results. Six sanctuaries simultaneously thrown open, and, like some volcanic eruption, the praises of our God and the prayers of the saints suddenly ascending up to heaven from them! Six messengers of mercy and love, like good watchmen, newly ordained to proclaim the unsearchable riches of Christ to poor perishing souls! Six new congregations arising, like fruitful trees springing up in the desert, green and beautiful amid the blight that surrounds them!

O brethren! it is no time to sit and look idly on. The enemy is gathering his spoils! Infidelity and Owenism are destroying souls with the poison of their lips; they are full of names of blasphemy—they are trampling with their cloven hoofs the ungarrisoned places of our country. Let us up, then, to the help of the Lord, "to the help of the Lord against the mighty." Let us plant our six chapels, like so many towers, fortify them with the word of God, hang them round with spiritual arms, and the Lord being on our side, we know what will be the issue; for "greater is he that is for us than all they that are against us."

Cause is generally diminutive when compared with effect; but in this instance it would be particularly so;—a halfpenny a week from each of our members as (under God) the cause, and six churches planted in the wilderness as the effect. And there is another advantage in this plan above others, namely, that we should not require the assistance of the world, for it would be the work of the saints; and there is little doubt they would soon have to exclaim, "What hath God wrought!"

My brethren! we are living in the "last days;" and, from the unbroken fulfilment of prophecy, we are warned that the coming of the Lord draweth nigh. We pray continually, "Thy kingdom come; thy will be done on earth as it is in heaven;" and if our hearts accompany the petition, I am sure we shall hail this as an opportunity from God towards the advancement of the latter day glory; for we know it is "through the foolishness of preaching" that many become savingly converted. It is to the courts of the Lord's house that the believer runneth for spiritual strength; and at his great mercy-seat in the midst thereof, that he holds communion with the invisible God, and gains fresh strength in the assemblies of the Church militant. It is to the same place that the poor undone sinner flies, as to the city of refuge, and finds that there is balm in Gilead for the healing of his broken and contrite spirit, and that

"There is a fountain fill'd with blood,
Drawn from Immanuel's veins."

O brethren! let not any lukewarmness on our parts, respecting the measure under consideration, ever enable any poor sinner to exclaim, "No man cared for my soul." Satan has marshalled his black hosts, and his legions have gone forth to the conflict! Antichrist, in spite of its deadly wound, has aroused itself, and

is making a last effort ere it receive the fulfilment of the impending denunciations, and is destroyed by the brightness of the coming of the Redeemer.

Then put on thy strength, O portion of Zion! and build the waste places; let thy six Churches be established; and pray that their pastors may be filled with the Holy Spirit; that their members may be followers of God, as dear children; and their converts as numerous as the stars of heaven!

That the Most High may abundantly bless the instigator of that plan, which has led to these remarks, and bring the matter to pass, is the prayer and heart's desire of, brethren, your servant in the Gospel,

St. Mary-le-bone.

WILLIAM PALMER.

THE PROPOSED EXTENSION SOCIETY.

THE extension scheme submitted to the consideration of the pastors and Churches of the new connexion of General Baptists, in the last number of the *Repository*, appears to me to deserve the serious and deliberate attention of the parties to whom it is addressed. That such a Society as the one proposed is desirable none will question; and of its practicability, while some may be disposed to doubt, others may entertain no doubt at all. Assuming its existence, your esteemed correspondent asks, "Could we at first place our standard in the following places:—Liverpool, Sheffield, Leeds, Hull, Plymouth, and Bristol?" These are, certainly, important towns, and I should rejoice if we had labourers at them all; but there are other large towns, in some of which we have friends already, and where success would be probable, if not certain, had we some plan, perhaps like the one now proposed. Take Wolverhampton for example. This township contains nearly as dense a population as some of those mentioned above: a few spirited individuals, friends to our denomination, have recently erected a meeting-house, and would cheerfully exert themselves to bear the expenses connected with the building. Here, then, is a room provided, and could be occupied, with every prospect of success, without any expense beyond the support of a minister. Now let an Extension Society employ a brother at this station—"a diligent, plain, zealous preacher of Christ's Gospel," and a cause will be established at the large and populous town of Wolverhampton.

Again, look at Coventry. Let our esteemed brother at this city be sustained on the terms proposed, and there is no earthly reason why the cause in that important place should not be established and perpetuated. It may possibly be said, that to include these and similar places, would not come within the meaning of the term *extension*, inasmuch as the cause *has* extended to them already; but doubtless the *permanency* and *establishment* of our interest in large towns, is the object contemplated in the proposed plan, for it could not be worth while to adopt it on any other principle. Besides, it appears necessary to include them, if we are to consolidate our efforts, and make one *united denominational* movement; because many of the churches are supplying funds which, if discontinued, or diverted into any other channel, would be the ruin of these feeble but promising stations. Let me not be misunderstood; I entirely approve of a plan for the extension of the cause with which I am identified, and to which I esteem it an honour to belong. I also sincerely thank your correspondent for having brought the subject before your readers, and beg to assure him that I shall feel happy to unite with my brethren in the formation and support of any institution, having for its object the enlargement of our borders; only let not the large towns to which I have alluded, because we have just their names in the list of our churches, be neglected; for though I should rejoice exceedingly to see a General Baptist Church planted in Liverpool, Sheffield, &c., I could not consistently overlook large places in which we have already facilities which it would require much time, great expense, and considerable labour to find in others. With this understanding, I conclude by repeating my hearty approval of a General Baptist Extension Society; and should one be formed, I pledge myself to give it all the assistance in my power.

Warwickshire, April 13th, 1839.

G. C. B

REVIEW.

OWENISM. *Public Discussion between MR. ALEXANDER CAMPBELL, Socialist Missionary, and the REV. J. T. BANNISTER, of Coventry, held in St. Mary's Hall, on Monday, Tuesday, and Wednesday evenings, January 14th, 15th, and 16th 1839. 8vo, pp. 120. Merridew, Coventry; Wightman, London; Hull, and Co., Leicester.*

Perhaps there has never appeared any form of infidelity or atheism more pompous in its pretensions, more systematic and zealous in its operations and efforts at extension, more insidious in its character, and more pernicious in its effects, than that which bears the name of Robert Owen. Professing to have discovered what he calls certain fundamental principles in the nature or organization of man, this champion of error proceeds in an abortive attempt to found upon them what he calls a new social system, in which he promises to his deluded followers complete happiness. Relying on the infallibility of his own distorted exposition of man, he proceeds to teach that all religion is priestcraft; that the Holy Scriptures are a mass of absurdities; that whatever may be the nature of the great First Cause, the God of the Bible has either no being, or no claims to our regard; that marriage is an unnatural crime, the source of innumerable evils; that men are the entire creatures of circumstances, and are not responsible for their belief or actions. With an effrontery almost unparalleled, he proclaims himself as the only rational being on earth, and calls upon mankind to submit themselves to be moulded afresh, according to his will, that with an entire new arrangement of the materials of the social fabric, he may produce a "new moral world!" Perhaps it may be needless to add that in many places he has found adherents, chiefly from the ranks of giddy, self-sufficient youth, and from such as had previously been of an infidel character. The zeal which they display is worthy of a better cause; and agents, or Owenite missionaries, are sent through the length and breadth of the land, to gain converts to the new system. In some places the number and character of these societies are too insignificant and contemptible to deserve notice: in others, it has been deemed advisable to meet them in open conflict.

Mr. Owen is proclaimed by his followers as a "Redeemer," a "Father," "the true Messiah," as though the perversion of those terms would convey to ears accustomed to scripture phrase, more definite ideas of his importance and glory; and, we presume,

with a view to set him forth as the wonderful inventor of this new system. We doubt, however, whether the distinction of invention (for Robert Owen has discovered nothing) belongs to him. Percy Bysshe Shelly had the same atheistical and immoral notions; and actually perished, with a small company, by shipwreck, when going forth to form a settlement, on these very principles.

Our limits will not permit us to prolong our observations, and we therefore hasten to notice the publication mentioned at the head of this article, whose title sufficiently sets forth its nature.

We inserted a notice of this discussion in our "intelligence," some months ago, with unfeigned pleasure; and were exceedingly gratified with the kind, spontaneous, and well-merited testimony of Christians in Coventry, to the zeal and ability with which Mr. Bannister had defended our common Christianity from the insidious and insane attacks of the atheistic Owenite missionary. We therefore waited for the promised publication of this discussion with considerable appetite, and have perused it with avidity. The questions selected for discussion were, 1st, "Is man responsible for his convictions, feelings, and actions?" 2nd, "Is the recognition and belief of man's accountability conducive to the morals and happiness of society?" The negative of these questions was advocated by Mr. Campbell, who argued that men are the creatures of circumstances—that their characters are formed for them, and not by them—that their actions are, properly, no more the subject of praise or blame than the time and place of their birth, or the colour of their skin. The affirmative, of course, was advocated by Mr. Bannister, who contended that the possession of intelligence, of reason, and reflection, invested the human family with the power of self-government, and therefore rendered them responsible for their actions—that the universal existence of what is called conscience supported this position, as also the common apprehensions of mankind—and that unless this is admitted, it is perfectly absurd to attach any moral quality to the actions and feelings of men. In the course of the discussion, which was subject to occasional wanderings, and most dexterous attempts, on the part of the Owenite, to involve the questions in obscurities, the true and disgusting character of Socialism was elicited, and the miserable falsehoods* and

* The lectures of Robert Owen in a town with which we are acquainted, were advertised as lectures "to promote the revival of practical Christianity"!!

sophistries to which its advocates can resort were exposed. We will not pollute our pages with extracts from the proofs brought forward from the speeches and publications of Robert Owen, by Mr. Bannister, but refer our readers to the book itself.

Appended to the discussion is an authorized outline of the system of Owen, and a well-written concluding address by Mr. Bannister. We have been requested to state that copies, ordered by the friends, will be forwarded in the monthly parcels.

The discussion and address are well worth a perusal; and we feel that it is but an act of justice to Mr. Bannister, by whom it is published, to add, that under the "circumstances" in which he was placed, he acquitted himself with great propriety, and gave evidence of considerable powers, both of mind and heart.

Ward's Library of Standard Divinity.

LECTURES on Homiletics and Preaching, and on Public Prayer; together with Sermons and Letters. By EBENEZER PORTER, D.D., President of the Theological Seminary, Andover. Imperial 8vo, pp. 140.

This is an exceedingly valuable publication. It should be in the possession of every student and young minister who wishes to be "a workman that needeth not to be ashamed, rightly dividing the word of truth." The worthy and learned author informs us, in his preface, that in entering on his labours as Professor of Sacred Rhetoric, one of the first difficulties that met him was the want of some single book that he could put into the hands of the senior class, as a text book on Homiletics. This deficiency was not supplied by "Fenelon's Dialogues," "Claude's Essay," "Blair's Lectures," nor by those of Campbell "on Pulpit Eloquence;" though these works are severally useful; hence the preparation of these "Lectures" for their instruction. He very properly remarks, that "the preaching of the Gospel is a science, which has elementary principles; other things being equal, he will best succeed in his work, who best understands and applies those principles." The lectures on preaching are twenty-three, which include the following subjects:—Critical exercises—history of the pulpit—choice of texts and subjects—structure of sermons—unity—division—argument—conclusion—style, &c. Those on public prayer are four:—history, order, posture, and length of public prayers—use of liturgies—directions—faults in prayer. The lectures indicate learning, wisdom, and piety; they are precluded by a complete syllabus, so that any topic they contain may easily be referred to. After

the lectures are five sermons, introduced, we presume, not for their peculiar excellence, though they are good, but as models of sermons, illustrative of the principles involved in the lectures. Then follow four letters, on books and reading, rhetorical studies in the senior year, &c., which contain many very valuable hints and suggestions.

Without pledging ourselves to approve of every sentiment contained in this reprint of Ward and Co., we feel bound to declare that we know not of any publication so valuable for the instruction of a young minister, or that contains so large an amount of important information on subjects of such moment to the preacher, and at so small a cost as the volume before us.

THE MIDDLE AGES OF ENGLAND: or English History from the Norman Conquest, A.D. 1066, to the death of Richard III, A.D. 1485. Tract Society. 18mo, pp. 352.

There is no period in the history of our country more eventful than that included in what are called the middle ages. The leading and most interesting facts are here presented, in a small and well-written volume. We say well-written, not only on account of the style, which is lucid, easy, and chaste, but also because the spirit and temper, and religious sentiments of the talented compiler are of the very best kind. Free from sectarianism and bigotry, there is manifest, in every section, a wise purpose to render the perusal beneficial to the reader, that while acquainting himself with the chief events of the period, he may also form just conceptions of their true character. Had all history been written with equal honesty, impartiality, regard to truth, and intention to instruct, historical reading would have exerted a much more useful influence on the minds of men. The Tract Society deserve the thanks of families and of schools, and indeed of every reader of limited means and leisure, for the publication of such volumes as the present.

In addition to the general historical details, there is a very interesting chapter on the manners and customs of the English, during the middle ages, in which much very curious information is given in relation to buildings, furniture, dress, food, books, language, education, amusements, travelling, commerce, horticulture, &c. The work is also embellished with forty five wood engravings, illustrative of costume, manners, buildings, &c.

Every juvenile library should possess this volume; and even seniors might read it with advantage.

MISSIONARY RECORDS. *Northern Countries. Tract Society. 18mo, pp. 296.*

This is another of the useful volumes on Christian missions, published by the Tract Society. It is a continuation of a series of small volumes, entitled, "Missionary Records," which will contain an authentic, condensed, and complete account of the early and various missionary efforts put forth by every section of the Christian church. This volume is not less interesting than any of its predecessors; indeed, the spheres of operation it describes, and the great variety of incident it contains, combined with the peculiarities of the chief agents referred to, the United Brethren, tend to throw around its details an interest not even common to missionary reports.

We have not room for extracts, or we might make many that are characteristic and pleasing. The missions to Greenland and Labrador, of which coasts maps are given, and those of the United Brethren, the Edinburgh and London Missionary Societies to Asiatic Russia, are here narrated.

PARENTAL CARE *for the Salvation of Children explained and enforced: with advice on their Religious Education. By the AUTHOR of "PERSUASIVES TO EARLY PIETY." Tract Society. 18mo, pp. 204.*

More than once has it been intimated, in our hearing, that some excellent Christian ministers in our denomination, who have had large families, and whose children have all grown up to become hopefully pious, would confer an important benefit on the religious public if they were to publish, in a cheap popular form, their own manner of training and educating their offspring. This, it has been suggested, was the more desirable, because many in the families of professors, and even of ministers, grow up to irreligion, if not to shame and infamy. We are, therefore, happy to see this important service, though indirectly, performed by one so well qualified for the task as the author of the "Persuasives to Early Piety." Our beloved friend, it is true, has not professedly given an account of his own conduct; but, we doubt not, he writes from experience, and from the deep-seated practical piety which has so long, and so happily characterized his public and private life. He occupies, we believe, at the present moment, the happy position of a Christian parent with two sons in the ministry, one preparing for it, and two daughters professing godliness; and the remaining and youngest son, we trust, not without indications of early piety. How suitable and fitting the enforcement of parental care for the salvation of children from

such a source! How happy the issue of those precepts he would inculcate on others! and how striking the illustration of the assured benefits of the wise and pious culture of the rising race!

The volume before us, as its preface imports, was written at the request of a benevolent and pious schoolmaster on the border of the principality, who, from a desire for the good of the young, wished for some publication "to remind parents of their duty to bring up their children in the fear of God." Repeated solicitations induced a compliance, and the village schoolmaster, though not affluent, engaged to purchase two hundred copies for gratuitous distribution. It is written in the happiest style of the author, and contains instruction, and precepts, and motives enough to warm and animate the breast of the most pious and devoted Christian parent; while they are adapted to arouse the lethargic, to stimulate the indolent, and to crimson with the blush of shame the face of the negligent. Hard, callous, carnal, and worldly must be the heart of that parent who can read these pages, full of wisdom, affection, and piety, without deep emotion. We should doubt even if an infidel father could peruse them without concern, so powerful is truth when mingled with love.

We can hardly give an analysis of the multifarious contents of this most useful little volume. It is divided into three chapters. The first contains "advice on the religious culture of children." Here reference is made to training, and its true import and season—to example—family and public worship—suitable topics of instruction—prayer—the manner of training—books—companions—situations chosen for youth, &c.

The second chapter contains "motives for parental care. Parents reminded that their children are immortal, though dying creatures; and exhorted to consider what they may become and may possess, or what they must be and must endure."

The third enforces the importance of a religious training, by many weighty considerations. Were we called upon to speak to every parent, we would say purchase, and peruse, and prize this invaluable book.

THE SACRED DIARY; *or, Select Meditations for every part of the Day, and the employments thereof. By WILLIAM GEARING, Rector of Christ Church, Southwark, A.D., 1688. Tract Society, 18mo, pp. 164.*

This is a reprint of the Tract Society, full of piety, pith, and point. While it would not be a very easy thing for a good man accurately to go through the whole of the forty-two sections, in the meditations

and exercises of every day, it will be impossible for him to peruse this small book with seriousness and derive no benefit from it. While looking through its pages, for the purpose of writing this very brief notice, the feeling involuntarily arose, "How very far below the standard here set forth with so much genius, is the piety of the greater portion of modern Christians!"

SCRIPTURE BIOGRAPHY for Youth; or Select Lives of the Patriarchs and Prophets, compiled from the Sacred Writings, and illustrated by Oriental Traditions. By A FRIEND TO YOUTH: with twelve engravings, from the designs of Martin and Westall. 16mo, pp. 208. E. Churton, Holles Street, Cavendish Square.

A very pleasing and instructive book for youth, and rendered increasingly interesting by the eastern legends introduced into the lives of the patriarchs. Its peculiar excellencies, both in matter and execution, will secure the highest place among publications of this kind.

FOUR LETTERS on the importance of Maternal Associations, with suggestions respecting their formation. Ward and Co.

The authoress of this book is clearly a pious and zealous person, strongly convinced of the importance of the formation of associations of mothers, for the purpose of promoting their individual qualifications, rightly and religiously to educate their offspring; and deeply impressed with the high responsibility of the maternal relation. Many very pleasing facts connected with these societies are given; and all instruction

needful for their formation. Christian mothers, and especially such as have leisure, would do well to possess it.

CONSOLATIONS FOR MOURNERS. By R. H. SHEPHERD. Ward and Co.

The ninth edition of a small book of thirty-two pages, full of affection, sympathy, and comfort. Very suitable for the bereaved.

A REPLY to the misrepresentations of the REV. FRANCIS CLOSE and others, as to the principles and practice of the British and Foreign School Society. Ward and Co.

When will even clergymen learn to "speak the truth in love?" This tract exposes the cool effrontery of the enemies of education, as conducted by the British and Foreign School Society, and puts the Rev. F. Close in a very unenviable position.

AN ANSWER to the question, "What is a Dissenter?" being a refutation of some of the scandalous falsehoods recently palmed upon the public, in a tract bearing that title. Noble, Boston; Dinnis, Paternoster Row, London: and all Booksellers.

This stinging pamphlet, the production of one of our junior ministers, inflicts, for twopence, a well-merited castigation on the reverend shoulders of some virulent ecclesiastic, who has grossly violated the ninth commandment. Perhaps some may think the infliction too severe—we do not; for when gentlemen forget what is due to the courtesies of life, and when clergymen perversely disregard what belongs to truth and decency, they ought to be chastised "with scorpions."

OBITUARY.

THOMAS HALL.—The righteous hath hope in his death! There is great pleasure in being able to indulge a well founded hope that our departed friends are only taken from the evil to come of this sinful world, and are now beyond the reach of temptation, sin, and pain, and are more intimately united with the innumerable company who have washed their robes, and made them white in the blood of the Lamb.

Thomas Hall, of Kirton-in-Lindsey, died on the 16th of Nov., 1838, at the advanced age of eighty-one years. In his experience was fulfilled the declaration of Moses, that if "by reason of strength" life be protracted to "fourscore years, yet is their strength labour and sorrow, for it is soon cut off and we fly away." The subject of these remarks was in humble circumstances, of a weak frame, and totally blind for considerably above twenty years before he was called to enjoy his eternal reward. The period of his conversion to

God is unknown to the writer, or even when he was a second time admitted into the Church; but it appears that his last connexion with the Church could not be less than of twenty years' continuance. His conduct, during that period, appears to have been consistent, and his attendance on the means of grace regular and commendable, so long as health permitted. Nor was he only to be seen in his place on the public worship of God, but private means were relished by him, and in them he took an active part. Deprived of the privilege of reading, he was anxious of refreshing his soul in the sanctuary. During the last few years of his life, it was but occasionally he could, even with help, bear the fatigue of getting to the Lord's house; but when he did get, he found the ordinances truly profitable. Under tribulation he was patient, and generally appeared happy in the enjoyment of the love of Christ being shed abroad in his heart. His pleasures were heightened by the presence

and christian conversation of his minister or fellow members—his memory retentive, and well stored with select portions of Scripture, and suitable verses of hymns, which he at times repeated with great propriety and effect. He was favoured with a lively hope beyond the bounds of time; and though he desired to depart, and to be with Christ, in whom he had believed, yet he was quite resigned to wait until his great change should come, entertaining the fullest confidence in the providence of his heavenly Father, and the most cheerful submission to all his dispensations, frequently saying, that all the events of his life, as far as directed by God, was for his good. The period of that affliction which brought him to the gates of death was of short duration—about three weeks. His minister visited him many times; and though it was evident his earthly house was about being taken down, yet he feared not, for by grace he had secured, through his Redeemer, an house not made with hands, eternal and in the heavens. He had a fondness for singing: in this exercise he frequently engaged, even to the close of life. The last night of his life, and a few hours before he entered the eternal world, his friends asked him if he would like his favourite hymn and tune to be sung once more to him. The inquiry appeared to yield him pleasure, and of course he assented, and “O love divine, what hast thou done,” was sung, the first verse of which he joined in with peculiar energy: in the second verse his powers failed him; it was evident, however, that he was making melody in his heart to the Lord, though his vocal powers were too feeble for articulation. His death was improved the fol-

lowing Lord's Day, being the day of his interment, from words of his own choice, and which had yielded him much comfort during his christian pilgrimage: those words were John iii. 16, “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” May the contemplation of this glorious text produce the happiest consequences to the Church and family immediately connected with the subject of these observations, for the Redeemer's sake. Amen. W. G.

MR. ROBERT DAVIS, of Old Basford, departed this life, July 4th, 1837, having been an honourable and consistent member of the Church, Stoney-street, Nottingham, for more than twelve years. Our dear brother was characterized by unwavering fidelity, deep humility, sincere love to the Lord Jesus Christ, and for connecting all with the solemn realities of an eternal world. During his protracted affliction he enjoyed the bright hopes of the gospel, and maintained an unshaken confidence in him who is “mighty to save.” “Oh, my heavenly father,” he would say, “I cheerfully submit to thy chastising rod; I would still confide in thee, though I cannot comprehend thy mysterious dealings with me!” and then subjoin the delightful language of the poet,

“When shall I reach that happy place
Where he unveils his lovely face,
Where all his beauties you behold,
And sing his praise to harps of gold.”

May his bereaved widow be divinely supported under all her difficulties, and may the dear children meet him in the kingdom of glory.

Basford.

J. BIRCH.

THE PILGRIM'S SONG.

My rest is in heaven, my rest is not here;
Why then should I tremble when trials are near?
Be hushed, my dark spirit; the worst that can come
But shortens thy journey, and hastens thee home.

It is not for me to be seeking my bliss,
And fixing my hopes, in a region like this;
I look for a city which hands have not piled,
I pant for a country by sin undefiled.

The thorn and the thistle around me may grow;
I would not lie down upon roses below;
I ask not a portion, I seek not a rest,
Till I find them for ever in Jesus's breast.

Let death, then, and danger, my progress oppose;
They only make heaven more sweet at the close.
Come pain, or come sorrow; whate'er may befall,
Through Jesus I triumph—I triumph o'er all.

With a scrip on my back, and a staff in my hand,
I'll march on in haste through an enemy's land;
The road may be rough, but it cannot be long,
And I'll smooth it with hope and I'll cheer it with song.

INTELLIGENCE.

GENERAL BAPTIST.

MIDLAND CONFERENCE.—The Midland Conference met at Measham, April 2, 1839. The reports from the Churches were of a pleasing character; it appeared that sixty-two had been baptized during the last quarter, and there are 129 candidates. Mr. Goadby, of Ashby, presided, and Mr. Smith, of Quorndon, opened the meeting with prayer.

Resolved, 1. That the thanks of this meeting be presented to Mr. Pike for his very excellent sermon on Family Worship, and that he be requested to print it; and also, in the event of his complying with our wishes, the Conference earnestly entreats the ministers and friends to do all they can to give it an extensive circulation.

2. The subject of the Midland Home Mission was brought forward, as standing over from the last meeting, and verbal reports were given from the several districts. Some monies had been raised in the Derby district, but the exact amount not known. Barton district have taken the cause at Coventry for their station, and are doing tolerably well. Leicester district have thought of adopting the cause at Northampton as their station, but nothing decisive has been done at present. Donington district has raised about £18, and have made arrangements for further efforts. Loughborough district has agreed to unite with Nottingham, and hope soon to commence a cause at Sheffield. Resolved,—That we approve of the new plan for conducting the operations of the Midland Home Mission, and henceforth act upon it.

3. The subject for the sermon at the next Conference to be, *The privilege and duty of attending the public service on Lord's-day mornings, and of improving the Sabbath generally.* Mr. Goadby, of Leicester, to preach. The next Conference to be at Donington, on Whit Tuesday.

At this Conference Mr. W. Underwood, of Wirksworth, opened the morning service by reading and prayer, and Mr. Pike, of Derby, preached on family religion, from 1 Peter, iii. 7, "That your prayers be not hindered;" and in the evening, Mr. Bannister, of Coventry, read and prayed, and Mr. Goadby, of Leicester, preached from Gal. ii. 21, "If righteousness come by the law, then Christ is dead in vain." The congregations were large, and deeply attentive, on both occasions.

A. SMITH, *Secretary.*

LINCOLNSHIRE CONFERENCE.—This Conference was held at Peterborough, on

March 28th. The attendance of friends was very small.

1. The Churches from which reports were received appeared to be in a progressive state.

2. A letter was read from Norwich, giving full information respecting the state of the chapel and property at Smallborough. As Messrs. Peggs and J. Wherry were appointed by the Association to visit Norfolk to attend to this case, it was considered highly advisable for these friends to attend to this little mission without delay.

3. The report of the Committee for the improvement of the Conference not being prepared, it was hoped the brethren will present it at the next meeting.

4. It was stated, that Mr. Wood, of Whittlesea, intended to remove to Mansfield, in two or three months.

5. Some reference was made to the time of the intended missionary meetings in the southern part of this district, which was approved.

6. The next Conference to be at Boston, on Thursday, June 6th. Mr. Rogers, of Fleet, to preach in the morning, and it is suggested that a Home Missionary Meeting be held in the evening, to be addressed by the ministers of town, and those who may be at the Conference.

7. In the evening, Mr. Pike, of Wisbech, preached to a crowded and attentive audience from 1 Chron. xxii. 19, "Now set your heart and your soul to seek the Lord your God." P.

YORKSHIRE CONFERENCE.—The Yorkshire Conference assembled at Clayton, April 1st, 1839. Mr. T. Hudson, opened the meeting by prayer, and Mr. R. Ingham, of Belper, was called to the chair.

A report was received from the Church meeting at Prospect Place, Bradford. The state of religion amongst them is encouraging. The debt on the chapel is heavy, and as they request the privilege of collecting in the Yorkshire Churches to reduce it, the representatives present were requested to ascertain from the Churches when they can collect for this purpose, and make their report to the next Conference. It was agreed that an order be given on the Treasurer for the Home Mission, to pay the interest due on money borrowed, for which the Trustees have given security.

The Churches are desired to fix on the day when they can admit Mr. Sutcliffe to beg for the new chapel at Rother, and communicate the decision to the next meeting.

In the evening, Mr. W. Butler opened

the public service by prayer, and Mr. R. Ingham, from Belper, preached from 2 John, 9—11.

The next Conference will be held at Burnley, on Tuesday, May 21st. Mr. T. Hudson to preach. The business of Conference to commence at two o'clock in the afternoon, and the preaching in the evening. The Lun, the Duke of Wellington.

JAMES HODGSON.

OPENING OF A NEW CHAPEL AT WOLVERHAMPTON.—On Sunday, April 8th, 1839, three sermons were preached at the opening of the General Baptist Chapel, Wolverhampton, by the Rev. G. Cosens, of Cradeley Heath. In the morning and afternoon the congregations were large; but in the evening the chapel was crowded to excess, and numbers were obliged to return who could not get in. The deep and fixed attention of the audience, showed how highly they were interested in the truly eloquent and powerful sermons which were delivered. We have seldom witnessed a congregation under a more solemn and powerful influence, or more grateful for the intellectual and spiritual feast which they enjoyed. The collections amounted to the sum of £22. There has been upwards of £51 collected in the town. A debt of about £360 will remain on the premises, which we hope to liquidate by contributions and weekly subscriptions. A weekly subscription has been entered into by the members of the Church. It is hoped that all friends who may read this notice will be induced to send their pecuniary aid. Immediate and prompt assistance is absolutely necessary for the prosperity of the cause in this very populous and important town. If any friend of the Redeemer's cause, possessing zeal for the extension of evangelical principles, and a competency to subsist upon, wishing for an opportunity of engaging in a field for usefulness, here is ample scope for his abilities, and he will be hailed as a welcome messenger by a poor but enterprising people.

J. B.

N. B. Those friends who have promised assistance, will do well to forward it.

ORDINATION AT BRADFORD.—On Easter Tuesday, April 2nd, 1839, Mr. R. Ingham, was ordained to the pastoral office over the General Baptist Church at Bradford. Mr. Dowson, (Particular Baptist,) opened the morning service by reading the Scriptures, and by a general prayer. An excellent introductory address was delivered by Mr. Butler, of Slack, which scripturally delineated a Christian Church, and contained some remarks on ordination. Suitable questions were proposed to the Church and the minis-

ter, and satisfactory answers were received. Prayer was appropriately offered on the minister's special behalf, by Mr. Hollinrake, of Birchcliff; and an affectionate, comprehensive, lengthened and faithful charge was given to the minister by his esteemed uncle, Mr. R. Ingham, of Belper, from 2 Tim. ii. 15, "Study to show thyself approved unto God," &c. Mr. W. Nicholson, concluded with prayer. A prayer-meeting was held in the afternoon, in which several from other Churches implored the divine blessing on the solemnities of the day.

In the evening, the service commenced at a quarter before six o'clock. Mr. Hollinrake, read and prayed. A question was proposed to the Church, relative to their approval of the four deacons now to be ordained; another was proposed to the deacons, relative to their acceptance of the office. After this an appropriate prayer was presented by Mr. J. Ingham, of Allertou, in special behalf of the deacons; and Mr. R. Ingham, of Belper, addressed the deacons from 1 Peter, iv. 11, "If any man minister," &c.; and Mr. T. H. Hudson, of Queenshead, addressed the Church from 1 Thess., v. 13, "And to esteem them very highly," &c. The unanimity and cordiality of the Church in the choice of their minister, and their desire for his ordination, were regarded as truly gratifying; and, in connexion with the benefit that had already resulted from his instrumentality, were deemed pleasing tokens of future good. The services were deeply interesting, solemn, and affecting. The congregations too were considerable, particularly in the morning. Our prayer is, that the union formed between church, and pastor, and deacons, may be ratified in heaven, and by the divine blessing rendered eminently and permanently conducive to the good of souls, and the glory of God.

BAPTISM AT BURNLEY.—On Lord's Day morning, March 17th, 1839, six males, and five females, were baptized in the river Burn, at Burnley. At half-past eight o'clock we assembled by the side of the river, and though the weather was unfavourable, the number assembled to witness the ordinance was computed to be a thousand and upwards. The Rev. W. Butler, of Heptonstall Slack, addressed the audience, and, after singing and prayer, our minister, Mr. T. Gill, went down into the water, and immersed the candidates.

At half-past ten assembled in the chapel, when our minister delivered a discourse, which he applied especially to the newly baptized: the text was Heb. iv. 14, "Let us hold fast our profession."

In the afternoon Mr. Butler delivered a lucid and impressive discourse, illustrating the *nature*, and demonstrating the *propriety* and *importance* of baptism by immersion. Several of our friends have since remarked, "He gave us the length and breadth of believers' baptism. The text was Matt. iii. 16, "Thus it becometh us to fulfil all righteousness."

In the evening Mr. Butler preached again from Num x. 29, "We are journeying to the place of which the Lord said, I will give it you: come thou with us, and we will do thee good," &c. At the close of the afternoon service, the ordinance of the Lord's Supper was administered. The services of the day were deeply interesting; serious impressions were produced on the minds of several; and it is confidently hoped that the seed sown will bring forth abundant fruit to the honour of Christ and the glory of God. Some who had previously been in favour of infant sprinkling were led to see their error, and one is now waiting an opportunity to follow his divine Saviour in this ordinance. J. G.

BAPTISM AT KIRTON-IN-LINDSEY. At Kirton-in-Lindsey, the ordinance of believers' baptism was administered, upon a profession of faith in Christ, to four persons, on Lord's Day, Feb. 24th, 1839; and on the last Lord's Day in March two others followed their Lord in his holy, but much derided ordinance. On each occasion the Church commemorated their dying Lord's agonizing love by surrounding his table, when a larger number of friends were present than perhaps have been accustomed to meet at this feast of love for several years. On both occasions it might truly be said, "It is good to be here." We are anticipating other such seasons of refreshing from the presence of the Lord. May they be realized, and may there be daily such added to the Lord as shall be everlastingly saved. W. G.

BAPTISM AT RETFORD.—The ordinance of believers' baptism was administered to four persons in the General Baptist Chapel, West Retford, March 10, 1839. Though the morning was exceedingly unfavourable, a great number were present. An appropriate hymn was sung, and a short address was given, when Mr. Fogg led down into the water two young women, and two young men, and baptized them in the name of the Holy Three, and after the baptism, Mr. Fogg made some striking remarks from Acts x. 47, "Can any man forbid water," &c. In the afternoon the Lord's Supper was attended to, and the sufferings of Christ stated, from Mark xiv. 37. The newly

baptized were received into fellowship in the usual way. I believe we never had more at the Lord's Table, nor a more solemn time than at night, when the people were addressed from Exodus xiv. 15, and the friends were exhorted to "go forward." We have cause for thankfulness, and we pray for continued prosperity.

R. W. N.

BAPTISM AT LOUGHBOROUGH.—On Lord's Day, April 7th, the ordinance of believers' baptism was administered in this place. The morning service was opened with reading and prayer by Mr. Shore, of Sheephead, and an animated and impressive discourse was preached by our revered pastor, from Exodus xix. 5, after which the sacred rite was administered by brother Ball to sixteen persons. In the afternoon a large number partook of the Lord's Supper, and in the evening a funeral sermon was preached, occasioned by the death of an active and valuable member of our Church. Throughout the deeply interesting services of the day the congregations were crowded and very attentive. It should be stated, that of the sixteen persons baptized, five were from our branch at Sheephead, where, we are happy to say, the cause of the Redeemer is prospering in the hands of our respected and devoted brother Shore.

MR. PRESTON'S LABOURS AT ISLINGTON.

[We insert this letter entire, judging that such a course will be most grateful to our old friend, and not displeasing to our readers.—Ed.]

Dear Sir,—I have removed to Islington, and it is my intention, God willing, to introduce the Baptist cause into it. There are many churches of the established religion, and several chapels of the Independent denomination; but, there is no Baptist meeting house, either Particular or General. On the first Lord's day in the present month, I preached on the Green; in the forenoon, from the commission in Mark xvi., "Go ye into all world and preach the gospel to every creature," &c. I sang in the first place the hundredth Psalm, by myself, but a pretty good congregation gathered round me, to whom I proclaimed the words of eternal life from the plain and important passage I have just mentioned. The two following Lord's days I preached in a school-room near the Green, but as it is not suitably situated, I do not intend to make my stand there. On the last Lord's day I again preached on the Green: I again began to sing alone, but by the time I had done my prayer I had a large congregation. Just as I was opening my bible to read my

text, a foreigner came up, apparently an Italian and I suppose a Papist, who attacked me very vociferously, and with great vehemence, because I was preaching in a place *not consecrated*. As I could not stop his clamour, I removed to a distance; but a considerable portion of my congregation staid some time with him, till he went, when they rejoined me; and I hope good was done. At the conclusion, I had to repel the assaults of an infidel; so that though a great door, and I hope an effectual one, is open, yet there are many adversaries.

Islington is a large and interesting village, there are, I believe, nine churches, as they are called, and I think nine or ten chapels or meeting-houses of different denominations; there is another Episcopal chapel building, and I am told it is in contemplation to erect two more as soon as practicable; and yet it seems there never has been a Baptist place of worship, nor is there one at the present time. God willing, I intend that there shall be one soon, and that a General Baptist one. I am looking out for a suitable room in which to commence, and I have no doubt I shall have your prayers, and those of every General Baptist who reads this notice, that the great and gracious Head of the Church may smile upon this humble endeavour to extend his own cause. May he graunt that this little leaven may transfuse the spirit of truth into a large lump. May this humble net, cast by a feeble hand, gather many. "Who hath despised the day of small things?" not Jesus!

Mr. Editor, if you can find a corner for this brief notice in the General Baptist Repository for May, I shall feel obliged. Should the Lord permit me to prosecute my design, and should it please him to crown this humble effort with ever so little success, I will not fail to inform you of it; besides, by thus apprising some friends in London, or elsewhere, of it, who might otherwise not know it, may perhaps be the means of helping it forward.

Yours in our common Lord,

JOHN PRESTON.

PRIZE ESSAY ON CAPITAL PUNISHMENT.—We understand, says a correspondent, that Mr. Peggs, of Bourne, has been the successful candidate for a premium offered by Sir Edward Bromhead, Bart., of Thurlby Hall, near Lincoln, for the best essay on the abolition of Capital Punishment. The subject of investigation embraced two questions, "Is the magistrate at liberty, according to the law of God, to dispense with capital punishment in case of murder?" and, "If at liberty, is it advisable to dispense with it?" Our friend argues,

from the spirit, and genius, and prospects of our common Christianity, that life is too sacred, and its eternal destiny too important, to be affected by man's tribunal. The subject is one of deep interest to the politician, the philanthropist, and the christian. We are happy to be able to state that the Essay is in the press, and is to be published on the first of May. May "mercy rejoice against judgment."

THE ACADEMY.—At the last meeting of the committee, held April 9th, Messrs. Pike, Rose, and Keighly, were confirmed in their connexion with the institution. Mr. Staples, the senior student, was allowed to stay six months beyond his three years, as it was thought both his youth and progress justified such a course; but it was understood that the committee would not very strongly oppose his acceptance of an invitation during that time. In reply to two applications from Hinckley, concerning Mr. Ackroyd, the committee resolved "that it would be disadvantageous to Mr. Ackroyd to leave the institution before the usual period." It was also agreed that the funds of the Institution do not admit of an addition to the number of students, at present. The present students are eight, viz., Messrs. Staples, Ackroyd, Stanyon, Chamberlain, Knight, Pike, Rose, and Keighly. We are gratified, since the meeting, to hear of an addition to the library, by N. Hurst, Esq., of Nottingham.

BAPTIST.

DENOMINATIONAL EXTENSION IN THE METROPOLIS.—The annual letter of the London Association, written by the Rev. E. Steaue, is a warm and rousing appeal on this subject. It proposes, first, the erection of a large and commodious chapel in a central part of London; second, the erection of other buildings suitable for conducting the business of the denomination, and for receiving a Library; and third, the erection of other chapels, as means and openings may be afforded. The writer ridicules the charge of the Baptists having been too sectarian in their movements, and contends that they have not been sufficiently so; he spurs the reflection that the Baptists are not a reading people, and gives a flattering display of the talent and learning the denomination has displayed; and he complains, that while the population of London has migrated into the surrounding localities, and increased, there has not been a corresponding migration and erection of chapels.

COLLECTIONS AT MISSIONARY PRAYER MEETINGS.—A correspondent in the Bap-

tist Magazine, proposes regular collections to be made at the Monthly Missionary Prayer Meetings. This plan may have its advantages. There may be some who cannot subscribe regularly, and would wish to give an occasional mite. At all events, a well-made missionary box might be at the door of every place of worship.

CAMBERWELL.—Twelve persons were baptized, a short time ago, by the Rev. E. Steane, among whom were Mr. and Mrs. Westwood, of Ventnor, in the Isle of Wight, lately members of the Society of Friends; and the Rev. J. Wenger, late of the University of Berne. Mr. Wenger was educated for the ministry in the established church, in Switzerland; but having entertained doubts about a national church, and infant baptism, he gave up his prospects, and, after five years' residence in Greece, he visited London, and is about to labour as a Baptist Missionary, in the East.

CAERNARVON.—A young lady of Caernarvon, who is reputed to possess an extensive acquaintance with divine truth, was, at her own request, immersed on a profession of her faith in Christ, on the 10th of February last, in the parish church of Caernarvon, by the Vicar. Application had been made by the Vicar previously on the subject, to the Bishop of Bangor, who directed him to comply with the lady's desire, remarking, it is said, that immersion was the only mode practised in the days of the apostles. Repeated immersions have taken place in Saint Martin's Church, Leicester. The last, which occurred some eight months ago, seemed to annoy the Hon. and Rev. Vicar, at least we were so informed, as he remarked that though immersion was doubtless the ancient mode, there was no need to revert to it, as the authority of the church had appointed sprinkling or pouring.

ORDINATIONS have recently taken place—of Mr. James Roberts, at Horeb, Pembroke-shire, as an *itinerant* minister; and of the Rev. James Jones, as pastor of the Baptist Churches at Galbrath and Tyndonen, Caernarvonshire.

A NEW CHAPEL was opened, some time ago, at Camrose, Pembroke-shire, when seven sermons were preached in one day. Verily, these Baptists of the principality outdo us all!

ONE HUNDRED AND TWELVE SERMONS were announced to be preached in different chapels in and about London, on Lord's-day, April 28th, in connexion with the anniversary of the Baptist Missionary Society!

CONGREGATIONAL.

NEW CHAPELS have recently been opened at Sbelton on Dunsinore, Hampton, and

Henley in Arden, Saundersfoot, Pembroke-shire: and Guildhall Street Chapel, Canterbury, has been re-opened.

ORDINATIONS have recently taken place—of the Rev. E. Davies, at Stockport, Tabernacle Chapel; and of the Rev. D. Phillips, over the Independent Churches at Sardis and Myddfe, Caernarvon-shire; on which occasion thirteen sermons were delivered!

WESLEYAN.

THE CENTENARY FUND goes on increasing, to the honour of the Wesleyan body, and the delight of every sympathizing spirit. It is now approaching £180,000, and a committee of appropriation is formed, and in deliberation. Some very spirited centenary meetings have been recently held in Ireland;—in Dublin, Belfast, Cork, and Banden; from which places subscriptions to the amount of several thousand pounds are announced!

A PLEASING REVIVAL has been recently realized in the Camborne circuit. Seven or eight hundred have been added to the number in Society, and a deep feeling of religious seriousness seemed to prevail. The preachers canvassed the town, and preached Christ from house to house, and the hope expressed by one of them is, that at least eleven hundred persons are hopefully converted to God, in the course of about ten or twelve weeks. May they be steadfast.

DEFINITION OF POPERY.—In an elaborate and lengthened review of "Works on Tradition, &c.," in the *Wesleyan Methodist Magazine*, the writer observes, "The great principle of popery is religion without conversion." This, spiritually considered, is a true, but fearful testimony. Is not this the real principle of all national religious establishments?

MISCELLANEOUS.

SLAVE TRADE.—Mr. Buxton has ascertained that the year from September 1837, to September 1838, is distinguished from all preceding years, by the extent of the trade, the intensity of its miseries, and the unusual sacrifice of life. More than a thousand a day, or 375,000, he estimates to be the total number; including those killed in the capture, or lost in the transit; as well as those who were landed on the Western shores! He believes the trade cannot be stopped by British cruisers. The African captures his victims that he may get for them manufactured goods; and the American or Portuguese realizes a profit of 180 per cent!!

CHURCH RATES.—How easy would it be for the churchmen in every parish to pay these dues themselves! They are not compelled to tax dissenters. The law sanctions them; but the deed, and all its consequences are their own. We have just heard that Dr. Cox, of Hackney, and 1,500 more, have been summoned before magistrates, to be compelled to pay this unchristian impost.

SOUTH LONDON AUXILIARY SUNDAY SCHOOL UNION.—The annual meeting of the above Society was held on Tuesday evening, March 19th, in Great Suffolk Street Chapel, Southwark. At five o'clock a numerous party of teachers and friends of Sabbath schools took tea together, after which a public meeting was held, the Rev. J. Stevenson, M.A., in the chair; when interesting and impressive addresses were delivered by W. H. Watson, Esq., Secretary of the Parent Society, the Rev. J. Ady, Independent, the Rev. S. Green, J. Edwards, G. Francies, B. Lewis, Particular Baptist, H. Althaus, and J. Maitland, Esqrs. From the report, it appears there are in connexion with this Auxiliary, ninety three schools, containing 1,955 teachers, and 15,871 children. In addition to the above, there still remain several unconnected schools within the district, which yet derive much benefit from the Parent Society. During the past year, it has pleased our

Heavenly Father to remove a devoted friend and fellow-labourer, Mr. Thomas Cranfield. He toiled hard, and long, and with great success; and now that he has rested from his labours, his works do follow him. His ardent love, faith, zeal, and fervour kept in lively operation up to the age of eighty years, he will long lie embalmed in the grateful recollection of all who knew him. Verily, the memory of the just is blessed! Teachers, be ye followers of them who now, through faith and patience, inherit the promises! "Be not weary in well-doing; for in due season ye shall reap, if ye faint not!" May the blessing of the great Head of the Church rest upon this, and every similar institution! W. R.

ONE WHO DESIRES TO BE A PEACE-MAKER, invites all christians to join in prayer simultaneously for *an hour*, that the Redeemer will be pleased to enlighten his Church as to the manner in which his declared will, that his people are to be *one*, is to be fulfilled; and that he will incline all his followers, by an effusion of his holy spirit, to cultivate peace, intercourse, and union. The hour is from seven to eight, on the first of May, 1839. Some intend so to employ that hour.—*Christian Spectator*.

CITY AND TOWN MISSIONS continue to be formed in various places. The results in many places are truly pleasing.

POETRY.

THE HEART OPENED.

Who is this Stranger at the door,
That would admission gain?
I know He oft has knock'd before;
Still He has come again.

I feel Him knocking at my heart,
Though I've defied His will;
He waits to act a gracious part,
And all his truth fulfil.

Too long, alas! I've entertain'd
A soul-destroying guest,
Who took possession of my heart,
And all my powers oppress.

But art Thou not the same that died
A sacrifice for sin?
Then enter my polluted breast,
And make me pure within.

That grace which I've so long abused
I'd willingly receive;
Dear Saviour teach me how to pray,
Lord help me to believe.

My hung'ring soul would now partake
The banquet of thy love;
That sacred flesh and blood of thine,
Foretaste of joys above.

I'd bow submission to thy will,
And kiss thy chast'ning rod;
Rejoice thy precepts to obey,
And live upon my God.

Then enter, Lord with all thine host,
And never more depart;
Let Father, Son, and Holy Ghost
Possess my sinful heart.

Redeem my soul from sin and death;
May light to me be given!
Preserve me while I sojourn here,
And bear me safe to heaven.

SACRED RETIREMENT.

In secret let me oft retire,
And thus forget the world awhile;
New joys my bosom shall inspire,
As there I see my Saviour smile.

That smile! that lovely smile! contains
The sweetest rapture found below!
No longer, then, my tongue complains,
Of earthly care, or earthly woe.

But when I view that heav'nly throne,
Where all his dazzling glories shine;
Transport and love, before unknown,
Must ravish all this soul of mine!

J. BIRCH.

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSIONARY SOCIETY.

JOURNAL OF MR. STUBBINS.

Oct. 27th.—Went this morning to Berhampore. Had a small attendance, but were pretty attentive till towards the close, when one man came up and seemed disposed to talk. He inquired if God ever intended that all men should be of one religion? Of course I answered in the affirmative. To this, however, he objected; saying, if this had ever been his design he would not have given so many different scriptures. I endeavoured to show that God had not done so: he had given but one; but because that did not allow of what men loved, viz., sin, they refused to receive it; and had written books which agreed with their own lusts, adding to them the blasphemous title of God's books;—that other people, reading these books, received them, because they allowed of sin; and thus, ultimately, became baptized in a sea of darkness; receiving every thing, but what was true, that was presented to them. Such was peculiarly the case with the people of this country, &c. Shortly after, he enquired how it was that men were of different castes? Pooroosootum asked him, according to his own theory, how the different castes came? To this he replied, from Brahma's face the brahmins were horn; from his arms the king; from his thighs the tradesman; and from his feet the labourer. Pooroosootum enquired how this could be? Suppose, for instance, (he said) you had four children; would they be four different castes, or all of one caste? All of one caste. Exactly so; for the children are, necessarily, of the same caste as their parents, and it was impossible for one person to possess several castes, &c. He then went on, in able manner, to show that all the difference of caste consisted merely in the different employments of persons; but that God originally made all of one caste—of one flesh and blood, &c.

28th.—Preached to-day in English and Oriya.

29th.—Started this morning, between three and four o'clock, for Chetterpoor. Overtook a man on the road, whose mind seemed to be considerably impressed with the truths of religion. He heard us preach in one of the villages, last hot season. Said, since he heard us he had carefully examined his own books, and compared them with ours;—that he had found his all at variance; some saying one thing, and others contradicting them;—that there was no satisfactory way of finding out what was right; but when he looked at ours, they taught but one way in which man might be saved, and he thought that was the right way; it was plain to the understanding, &c. I am not without hopes of the man; his looks seemed to pourtray a sincerity in what he said. I am greatly mistaken if we do not find many such instances, if spared to return to the village we visited last summer. There was much seed sown: and I cannot think God will forfeit his own word in letting it return to him void. Arrived at Mr. C's (the collector's) house to breakfast. Oh, that there were many such collectors as he is. He is an eminently pious man—a burning and shining light. Started for the village, Chetterpoor, at about half-past two. Suppose all the men, women, and children in the village, that could walk, came together. Spoke, for some time, without the least interruption; at length, however, a brahmin came up, and enquired, who is God? what his shape? where is he? he would not believe in him unless he could see him, &c.—that man was like the beasts; he was born, he died, and there was an end of him: that his spirit consisted of the five elements, viz., air, wind, earth, fire, and water;—that, at the death of the body, the spirit returned to those, its primary elements; and, therefore, it was all nonsense to talk of heaven, hell, eternity, and all the rest of it. We took him up on these subjects, and he soon found it rather too warm for him; for not only was he driven from every point, but all the people laughed heartily at him. This was rather too much for a brahmin's pride, and he hastened away. The people, generally, evinced a good deal of feeling, and received books very eagerly. Went then to another village, about half-a-mile

distant. We had a good congregation; every one assented to what they heard. Their joy at hearing the glad tidings of salvation exceeded almost any thing I ever witnessed. Gave away books, and started for another village, and a precious job we had to get to it! the road was utterly impassable for mud and water; we were obliged to make our way over fields, hedges, and all the rest of it. When we reached the village, all we found were a very old woman and a little child. Did not stop there, but went across to another. Many people assembled. Our chief work was an argument with a Brahmin. We had stated that God was omnipresent. Then (he said) God exists, as we say, in our various idols; and that, therefore, when they made their obedience to images, they made it really to the God who inhabited them. This we showed to be contrary to reason and their own Shastras; and showed that God was apart from his works, by some comparisons; as when a potter made pots he was not in them—his nature was not mixed up with them; but they are the works of his hands: thus it is with God, &c. We then returned, about half-past six, pretty well wearied, having been walking, standing, and talking incessantly for four hours.

30th.—Left this morning, at five, for Ganjam. When we were near Ganjam, found 250 or 300 men, women, and children, bathing in the river; others were presenting various offerings to the river. Saw a whole host of women crowded together, apparently very intensely engaged about something on the sands. My curiosity was considerably excited to see what they were after, and therefore went up to them; but so soon as they saw me there was a regular upsetting of pots, pans, flowers, rice, incense, &c., &c., which they were offering to the river. Told them not to be afraid, but wanted to know why they could be so stupid as to worship rivers, &c.? This is what they call "Kartik mas," when every thing they do, of what they call devotion, affords the gods peculiar pleasure: it also heightens the happiness of deceased friends, who are supposed to be looking from heaven with the highest delight upon what they are doing. During this month the people bathe very early every morning, when the poor creatures are almost perished; for it is getting very cool during the night, they feel it especially so. We stopped and talked some time to the people, and gave away a few books, and thence proceeded to Ganjam. As soon as we arrived, had a fine specimen of the honesty of the people: they brought some eggs;—Well, what is the price of them? Threepence, was the reply;—No, the price is a penny; if you like to take it, do. They were very glad to receive so abundantly. Another brought some wood that was priced about the same; and then came the barber:—What shall you charge to cut my hair? Two shillings. Now I never give more than twopence. This may give a little idea of the impositions to which you would be subject if not acquainted with the people. In the afternoon, at three, went into a Bazar; suppose near 200 persons assembled. All heard with great interest, except one brahmin, who avowed that except Krishna there was no true god. We exposed the abominations and obscenities of this god; but he argued that though he did these things, it was not sin in him—that he was able to save all men, &c. I showed him the fallacy of this in several respects; but lastly, from the circumstance of his not being able to save himself even from temporal death, or indeed from being murdered; for he died by the hand of Jara Sabara; and when he was dying, he exclaimed, "in like manner as I killed Bali with an arrow, so in like manner, with an arrow I die." It is reported that Bishnu, during his Ram chundra incarnation, shot Bali (a monkey) and during his Krishna incarnation, he received his punishment for this crime. After a good deal more conversation with them, shewing the folly of putting their trust in such gods, as they were impiously called, and exhorting them to give themselves up to the true God, and Jesus Christ, whom we had made known to them, we distributed books, and left them for another Bazar, where we had an excellent congregation of very attentive hearers. All acknowledged this was true. We left them with an intention of returning home, as we had been sometime preaching by moonlight; but on our return, I stopped to talk with some men in another large street, and was soon surrounded by not less than 100 people. We stopped and preached to them nearly an hour, and gave away all the books we

had left. We distributed, to-day, above 200 tracts, and might have given away many more, but were solicitous to give only to such as could read and understand what they read. Two men followed us about two or three miles; their minds seemed to have been seriously impressed: promised to come to the house to-morrow. After near five hours incessant labour, we returned, so completely worn out that we could scarcely get one foot before another.

MISSIONARY ANNIVERSARIES.

A SHORT missionary excursion was made by Mr. Fogg, of Retford, and Mr. Goodliffe, of Kirton, the last week in March; when the following places were visited by them, and collections made for the missionary cause:—

On Tuesday, the 26th, they met at Epworth; Mr. Fogg preached in the afternoon, and in the evening a public meeting was held, when the claims of the heathen were presented by the above ministers, also Mr. Heaton, the minister of the church, and a preacher of the New Connexion of Methodists. Amount of collection, £1 11s. 6d. On Wednesday, the 27th, at Crowle. Mr. Fogg preached in the afternoon, and in the evening a missionary meeting was held; but owing to another chapel being open, and a stranger preaching, the attendance and collection were smaller than last year, £1 16s. 2d. being the sum raised. The three before-named ministers, and two other friends, of the Primitive Methodist Connexion, addressed the assembly. At Butterwick, the same three ministers conducted the service, when £2 10s. was contributed, including one sovereign from Mr. Harrison. As at the former places, Mr. Fogg preached in the afternoon, but made no collection, and public meeting in the evening. On Friday—called Good Friday—the missionary services were conducted at Kirton, when Mr. Pike, of Boston, preached an excellent introductory sermon, in the morning, from “Mighty to save.” The missionary meeting was held in the afternoon, in the Primitive Methodist chapel—being larger than our own, and kindly lent for the purpose—when the assembly was addressed by Messrs. Pike, Fogg, Goodliffe, Jones, (Wesleyan) and Hollingworth, (Primitive Methodist). A revival meeting was held in the evening, at the same chapel, and addressed by the same speakers, except Mr. Jones. The proceeds of the day were, with a sovereign by a friend, £7 10s. 4½d. May the prayers then offered, and the addresses then delivered, not be lost; but may answers for good descend from on high, and praises ascend in return for favours bestowed. W. G.

CASTLE DONINGTON.—On Lord’s Day, March 31st, 1839, sermons were preached at Castle Donington, on behalf of the Foreign Missions, by Mr. Goadby of Leicester; and, on the following day, public services were held for the promotion of a revival of religion. The early prayer-meeting was characterized by seriousness and devotion. At half-past ten, an Independent brother opened the meeting with reading and prayer; and Mr. Underwood, of Wirksworth, preached a suitable sermon, on the means of promoting the welfare of the Church. Addresses were delivered, in the afternoon, by the above ministers, and Messrs. Yates, of Melbourne, and Pike, of Derby. In the evening the public missionary meeting was held, when the cause of missions was urged on the friends. Collections much as in former years.

WESLEYAN MISSIONARY SOCIETY.

THE INCOME of this Society for the present year, is £85,918, 11s. 2d.

THE WESLEYAN MISSION SHIP.—£6000 is appropriated from the Centenary fund for the purchase and outfit of this ship. The vessel is purchased, called the “Triton,” of one hundred and twenty tons burden, and is to be fitted out, without delay, for her voyage to the South Sea Missions.

It is expected that advantage will be

taken of this opportunity to send a reinforcement of missionaries to the several stations in that part of the world, as well as a large supply of goods of all kinds for the use of the missions; but especially for such as have no circulating medium, and where the necessaries of life can only be obtained by barter, as in some parts of South Australia, and in New Zealand, Tonga, Haabai, Vavou, Fejee, and other islands.

NEW ZEALAND. *Destruction of the mission house and store at Mangungu, by fire.*—The intelligence of this calamity is from Mr. N. Turner, dated Mangungu, Aug. 22, 1838. He states, "About two o'clock on the Sabbath morning, myself and Mrs. Turner were both awakened by a roaring noise, like that of fire: I instantly arose, and proceeded to the parlour, which I found so full of fire and smoke as not to allow me to enter. On attempting to enter a second time, I burned my feet, and felt almost suffocated. I then got through a back window, and roused the settlement; but before any effort could be made, by way of getting water, the fire had found its way through the roof; and being chiefly composed of inflammable pine, all hope of sav-

ing the house was over. The mission-bell was rung, and many who had come to the station to attend the services of the Sabbath, were soon on the spot, and commenced saving from the flames whatever they could. The entire loss, public and private, including the buildings, I judge, may be, near to £800. This distressing calamity we suppose to have originated in the rolling back of a piece of the burning fuel on the hearth, and setting the chimney piece on fire. It is very pleasing to state, that our natives, in general, acted a noble part in attempting to save whatever they could from the devouring element; nor are we aware of any among them having been guilty of pilfering on the occasion."

LONDON MISSIONARY SOCIETY.

REV. JOHN WILLIAMS. *Arrival of the missionary ship Camden at Sydney.*—Those friends of the Society, who had not previously received information of the fact, will be gratified to learn, that the Rev. John Williams, and the missionary brethren and sisters, proceeding in the ship *Camden* to the South Sea Islands, have arrived at Sydney, New South Wales; which place, through the mercy of Divine providence, they reached in safety on the 8th of September last. This is stated in a letter to the Foreign Secretary, received from Mr. Williams, under date October 5th, wherein grateful mention is made of the Christian kindness and hospitality experienced by himself, Mrs. Williams, and their companions, from numerous friends at Sydney, whose valued attentions the directors take the present opportunity likewise to acknowledge. Mr. Williams describes the colony of New South Wales as a most important and inviting field for ministerial usefulness, and forcibly represents the amount of good which, under the Divine blessing, would result both in relation to the colony itself, and the South Sea Islands, from the labours of a devoted minister of Christ stationed at Sydney. Mr. Williams earnestly desires that the attention of ministers of the Gospel in England should be invited to this subject, in the hope that an individual possessing requisite qualifications, may be found willing to devote himself for a term of years, if not permanently, to this important service.

Mr. Williams also states, that measures had been adopted for establishing at Sydney an auxiliary to the Parent Society; and he thus notices the encouraging results of a meeting which had been held there for the purpose of bringing the object under public notice. "Our first missionary meeting was

held last evening, in the Baptist chapel, where the excellent Mr. Saunders is labouring with great success. The late Colonial Secretary, Alexander M'Leay, Esq., took the chair, and the place was crowded to excess by a most respectable audience. No collection had been intended, as the meeting was only preparatory to the formation of an auxiliary to the London Missionary Society. One friend, however, rose and said, that he would give fifty pounds annually for five years! another gave a donation of fifty pounds! two others of ten, and four of five pounds; and this, I trust, is only the commencement of the work. We are to hold another meeting next Wednesday evening, when the auxiliary is to be formed; but as neither the Independent nor Baptist chapel is large enough, Dr. Lang has kindly lent us the Scotch Kirk."

At Sydney, Mr. Williams had received pleasing intelligence from the South Sea Islands, adverting to which, he thus writes:—"A vessel arrived from the Islands yesterday, and I have, this afternoon, seen the Captain, who gives a most delightful account of the state of the Islands, especially Rarotonga, and the Navigators Islands. He states that it is of no use to take muskets and powder to that group, that nothing is demanded by the people but books, Missionaries, pens, ink, slates, and paper; and that the work is going on with unprecedented success. The Missionaries are loved much by the people. Mrs. Heath, we were grieved to hear, is dead. I have heard no particulars of her decease, but suppose that as letters have arrived for England, you will be informed of the circumstance."

It was expected that the *Camden* would leave Sydney on the 15th of October.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 6.]

JUNE, 1839.

[NEW SERIES.]

MEMOIR OF HENRY VEAL, OF MALTBY, LINCOLNSHIRE.

IT must be obvious to every one, that it is not expedient, nor yet scarcely practicable, that a memoir of all our friends should be published. Either the request, however, of the judicious, or the circumstance of there being something remarkable in the character or experience of the deceased, renders it desirable that a record should be made of departed worth. Induced by the fact of there being some things in the case of the late *Henry Veal* which are not of an ordinary kind, I beg to furnish this obituary of him.

For nearly ten years prior to his death, this friend was a member of the General Baptist Church at Maltby and Alford. The deceased, at an early period of his life, became a servant to a respectable farmer in the former place, and, for more than half a century, sustained this character with honour and integrity in three branches of the same family: first with the father of the late Mr. E. Wilson, then with the son, and afterwards with the sister, by marriage, Mrs. Brown. He finished his earthly course with Mrs. Brown and her sons, in the sixty-ninth year of his age, on Saturday, January 5th, 1839, whom he had served more than twenty years of the above named period. The removal of our friend from time to eternity, which we have every reason to hope was, in reference to the immortal part, a transition from earth to heaven, supplies a powerful illustration of that divinely inspired truth recorded by Peter, with respect to our dying bodies,—“All flesh is as grass, and all the glory of man as the flower of grass;” for only about half an hour intervened between his being in the enjoyment (apparently) of good health and becoming a corpse. In this bereavement, the village in which H. V. had so long resided has lost a well known and highly esteemed inhabitant, the family a faithful servant, the General Baptist meeting-house a regular attendant, and the Church a very exemplary member; yet a *hearer* is not lost, for our good friend was so afflicted with deafness, (from infancy it is believed) that he never could hear a sermon, and of late years he could not even hear ordinary singing. Is it inquired, “Why then did he attend the house of prayer?” We reply, it is well that he did so. His attending the public worship of God evinced the spirit of obedience to divine requirement, a love for God’s instituted means of grace, zeal in the cause of Christ, and faith in gospel promises. In these respects our departed brother afforded an example worthy the imitation of all who survive. But who shall limit the Holy

One? While the subject of this memoir was a light in the world to all around him, might he not, in his constant waiting upon God in public, as well as in private means of grace, *himself* derive, through the agency of the Holy Spirit, the sweet communications of divine love? Surely this is unquestionable.

The religious notions of our late worthy friend were gathered, principally, by the reading of the Scriptures; and in sentiment, as well as practice, he was a decided *General Baptist*—no mean evidence, be it observed, that the doctrines believed, and the ordinances practised by them, are not of man, but of God. That such a man was, as all ought to be, tenacious for what is esteemed truth, is to be expected; and that he was inclined to great severity of remark, with respect to all, when he thought they departed from it, will not excite surprise.

Two incidents that occurred, with both of which the writer of this had to do, present an interesting view of the character of H. V., and so it is presumed deserve recording here. The first relates to his admission as a candidate for baptism and church fellowship. With his moral character every member of the Church was satisfied; but it was deemed proper that, if possible, some acquaintance with his experience and views as a professor of religion should be obtained; and for this purpose he attended a church meeting, at which questions were proposed to him in writing, and he readily and appropriately replied by turning to passages in the word of God, and reading them to us. The other incident relates to a severe illness which our friend had about a year before his death. When on the bed of affliction, he requested a visit. Soon after entering his room, he desired that the sixth chapter of Romans should be read, and prayer offered. These being done, he was apparently refreshed and comforted. Who, that is acquainted with these facts, can but rejoice that one, who was the subject of so incapacitating a privation as almost entire deafness, had been taught of God so to value prayer—so to love and understand the Sacred Scriptures? How unquestionable, under every circumstance, is the Lord's promise to the believer—"My grace is sufficient for thee."

The mother of the deceased, who was also a Baptist, and who died, I believe, when our friend was young, to her great honour (for the task must have been a very difficult one) taught him to read, and thus imparted the means by which, through God's blessing, her son became wise unto salvation. The death of H. V. was improved both at Maltby and Alford. The texts on these occasions were, "My servant is dead," and "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." The remains of our worthy friend repose in the burying-ground at Maltby. May both the event thus recorded, and this notice of it, be abundantly sanctified.

J. KIDDALL.

THE CHURCH OF EPHESUS.

NO. 2.—THE COMMENDATION.

THE life and character of our incarnate Lord clearly exhibit the holy tendency of those truths which he promulgated. "He did no sin, neither was guile found in his mouth." He sought the glory of his father with holy zeal and unabating ardour. A voice from the excellent majesty

declared the perfection of his conduct—"This is my beloved Son, in whom I am well pleased."

As his disciples, it is our imperative duty to copy his example, and to exemplify, in our whole conduct, those virtues which shone with such lustre in his character. "He that saith he abideth in him, ought himself also so to walk even as he walked." By obedience to his commands, and daily conformity to the pattern which his word presents for our imitation, our affections will be disengaged from inferior models, and a solid basis will be laid for the perpetuity of growing excellence through all the revolving periods of our existence. Thus we shall secure the divine approbation, and realize the purest joy, and the most substantial glory, of which finite minds are capable. The exhibition of a pious example, and a consistent walk, will prove a means of extensive usefulness. Hence our Saviour said, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."

The Ephesian Church, though not free from imperfections, in many important instances firmly adhered to the sacred injunctions of our Divine Master. The leading verities of divine revelation were fondly cherished; and though not exerting all the influence they might, had every circumstance been favourable—had love swayed every faculty of the soul, yet they produced effects of the most salutary and delightful character—an abhorrence of erroneous principles—strictness of discipline—diligent exertion—and patient resignation under afflictive and painful circumstances. These are traits in the character of this Church which merit the constant study of every christian community: they are prominently marked that the lessons they are designed to teach may produce a more powerful and lasting impression on the human mind.

The Ephesian Church is commended for purity of doctrine. "Thou hatest the deeds of the Nicolaitanes, which I also hate." It has been thought that these heretics derived their name from Nicolas, one of the seven deacons mentioned in the Acts of the Apostles. But the name was so common among the Jews, that we are by no means justified in entertaining a conjecture so unfounded.* It is generally supposed that the Nicolaitanes were a sect of avowed and lewd Antinomians, who turned the grace of God into lasciviousness, and taught others to do the same by encouraging the Christians to unite in the idolatrous feasts of the heathen, and dissemble their religion in order to avoid persecution. Such unhal- lowed sentiments must have arisen from erroneous and perverted concep- tions of salvation by grace, and the extent of christian liberty. Principles, arising from the same prolific source, and bearing a similar character, are still in existence, and have, at different periods, been the means of pro- ducing the most disastrous consequences—consequences which have occasioned the disciples of Christ the most agonizing pangs, and caused the Spirit to withdraw his benign and sacred influences. The abettors of these sentiments deprive the Gospel of its brightest lustre; they stand before the cross, and attempt to conceal it from a world lying in the agonies of death, lest any that are not decreed should feel its attractive and life-giving power. Were it in their power, they would establish a monopoly of the blessings of redemption, and fetter the ambassadors of truth in the discharge of the important functions of their office. Dis-

* See Doddridge in loc.

carding the sacred principle that the Gospel of Christ *delivers us from our sins*, and that those who are heirs of glory walk in newness of life, "working out their own salvation with fear and trembling," they lull the lukewarm professor into a profound sleep, leading him to anticipate glory and immortality, not from the renovating power of truth—not from the impress of the divine image stamped on the soul by the energy of the Spirit—not from the all-absorbing influence of Christianity on the faculties of the mind, subordinating them to the will of God, but from presumptuous self-confidence, deriving its nourishment and support from the most absurd conceptions of the divine purposes. Had we any evidence that these deluded men possessed a deeper and more extensive acquaintance with the counsels of heaven than the rest of mankind, it would be requisite to pause in our decisions respecting the opinions they entertain, and inquire whether, in consequence of their exalted privilege, they were not placed under regulations specifically different from those which demand the obedience of all mankind to the revealed will of God, and declare that "without holiness no man shall see the Lord." But since they are as ignorant of those counsels as the unconscious infant, and are, in connexion with the whole human family, subject to the moral government of the Godhead, their affected superiority to the written law is a tissue of presumption and folly; their hopes are built on a sandy foundation; they feed upon ashes, and "spend their money for that which is not bread."

It is absolutely necessary that every Church should maintain the truth in its purity, and with sincerity and full determination of soul repel the encroachment of error. Every sentiment should be brought to the standard of truth—the word of God. The ministers of religion should deeply feel their solemn responsibility. "If we," says the Apostle, "or an angel from heaven, preach any other Gospel, let him be accursed." Error, in whatever form it appears, eats like canker; when it enters any Church, it soon pervades the whole body, depriving it of its strength, and despoiling it of its beauty, the ministrations of divine truth produces no impression, and the Spirit of the living God retires. Should the messenger of God be contaminated, a deadly poison is cast into the waters of life, which becomes the means of carrying corruption and death to the human soul. Let all Churches, in the spirit of love, but yet under the influence of a holy and unwavering resolution, contend earnestly for the faith once delivered to the saints. Thus they will not only advance their own interests, and extend the triumphs of Immanuel's cause, but secure the high commendation of heaven. And what so valuable as the favour and approbation of God! This consoles the drooping spirit in the darkest hour, and furnishes delightful anticipations of the purest and most exalted happiness through the revolutions of eternal ages.

"His smile can give us real joy,
Unmingled and refined;
Substantial bliss without alloy,
And lasting as the mind."

But whilst attachment to the unadulterated truths of the Gospel characterized and adorned the Ephesian Church, it is also *commended for its diligent exertion*. "I know thy works and thy labour:" thou "hast for my name sake laboured, and hast not fainted." The primary reference here may be to the ministry of the Church. Those who are stars in the

Redeemer's hand ought continually to diffuse light to those who sit in darkness and in the shadow of death. They should shine with unsullied lustre, that God may be glorified, and the Saviour's cause promoted in the world. They should shed a holy radiance around them. They should be full of active, flaming zeal in the prosecution of their work, and resemble, in some humble measure, those celestial ministers who immediately stand, and intensely glow, before the throne of the eternal God. All christians, however, should be deeply impressed, and powerfully influenced by those injunctions of divine truth, "Work while it is day, for the night cometh when no man can work."—"Be not weary in well doing, for in due time ye shall reap, if ye faint not." We are brought by the course of events to live in the "last days,"—"The ends of the world are come upon us;" we are verging upon that divinely predicted period into which the momentous results of all that have preceded our time are to be crowded. Our religion no longer creeps in obscurity; she has triumphed over mountains of difficulties, and clearly exhibited the celestial energy of her spirit, and holy supremacy of her claims. We are therefore solemnly called to renewed exertions: "whatever thy hand findeth to do, do it with thy might." All our energies must be put in active operation; we must be valiant for the truth, and strain every nerve in its defence and propagation. Difficulties we must expect, opposition we must endure, but the Lord of Hosts is with us, the God of Jacob is our help. The elements of order and happiness are in powerful action; the agitation of the world must be regarded as the result of their unceasing and salutary operation. The earthquake of vice is caused by the silent but mighty progress of the most efficient principles, gathering like the fires of a volcano. If the elements of a moral change—a glorious transformation in the aspect of the world were not in action, society would soon sink into an awful uniformity of misery and wretchedness. It is their existence which rouses the ire of the prince of darkness, and throws him on his most hateful resource. Nor are we to imagine that these elements are in a state of disorder and confusion; "the spirit of God is moving on the surface of the waters," and if the language of prophecy is true, and if a voice uttered by the events of divine providence is to be regarded, the Sabbath of mankind approaches, the millennial day begins to dawn. This is not a time for sleep; heaven and earth call for activity. Oh! how awful it is when the child of clay retires beneath the curtain of indolence, and cries for a little more sleep and a little more slumber. Awake! awake! thou that sleepest, "the day is far spent, and the night is at hand." Every unprofitable servant shall be cast into outer darkness, where there is weeping, wailing, and gnashing of teeth; while all that are faithful unto death, shall at the last receive the commendation of the judge, "well done, ye good and faithful servants, enter ye into the joy of your Lord."

The Church of Ephesus was also distinguished for *strictness of discipline*. "Thou canst not bear them which are evil. Thou hast tried them which they say are apostles, and are not, and hast found them liars." They examined their credentials, and weighed their actions in the balances of the sanctuary. Discipline should ever be attended to in the Church of God with strict impartiality and christian affection. It is as indispensably necessary to peace and prosperity, as the free circulation of the blood, and the proper discharge of all the animal functions are, to the health of the corporeal system. A nation without laws would soon be overrun with vice,

confusion, and anarchy; but laws, however excellent, unless put in operation, are useless. Our Saviour has furnished his Church with the most holy regulations, and we are required to render the most implicit obedience; the divine law must be obeyed, and that Christian Society which neglects it, incurs the displeasure of God. We know of instances in which Churches have been ruined by the interference of interested individuals in order to check their discipline. A member has violated the law of God, and acted unworthy of his high vocation—it is thought necessary to reprove him—his friends and acquaintances oppose—a faction is created—the bond of love is burst asunder—divine worship is neglected—the friends of God mourn in secret, and the enemies of religion triumph—the spirit takes his departure for heaven!

“He flies from scenes of noise and strife.”

Oh! let it never be forgotten, that “if any man defile the temple of God, him shall God destroy.” Let those recollect who through caprice, self-interest, or temper, refuse submission to the divine authority, that whatever may be their profession, they are treasuring up unto themselves wrath against the day of wrath. But in exercising discipline, it should never be attended to with acrimony or unkindness, but with evident displays of christian forbearance and love; such manifestations of love, as will evince to the offender that his spiritual and eternal welfare is the object which his brethren have in view. “Be ye kind one to another, tender hearted.”

Finally. The Ephesian Church was distinguished for its *patience in affliction*. “Many are the afflictions of the righteous, but the Lord delivereth him out of them all,”—“No chastening for the present seemeth to be joyous, but grievous; nevertheless, it yeildeth the peaceable fruits of righteousness to every child of God.” Let us then possess our souls in patience. Soon, very soon the conflict will be over, and the disembodied spirit shall wing its triumphant flight to regions of eternal peace and joy.

“There rest shall follow toil,
And ease succeed to care,
The victors there divide the spoil,
They sing and triumph there.”

Such were the excellencies which distinguished the Church of Ephesus, and for which it received the commendation of him who “walketh in the midst of the seven golden candlesticks.” Such also are the important lessons we may derive from them. Reader, pause and consider! “He that hath an ear to hear, let him hear what the Spirit saith unto the Churches.”

Burton-on-Trent.

J. J. OWEN.

THE SUBSTANCE OF AN INTRODUCTORY ADDRESS DELIVERED AT A RECENT ORDINATION.

BY THE REV. J. B. PIKE.

THUS have we endeavoured to show, that the principles of Protestant Dissenters are in fact the principles of the Bible—that they are not only sanctioned, but taught and maintained therein. They are not the result of human cogitation, but the boon of divine wisdom: not adopted by us on account of their expediency, but as bearing upon them the stamp and seal of divine authority; and it is because these principles are not fully recognized, but on the contrary, much invaded, that we dissent from the Established Church of this kingdom. Having made this assertion, proof will

naturally be required of its correctness. Proceed we then to the task of supplying it *seriatim*.

1. The sole authority of Christ in his Church we have seen to be a principle strongly maintained in the Scriptures. The Sovereign of these realms, for the time being, is the head of the Church of England, no matter what may be his moral character, whether he be pious or impious, a believer or an unbeliever, he is the recognized head and supreme guardian of this Church. In proof of this we appeal to facts. Henry the Eighth was notorious for his brutality—Charles the Second, for his heartless profligacy—James the First, for his treachery—and George the Fourth, for his abandoned libertinism, yet each of these was head of the Church, and "*Defendor Fidei*." The creed of the National Church has been subjected to numerous changes, according to the will or caprice of the reigning monarch. The national religion, in the time of Edward the Sixth, was episcopacy; in the reign of Mary, it was transferred into popery; and in a few years more, chameleon like, it changed again, and became a kind of semi-popery, a two-edged sword, which cut both ways, and proved alike destructive to papists and protestants. The authority rested in the reigning sovereign, as head of the Church, is not a merely nominal thing, it is real and extensive. Elizabeth composed a form of prayer for a certain class of her subjects, and directed it to be used daily by them. By virtue of her proclamation only, she put a stop to the preaching of all ministers throughout the kingdom. Charles the First, commanded them not to preach or dispute about Arminianism, and Anne screened an individual from the heavy censure of the bishops and clergy met in solemn convocation. Not a single alteration can be effected, however desirable; not a single improvement made, however necessary, though advocated by all the bishops and clergy in the land, without the consent of the reigning monarch. The question is not, What saith the Scriptures? but, What saith the law? Not, What is the command of Christ? but, What is the will of the king or the queen? In the Church of Christ he is the sole fountain of law; in the Church of England, the existing sovereign. The former acknowledges only a divine Lord, the latter is swayed according to the conviction or caprice, the whim or the policy of an earthly one.

The spirituality of Christ's kingdom is a fundamental principle of the Christian religion. This principle is shamefully and recklessly desecrated by the conduct of the Church of England. All who have been sprinkled in their infancy, and received the rite of confirmation, are *bona fide* members of its communion. The offices of the Church are not filled by men selected on account of their piety and talents, but are made the objects of common merchandise. The laws of this Church are not spiritual—they lay hold on the persons, or property, or liberty of men, but they have no empire over their minds, and they are enforced by an appeal to the secular power. The apostle declared, "the weapons of our warfare are not carnal but spiritual; mighty through God." The Church of England with equal truth may affirm, The weapons of our warfare are not spiritual but carnal; mighty through the strong arm of the law.

The sufficiency of the Scriptures in matters of faith and practice, is another principle to which we have referred. This is directly invaded by the Established Church, arrogating to itself power to "decree rites, and ceremonies, and authority, in matters of faith;" and by her denouncing her anathemas against those who do not believe her creed, or approve of her constitution.

The right of private judgment in matters of religion is one of the most important principles for which we contend, and this too is invaded, if not actually denied by the Church established by law. The very idea of a National Church is absurd, unless it be intended that the people should belong to it; and if they do not embrace it upon conviction, compulsion must be used. Hence the hateful spirit of persecution and intolerance is natural to national establishments, and we have yet to learn what Established Church has not been disgraced by bigotry and persecution. If the theory of an establishment were now carried out as once it was in these realms, woe would it be to us for expressing such sentiments on such an occasion. On such an occasion? no, it would not be permitted. For daring thus to assemble and to express such opinions, we should be summoned before the star chamber of infamous memory, or some such tribunal, to be mulct, or imprisoned, or condemned to death, as such court in its clemency might think fit. It is of no avail to say that this is not the case: it is not, and we rejoice in the fact, but why is it not? it is because the theory of an Established Church cannot be carried out; because the principles we are now advocating have too deep a hold upon, and too great an influence over the public mind, to allow of such being the case; because the moral principle of the nation would rise indignantly to resist and annihilate any attempts that might be made to carry it fully into practise. The Church itself is the same as in the days of Elizabeth, or Laud, or Sheldon; it wants but the power to revive the gloomy horrors of their days. It is true there are now many good, and pious, and devoted men within her pale, and so there were when the act of uniformity came into effect. But even those two thousand illustrious men, who were then ejected, were insufficient to neutralize the baneful tendency of a dominant establishment and became themselves the victims of its unrighteousness and persecution.

The last principle to be adverted to was the right of public profession of religion, and worship of God according to the dictates of conscience. Numerous laws now exist inflicting fines and imprisonment upon those who do not attend the services of the Established Church, and though not carried into general execution, they remain a sad and mournful exhibition of its spirit, though deprived of its former power. But recently, two individuals have been cast into prison by virtue of these disgraceful statutes. 'Tis true that toleration is now granted to dissenters, but when I am tolerated in presenting religious worship, I ask, Is my maker tolerated too? The very name of toleration in this view becomes intolerably offensive.

We might amplify on these subjects to a considerable length, but merely refer to them in justification of our dissent. Though dissenters, we are not schismatics, we abjure the name, but would rather submit to be slandered as such than abjure the principles now maintained, and which we firmly believe to be taught and inculcated in the Sacred Volume. The Church of England is constituted in opposition to one of her own articles—19th. We take that article, we acknowledge its definition of a Christian Church, so far as it goes, to be correct and scriptural, and acknowledging this, we have no alternative but to dissent from her communion. A Christian Church "is a congregation of faithful men" who have given themselves to the Lord, and to each other as his people; who meet together at stated periods for maintaining the public worship of God, and promoting their own instruction in righteousness, "in the which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance." Here we

take our stand ; here the principles we maintain are fully recognized ; here the supremacy of Christ, the spirituality of his kingdom, the sufficiency of Scripture, the right of private judgment and public profession are admitted ; here we believe there is a correct and faithful account of a scriptural christian church. It is matter for mutual congratulation that such Churches are covering the length and breadth of our land—we rejoice that such a Church is formed here—that he who nearly forty years ago was instrumental in its formation is present on this interesting occasion. We desire and hope that these principles may ever here be faithfully carried out, and produce their legitimate and hallowed effects. Now may peace be within these walls, and prosperity within this christian sanctuary. For my brother and companion's sake I now pray, Peace be within thee.

CORRESPONDENCE.

THE PROPOSED EXTENSION SOCIETY.

To the Editor of the General Baptist Repository.

THE communication of G. C. B., in your last number, is worthy of further attention. In reference to the large and important town of Wolverhampton, (which contains a population of 35,000 inhabitants) nothing can be more desirable than to station a young man of zealous, and prayerful, and industrious habits in this place, and one who will "teach from house to house the things pertaining to the kingdom of God." Already the prospect is very flattering: the congregation increases, and within the short space of three weeks thirty-six sittings have been taken. For the permanent prosperity of the cause, nothing is wanted but an active, zealous, and lively minister. It may be proper to state, for the information of the readers of the Repository, that the contiguous places are equally important, and alike destitute of any General Baptist Interest. Bilston contains a population of 18,000 inhabitants, distant from Wolverhampton two miles and a half. Dudley is only six miles distant, and contains 25,000 and upwards; besides numerous other places, which are within three, four, and five miles of the above place, and not the sound of a General Baptist interest is to be heard in any one of them. This ought not to be. The doctrines only want publishing, and multitudes would embrace them.

Now if the proposed Extension Society should be established, which is a desideratum, two young men would be hailed in these places as welcome messengers, and would be the means of raising several Churches. Let some one or two of our wealthier Churches, who have bread enough and to spare, undertake to support a young man at Wolverhampton, and assist this infant cause; the effort will save numbers from perishing with hunger. Vice and crime of every hue abounds. The Papal monster is lifting his hydra-head in every part of the district. Infidelity is stalking abroad, and scowling at the followers of the Saviour. Drunkenness, the crying sin of the neighbourhood, is slaying its thousands; and thousands more are perishing for lack of knowledge. We have no minister: we are dependent for supplies, in a great measure, upon the arrangements and generosity of Mr. Cosens, of Cradely. Brethren, send us help—send us money—and send us a man. Our case is urgent. We trust our appeal will not be in vain.

I am, dear Sir, yours truly,

J. B.

REVIEW.

CAPITAL PUNISHMENT: the importance of its abolition. A Prize Essay. By the REV. JAMES PEGGS, Author of "India's Cries," &c. Ward, and Co., London. 18mo., pp. 118.

If it be true, as asserted and argued by Mr. Peggs, "that Christianity neither enjoins nor permits capital punishments in any case," what a fearful amount of murders, in the name of law and justice, have disgraced the annals of this country! That our penal code has been singularly murderous, appears from the fact, that *one hundred and fifty-six* offences have been denounced as capital in the reigns of the house of Brunswick; while thirty-six only had that character in the reigns of "the execrable Stuarts;" twenty-seven, in the time of the Tudors; and only four, in the reigns of the Plantagenets! Since the revision of the criminal laws, *thirteen* offences are punishable with death. Many philanthropic individuals have earnestly desired that this extreme punishment should be done away in all cases, except in that of actual and wilful murder; but the writer of this essay would abolish it entirely, as unchristian. It will be proper that we briefly lay before our readers the arguments by which he arrives at this conclusion. He considers the "profound silence" of the New Testament on this subject as an argument of great weight: he observes, that the principles, precepts, and genius of christianity, are opposed to it, and that the prospects of man, in a future state, show its unchristian character; and he supports his argument by the opinions of many distinguished persons. That this abolition is expedient, he argues from the inefficacy of capital punishment to prevent crime—from the danger to which it exposes persons in times of popular tumult and revolution—and from the beneficial results that in other countries have followed it: he contends, that the interests of morality, humanity, and religion, would be promoted by entire abolition, and with great force, and propriety of thought and feeling, seeks to obviate the usual objections to entire abolition. The essay is well-written, enriched with many striking and important quotations from various writers on humanity, religion, and jurisprudence; it deserves an extensive circulation, and demands from every Englishman, of every rank and station, serious and deliberate perusal and attention. The honour of our land is involved in this question.

SCRIPTURAL REASONS for giving up the sprinkling of infants, and adopting the immersion of believers, as the only christian baptism. By JOHN BOWES, Pastor of a Christian Church, Liverpool. Ward, & Co.

The writer of this small pamphlet is one of the many instances supplied in these days of good men, who have been led by the force of conviction to abandon infant sprinkling. We know not what are his doctrinal views, but almost suspect they are not properly calvinistic, and are rather more in accordance with our own. He appears, from a "preachers plan" forwarded with the pamphlet, to have adopted the more effective parts of the Wesleyan circuit system. We could wish to be informed on these points. His reasons are such as our readers are familiar with, though they have come upon him with all the force of newly discovered truth. While perusing them, we rejoiced over him as a true baptist, and should especially hail his conversion and success, if we were assured of what we have intimated as to his doctrinal sentiments. We could wish to see a General Baptist Church in Liverpool.

OLD HUMPHREY'S OBSERVATIONS.

HISTORY OF INSECTS.

THE REDEEMER'S DOMINION OVER THE INVISIBLE WORLD. By JOHN HOWE.

BURDER'S WAY OF SALVATION.

MARSH'S PASTORAL ADDRESSES.

HENRY ON SOBERMINDEDNESS.

THE LIFE OF REV. J. HUGHES, OF BATTERSEA. Tract Society.

Want of space and time compels us to be very brief in our notice of these very useful publications of the Tract Society; but we will give a word to each.

Old Humphrey's Observations, are chiefly a reprint of a series of deeply interesting, humorous, and instructive papers, that have appeared in the "Weekly Visitor." They are a beautiful example of the *utile cum dulce*.

The History of Insects deserves an extended notice. It is in the same style and size of one noticed some time since on "Light." It is elegantly written; full of interesting facts. It is a beautiful volume, and is embellished with thirty-six excellent engravings.

The four following reprints are too well known to need any recommendation of ours.

The short Life of J. Hughes, is extracted from Dr. Leifchild's larger work, and will secure an extensive circulation.

Ward's Library of Standard Divinity.

THE DEATH OF DEATH IN THE DEATH OF CHRIST, by R. MAYHEW.

This is a reprint from the edition of 1679, and has all the richness, raciness, alliteration, and point which we can conceive to have belonged to that age. Those who have a predilection for this style of writing will hail the appearance of this number.

OBITUARY.

NATHAN PICKLES.—Brother Nathan Pickles, the subject of the following memoir, was the son of Thomas and Thamar Pickles, who were members of the Church at Queenshead.

Our departed brother, from his earliest years, had been accustomed to hear the word of God at Queenshead; but the family removing nearer to Clayton, he began to attend amongst the friends there, who, observing his steady behaviour, soon invited him to become a teacher in the Sunday-school. With this invitation he complied, and continued steadily to labour in this good work till laid aside by his last affliction. His consistency continuing still to manifest itself, some of his friends took occasion to speak to him on the subject of religion, and were happy to find that he was under serious impressions, and inclined to become a follower of the Lord. He was pressed to begin to attend upon the experience meetings: he complied, and thus began a career in which he persevered with a regularity not to be surpassed, for during the years he was united with his friends, he once a week assembled with them to relate the dealings of the Lord with his soul.

In his experience, written by himself, and which he offered to the Church, he stated, That from his earliest years he had been the subject of serious impressions, and that often at Queenshead, under sermons, he had been alarmed at his danger as a sinner, and often made resolutions to flee from the wrath to come, but that these impressions were like the morning cloud or early dew. But now, through the removal of some young persons by death, and seeing others young in years seeking the Lord, he had resolved, like Joshua of old, to make the Lord his God. He declared that he saw that his state by nature was wretched and miserable, but that through faith in the precious promises of the Gospel he found peace to his troubled breast. His friends approving his experience, and his character corresponding therewith, he was gladly admitted, and baptized along with several others, June 2nd, 1833; thus united with the people of God he strove to manifest his attachment to the cause of the Redeemer by diligently filling up his place in the house of God. As a teacher, he laboured for the benefit of the young in the class with which he was connected. He also employed part of his time as a collector for the British and Foreign Bible Society; and for some time the management of the Repository and the Children's Magazine were entrusted to his care, which he managed to the satisfaction

of his friends, and his friends were looking forwards to many years of usefulness, but the Lord had determined otherwise, for it became evident towards the close of 1837 that his health was declining, and on the first Lord's day in 1838 he assembled with his brethren, for the last time, in the house of God on earth. He continued to sink under his disease, but the word of God, upon which he had hoped, still afforded him solid footing. He felt his soul resigned to the will of the Lord, and on the 11th of April, 1838, he breathed his soul into the hands of his Creator. His remains were interred amongst his relatives at Queenshead, and were followed to the grave by a large concourse of youthful friends and weeping relatives. The views which our departed brother formed of himself were humble, he constantly acknowledged himself unworthy; but his views of the plan of salvation were clear, and he had confidence in nothing but the atoning blood of Christ. A funeral sermon was preached at Clayton to improve the event, by brother Shacleton, of Allerton, with whom the deceased was intimate, from Luke x. 42, "One thing is needful." May this truth ever impress his surviving friends, that they at last may meet him in glory. J. DEWHIRST.

SUSANNAH ROBINSON, was the daughter of James and Hannah Robinson, of Horton, who are members of the General Baptist Church at Clayton. Our departed sister was led early in life to the house of God, and was taught both by precept and example to reverence the Sabbath, and to value the ordinances of the christian religion. When very young, she experienced the operation of divine truth upon her mind, and often wept at family worship when her father was pleading for his children's welfare at a throne of grace; but as she was naturally of a reserved turn of mind, it was some time before she made known to any one the feelings which agitated her youthful breast. Her intentions were first discovered by her parents in a letter to a youthful friend, in which she expressed her determination that, as for herself, she would be a follower of the Lamb. Pleased with such a resolution, they encouraged her to trust in an atoning Saviour, and had soon the happiness of seeing her follow his example in the sacred ordinance of baptism. She was baptized along with six other females on the 17th of January, 1832, in the General Baptist meeting-house, Clayton. Having thus publicly manifested her attachment to Christ, she was anxious to adorn her profession with a suitable deportment, and feeling the influence of divine love upon her

heart, she was desirous of being useful in her day and generation. In the Sabbath-school her labours were abundant, and never was she known to be absent on her teaching day except when prevented by sickness. She was engaged for several years as a collector for the Foreign Mission, and at the same time she was also collecting for the British and Foreign Bible Society, in which benevolent and self-denying engagements she laboured with a steady perseverance. The word of God was her delight, and often she retired for the purpose of perusing the sacred pages of divine truth, and holding communion with her God and Saviour. Regular in her attendance at the house of God, and at the public and private means of grace, she was highly respected and beloved by her christian friends. Soon after brother Taylor removed to Clayton he engaged the village school, and wanting an assistant in the female department, our respected sister was engaged, and up to the time that sickness compelled her to relinquish the arduous task, she laboured with a zeal and assiduity which would have done honour to one farther advanced in years. It is evident that her untiring exertions in obtaining divine knowledge, and her persevering anxiety to fulfil the duties of her calling, laid the foundation of that disorder which proved so severe in its attacks, and at last laid its victim in the silent grave. As to the reality of her conversion to God, and the practical influence of religion upon her mind, no one who knew her could have the least doubt, for seldom have we seen in youth such steady, ardent, sincere, and humble piety; but her career on earth was short, she soon arrived to the fulness of the measure of the stature of Christ, and was called to her eternal reward. During her tedious affliction, which lasted for nearly eight months, she manifested the most resigned acquiescence in the divine will; not a murmur escaped her lips, her mind was calm, and her faith was established upon the rock of ages. She would at times recite with considerable energy various portions of the word of God, such as, "Fear thou not, for I am with thee," &c.—"Though I walk through the valley of the shadow of death," &c. At one time, having engaged in prayer with more than usual fervour, she exclaimed, "Yes; Christ has shed his precious blood for me. The Lord has promised to save all who put their trust in him; he is faithful to his promise, he cannot deny himself."

Towards the close of her affliction she was unable to bear more than one or two persons at once in the room, and sometimes she was so weak as to be scarcely able to speak; yet her Saviour was her support,

and his grace was equal to the day. When her parents, or any of the family sympathized with her in her suffering condition, she would say, "Do not weep; do not fret for me; I am not afraid to die; I am happy." The last words she uttered were addressed to a young and intimate friend, to whom she said, "Do not weep for me, I am content; be you so too;" and in a few minutes the happy spirit had fled from the sorrows and afflictions of mortality, and was ushered into the glories of eternal bliss.

She died August 19th, 1838, in the 24th year of her age, and was interred, the following week, at the General Baptist chapel, Clayton, amidst a large crowd of weeping relatives and friends. A funeral sermon was preached by Brother Taylor, from Job, xix, 25—27, to a crowded and attentive congregation. When living, our dear sister was much respected, and her death is much felt, but her end was peace. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

B. SOWDEN.

ELIZABETH BRIGGS.—Oct. 22nd, 1838, the Church at Clayton was called to suffer another bereavement in the sudden removal of our sister in the thirty-second year of her age. Our departed sister, early in life, was impressed with the importance of religion, and though she did not immediately make a public profession, yet her conviction operated as a preservative from many of the follies into which the young heedlessly run. She was sent by her parents to a Sabbath-school, and by diligence she soon became not only able to read the word of God, but to assist in communicating useful knowledge to others. When the General Baptists commenced preaching in Clayton, our youthful friend occasionally attended to hear the word of God, and attracted the notice of the few friends connected with that interest; but it was when the house of God was erected in 1830, and a Sunday-school commenced, that she began regularly to attend the house of the Lord, and commenced the duties of a Sabbath-school teacher, which duties she discharged with a praiseworthy regularity till the time of her marriage. Those more immediately acquainted with her, and observant of her conduct, could not but be struck with her consistent behaviour, and the diligent attention she manifested when hearing the ministers of the Gospel; and some, more particularly acquainted with her, took the occasion to speak to her on religious subjects, but through a constitutional diffidence it was some time before she could declare the feelings of her breast. Mr. Wm. Nicholson, of Halifax, at that time often

acceptably ministered in holy things, and it was under a sermon by him that the arrows of the Lord more forcibly pierced the heart of our sister, and which issued in her conversion to God. In relating her experience, she stated that she could hardly remember a time when her mind was not inclined to religion, but that under this sermon she saw her danger in a more awful manner. She retired to her home to meditate on the truths she had heard—her distress and anxiety increased—she retired to rest, but durst not close her eyes lest she should wake in hell: at length she slumbered, but soon she awoke again, thinking that by some audible voice these words were sounded in her ears, "Except thou repent, thou shalt likewise perish;" and such was the excitement under which she laboured, that for several weeks she could neither eat nor sleep as usual. However strange it may appear, she for some time neglected to embrace the means which might have tended to assuage her grief. However, soon after this a younger sister, and in a short time a brother, began to attend the experience meetings, these pleasing subjects deepened her sorrow, she longed to go with them, but her natural diffidence hindered her. But a sermon from Rev. vi. 17, "For the great day of his wrath is come, and who shall be able to stand," compelled her to a decision, she broke through every obstacle, and immediately began to associate with the people of God, and her mind being imbued with Scripture truth, she soon comprehended the plan of salvation, and obtained like precious faith with his people, then her fears fled as the shadows of the morning, and her accents of distress were turned to praise. Thus having found peace through believing she longed to obey her Lord and Saviour in the sacred but neglected ordinance of baptism, and she was baptized along with several others, Dec. 22nd, 1833; thus having publicly recognized herself as a follower of Christ, she strove to make it manifest that she had been with Jesus. When health permitted, she regularly attended upon the public and private means of grace. When Zion languished she wept, but when Immanuel's kingdom prospered it gave her real pleasure, and she was not only willing to offer her prayers to the Lord for the prosperity of Zion, but to contribute of her earthly substance as God had given her ability.

As a neighbour she was exemplary,

she was a keeper at home, and on the Lord's-day, when detained from the house of God by bodily indisposition or family duties, she used to pass the hours of divine worship in reading, meditation, and prayer, and often when her husband has returned from service, has the little girl informed him of her mother leading her and her little brother to a throne of grace. As a mother, she was alive to the responsibilities of parents to nurse their children for the Lord, and to this end she often entreated her husband to give himself up to the Lord, that so they might not only seek the temporal welfare of their children, but unitedly endeavour to imbue their youthful minds with the seeds of truth, which, under the blessing of God, might germinate, and end in their conversion to God; but she was removed before her wishes in this respect were accomplished.

Our departed sister had to contend with a feeble state of health, the cares of an increasing family, and, along with others, had to pass through gloom and trial as it respects trade, yet she endured all with unshaken confidence in the promises: her chief anxiety arose from a desire to see her husband brought to the Lord. May her advice and prayers prevail. For some time previous to her confinement, the fears of her friends were excited lest it should be a time of extreme danger, their fears were but too true, for on the morning of the 22nd of October, the hour of nature's sorrow came, on which she was delivered of a son, about eight o'clock, which still survives. She conversed with her attendants, and was observed to be in prayer, and when her medical attendant expressed his fears that she could not survive, she said, "O Lord, help me now, Lord Jesus take me to thyself," and about ten o'clock she was called into the presence of her Lord. Thus she entered heaven by prayer. "How many die as sudden—not as safe." On the 25th, her remains were conveyed to the silent tomb, in the yard adjoining the meeting-house, attended by a large concourse of weeping friends. A funeral sermon was preached by Mr. Shackleton, of Allerton, from Luke xii. 40, "Be ye also ready, for in such an hour as ye think not the son of man cometh."

"Our dearest friends depart and die,
Their absence makes us grieve;
But to the Lord their spirits fly,
This doth our minds relieve."

J. DEWHIRST.

INTELLIGENCE.

LONDON CONFERENCE.—This Conference was held at Berkhamstead, on Tuesday, April 2nd, 1839. The day being very wet and cold, the attendance was not so

good as usual, though much better than was feared. The brethren assembled soon after ten o'clock: Mr. Hobbs opened the meeting by prayer; but owing to his increasing infirmities—having almost lost his sight—declined taking the chair, and nominated in his stead Mr. Burns.

The reports of the Churches were generally of a pleasing and encouraging nature: nearly fifty persons have been baptized since the last conference.

1st. The following Home Missiou business was transacted:—£8, 2s., received from Chesham, was given to help Brother Sexton, at Tring; £8, 13s. 1d., from Ænon chapel, London, to brother Talbot, at Wendover,

2nd. The reply was read from the Rev. Mr. Matthews, of Bedford, but nothing arose therefrom.

3rd. The Church at Portsea having requested to join the Conference, they were unanimously received.

4th. The Secretary was wished to write to the General Baptist Church at Rushall, requesting them to join the Conference.

5th. The cases from Wendover and Tring, requesting further assistance, were referred to the next Conference.

The next Conference to be held at Edward Street, Paddington, on Tuesday, the 10th of September.

In the afternoon a meeting was held for the revival of religion, when addresses were delivered by Brethren Talbot, Burns, J. and E. Stevenson, who, with other brethren, conducted the devotional exercises of the meeting. It was felt to be an interesting and profitable opportunity. Brother Burns preached in the evening.

EDWARD STEVENSON, *Secretary*.

NEW CHAPEL AT PORTSEA.—The foundation stone of the new chapel at Portsea was laid in the afternoon of May 15, 1839. In the absence of the worthy mayor, who was prevented from being present on the occasion, the Rev. E. H. Burton performed that part of the interesting ceremony. He commenced the service by singing Dr. Watts's beautiful Psalm,—

"God, in his earthly temples, lays
Foundations for his heavenly praise,"

after which reading and prayer was attended to by the esteemed Independent minister of Portsea. The stone was then laid, accompanied with a brief address and short prayer. A few pieces of coin, issued in the present reign, and bearing, of course, the "image and superscription" of our beloved and patriotic queen, were deposited in an excavation of the stone made for the purpose. A very suitable address was then delivered by our highly valued, and highly gifted

friend, the Rev. Mr. Good, of Gosport; and after singing the Doxology, and pronouncing the benediction, the people, of whom there was a very large assembly, raised a hearty, spontaneous cheer for the queen, and then dispersed.

Permit me, Sir, to take this opportunity of tendering the best thanks of my friends, (in which I sincerely join) to those Churches who have kindly entertained our case. Our warmest thanks are due to the friends at Loughborough, Leicester, Derby, Donington, Melbourn, Chesham, and, though last, not least, Broad street, Nottingham; and of expressing a hope that other Churches, and especially those which are situated at remote parts of the 'connexion, will kindly favour us with their contributions as early as possible.

BAPTISMS at *Great Suffolk Street Chapel, Southwark*.—During the past month the ordinance of believers' baptism has been administered twice, owing to there being a larger addition, this month, to our numbers, than usual, and our vestries not being large enough to accommodate the whole on one occasion. On the first of these occasions, which took place on Wednesday, April 24, six persons, on profession of faith in Christ, were buried with him in the water of baptism, thus solemnly declaring themselves on the Lord's side. After the administration of the ordinance, by our esteemed pastor, the Rev. E. Stevenson, of Chesham, delivered a powerful and impressive discourse, from Acts, viii. 12.—"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." On the following Wednesday, May 1, eight others followed their Lord in his sacred, but much-derided ordinance. After singing an appropriate hymn, and offering up solemn prayer to God, our beloved pastor went down into the water, and baptized them in the name of the Holy Three. After the administration of the ordinance, our brother from Boston, the Rev. J. B. Pike, delivered an eloquent and solemn address, from Isaiah, lxiii. last clause of 1st verse—"Mighty to save." On the following Sabbath evening, May 5, after an excellent address from our esteemed pastor, from Ephesians, i. 13.—"The Gospel of your salvation," the whole of these individuals, together with two or three others from another church, united with us, for the first time, in commemorating the dying love of the dear Redeemer. On this occasion a much larger number than usual waited to witness our order, when our dear minister took occasion to address them in a solemn and affectionate manner upon the necessity

of faith in Christ, and the reasons why those who had given themselves to the Saviour still stood without the pale of his Church. The attendance, on each of these occasions, was numerous, and many had reason, we believe, to say it was good to be there. It may be gratifying to some of our friends, especially those connected with Sunday Schools, to hear that out of this number four are teachers in our Sabbath School, and two others were formerly scholars in a Sabbath School. May the Lord grant that our Sabbath Schools may prove a nursery to the Church; and that many may, from these institutions, become pillars of our churches, of the Lord's right hand planting. We have great cause for thankfulness, and for increased watchfulness and prayer. May the Lord add daily to us such as shall be eternally saved, that thus the little one may become a thousand, and the small one a strong nation.

W. R.

BAPTISM AT FRIAR-LANE CHAPEL, LEICESTER.—On Lord's-day, May 5th, the services were commenced at seven o'clock in the morning, when a number of friends assembled to implore the divine presence through the services of the day. Public worship commenced at the usual time, when the spacious chapel was crowded in every part, and our esteemed pastor delivered a most impressive discourse, from 1 Chron. xxix. 5, "And who then is willing to consecrate his service this day unto the Lord?" after which, fourteen persons received the ordinance of believer's baptism. In the afternoon, the Church met to commemorate the dying love of a crucified Redeemer, when the newly-baptized persons were received into the Church, by the pastor giving them the right hand of fellowship. In the evening, a most appropriate discourse was delivered by our minister, from Luke xv. 23; and at the close of the services a public prayer-meeting was held. A good feeling pervaded the whole of the services. May many such days be experienced, not only by us, but by all the Churches of the Redeemer.

S. W.

BAPTISM AT LIVERPOOL—On the 25th of April, I baptized seventeen members of the Church, eleven males, and seven females, in Mr. Fisher's chapel, which was crowded with attentive hearers while I preached on baptism and administered the ordinance. In a few days I shall baptize twenty or thirty more in Liverpool, and probably as many at Stockport.

Yours,

JOHN BOWES.

P. S.—As many, like myself, have never heard a sermon on baptism, is it not desira-

ble that occasional SERMONS should be preached on the subject—having first been extensively advertized—so that all serious people might at least have an opportunity to hear?

J. B.

BROAD STREET SABBATH-SCHOOL.—The anniversary sermons of the above Institution took place on the 28th of April, when the Rev. J. Burns, of London, preached two very appropriate and impressive sermons to larger congregations than have usually been convened for the same object. In the afternoon an affectionate address was delivered to the teachers, to the children, and their parents, by Mr. Hurst. The collections amounted to £26, 5s., being more than has been obtained on any previous occasion of the kind.

Mr. Burns suggested to the teachers the suitability of the occasion for an attempt to liquidate the debt on the school-rooms, (£90), the interest of which had been pressing so heavily upon the funds of the school; and at a tea meeting on the following Monday evening, furnished by the liberality of the ladies, after interesting addresses by the Revs. J. Burns, Smith, of Beeston, and Bray, of Basford, an aged friend, who had just recovered from a very severe illness, and who had "dipped his toes in Jordan," said he would give £10 towards it: another offered £5: the fire kindled into a flame, and it was only extinguished when there was no more debt to be consumed.

B. W.

DISMISSION OF SCHOLARS.—On Lord's-day, Feb. 3rd, 1839, nineteen scholars were publicly and honourably dismissed from the Friar-lane Sabbath-school. Mr. Wigg preached from Jer. iii. 4, "Wilt thou not from this time cry unto me, My father, thou art the guide of my youth." Affected by the kind address which was then made to them, they met in two several parties, and resolved to express their regard by a small present. The females provided "Medhurst's China;" and the males, "Whiston's Josephus." Mr. Wigg was afterwards invited to meet them at a friend's house to tea, when, on the books being presented, grateful and very suitable addresses were read by the dismissed scholars.

T. G.

SABBATH SCHOOL ANNIVERSARY.—On Sunday, April 15th, 1839, two sermons were preached in the General Baptist chapel, Four-ways, Cradley Heath, in behalf of the Sabbath School; that in the afternoon by the Rev. G. Cosens, minister of the chapel; and that in the evening by Mr. J. Blower, of Wolverhampton. The collections amounted to the liberal sum of £13, 13s., which is

an increase of more than £4 to any previous year. We hope, also, that we are advancing spiritually, though our advances are scarcely perceptible.

SAMUEL HALLAM.

ANNUAL ASSOCIATION.—The next Association will be held in Broad-street chapel, Nottingham, on the last Wednesday and Thursday in June. Persons appointed to preach are F. Cameron and J. Stevenson; in case of failure, W. Butler and J. Fernyhough. The Inn, (not far from the chapel,) The New George, Warser-gate.

BAPTIST.

BAPTIST UNION.—The Thirty-seventh anniversary of the Baptist Union was held in the Rev. Mr. Angus's Chapel on Thursday, May 2, New Park Street, at which the Rev. Thomas Swan, of Birmingham, presided.

RESOLUTION of the Board of Baptist Ministers in London, on Government Grants to Colonial Dissenters.—That this Board, deeming it unscriptural and injurious to the Churches of Christ that they should receive support or endowment from the state, feel it to be their duty to recommend to their fellow-Christians emigrating to the colonies, whether members of Churches or ministers, to decline pecuniary aid from Government, either in the form of grants for building chapels, or stipends for ministers.

NEW CHAPELS have been opened recently at Windsor, Berks, and at Sheffield. This latter is the second now existing in that important town: a new Church has been formed at Wednesbury, Staffordshire.

ORDINATIONS have recently taken place, of Messrs. John. Girdwood, at George Street Manchester; and G. Woodrow, at Wokingham Berks.

BOSTON BAPTIST ASSOCIATION, AMERICA.—"The returns from the Churches exhibit an unusual share of prosperity. Statistics as follows: Churches, 34; Pastors, 24; Additions, 904; viz., by Baptism, 641; by Letter, 240; Restored, 23; Diminutions, 437; i. e., by death, dismission, exclusion, &c. Net gain, 467. Total number belonging to the Churches, 5,413."

KENTUCKY, AMERICA.—We have received the minutes of twenty-five associations in the General Union of Baptists in Kentucky. In these associations there are 407 Churches, 209 ordained and licensed ministers, 6,096 baptized the last associational year, total number of members, 35,821. There remain ten other united

Baptist associations, whose minutes of this year we have not received. The number of their members at the last dates, about one year ago, was 8,202, making the whole number of United Baptists in Kentucky 44,023. Besides these, there are three associations that do not belong to the Union, the Licking association of Particular Baptists, of 940 members, and the Nolynn and South Kentucky associations of Separate Baptists, numbering together about 2000 members; so that all those called by the name of Baptists in this State amount to about 46,963. If to these we add the Reformers, (many of whom are good Christians, and ought to return to the Baptist Church, from which they have wavered,) who are supposed to number between 6,000 and 8,000, (say the highest number,) and then we have 54,963 professed Christians in Kentucky who hold that nothing but immersion is baptism.

"Since the dates of the minutes before us, several thousand have been added to these Associations; so that we have no hesitation in saying, that at least 10,000 have been added by baptism to the United Baptist Churches in Kentucky within the last twelve months."—*Baptist Banner*.

MISCELLANEOUS.

PROTESTANT SOCIETY FOR THE PROTECTION OF CIVIL AND RELIGIOUS LIBERTY.

The Twenty-seventh annual meeting of this Society, to which Dissenters are so deeply indebted for the privileges they now enjoy, was held at the London Tavern, Bishopsgate-street, on Saturday, May 11th. Long before the time appointed for taking the chair, every part of the room was crowded by one of the most respectable audiences we ever witnessed, and hundreds were obliged to retire, being unable to gain admittance.

About half-past 11 o'clock, His Royal Highness, the Duke of Sussex, accompanied by John Wilks, Esq., Honorary Secretary, Dr. Brown, Treasurer, and the Committee, came on the platform, and was greeted with enthusiastic cheering.

His Royal Highness, on taking the chair, said:—

It always affords me great pleasure when I meet my fellow citizens and countrymen on any subject closely connected with the benefits of society, and the liberties of the country. And I never come into this room without having my mind filled with many recollections, and agreeable recollections of past events, which have been produced by

meetings in this place. I need not say how deeply interested I feel in the cause which has brought us together upon the present occasion. I think my presence is a proof of that interest. However much I may be disposed to give credit to professions of the good will of individuals, yet I put a greater value on works than on promises. We have, for a number of years, met to watch over the liberty of conscience, and with it the liberties of the country, for it is impossible that the one can be separated from the other. And as far as that may be considered "Church and State," so far I go with it. I can only say that there is no one who is more anxious to support these principles than I am; and, I will venture to say, there is no one who has acted up to them more consistently than I have done. I see a great number of young faces this day; but there are some old ones too, whom I recollect to have seen some twenty years ago, when the principles we are now rather carrying out than fighting for, were not so fashionable as they are now a-days. And when I look to the list of those who have followed me, since the period when I had last the happiness and honour of presiding over such a meeting—it gives me great consolation to find that these principles have so materially gained ground amongst the public at large. I am sure that the cause to which we are pledged is a righteous cause, and it only requires calmness, firmness, and discretion to carry it through. In the nature of things, nothing is perfect in this world—it is only by experience, and seeing how the machinery works, that we can either ascertain its good qualities or its defects; and that can only be discovered by keeping the mind clear. If this were a question of pounds, shillings, and pence merely, I would leave that particularly to the East-end of the town: but when it is a practical measure for the benefit of hereafter, and for the promotion of our peace and happiness in this world, I think I have as great an interest and stake in it as any individual here. I think it is a material point always to keep in view, that however the questions connected with conscience may be adapted to the operations in our civil transactions in the world, yet keeping them distinct is the only means of coming to a real advantage and a right conclusion. I shall not detain you longer, but call upon the Secretary to read the Report, reserving any other observations which I may feel called upon to make, until the conclusion of the meeting.

His Royal Highness resumed his seat amidst loud applause.

John Wilks, Esq., the Hon. Secretary, read the following Report:—

"This committee, on a review of the

great principles of religious freedom which their Society was founded to inculcate and uphold, and of the successful results that have attended their labours during the memorable and eventful period of the last twenty-eight years, feel unabated attachment to the cause they have cordially cherished, and conscientious delight at the many and important benefits to Dissenters and the community which have been obtained and bestowed; and that especially in Parliamentary affairs they have not only averted many threatening and injurious procedures, and co-operated with the respectable and zealous Deputies of the London congregations, in effecting the repeal of the Test and Corporation Acts, towards which they contributed £1,000, but have originated the measures for procuring a civil national Registry of Births, Marriages, and Deaths—of relieving Dissenters from Sunday tolls—of exempting places of worship from Church and Poor-rates—of entitling the poor in workhouses to the attendance of their own religious instructors, and of securing freedom of worship on Sundays for apprenticed negroes when their slavery was swept happily away.

"That whilst this committee advert, with grateful and exhilarating satisfaction, to the increased diffusion of knowledge respecting the vast importance of religious equality and the rights of conscience, to a soul-cheering spread of liberal sentiments, and to many signal triumphs over prejudice and local oppressions, they cannot but perceive that there remain many enormous evils unredressed, that there is abroad a bigoted High Church and intolerant spirit, breathing threatenings and kindling strife, and that from the new establishments of the "Christian Influence Society," and of the "Lay Union in defence of the Church," motives are presented which require their unslumbering vigilance, and which should induce all friends to liberty, of every denomination, to increasing union, watchfulness, and zeal.

"That these convictions have been confirmed and augmented by the experience of this committee within the past year, during which they have been induced to offer prizes of one hundred guineas, and twenty-five guineas, for the best and second-best essays replying to the lectures of Dr. Chalmers, and demonstrating the unscriptural nature and evil effects of an alliance between the Church and the State, and which now await the final decision of the Rev. Dr. Pye Smith, the Rev. Dr. Thomas Raffles, and Mr. William Tooke, who kindly undertook to adjudicate the prizes, as well as by the unprecedented number of seventy-one applications which they have received for advice and assistance, from the counties of Berks.

Buckingham, Cambridge, Dorset, Essex, Gloucester, Hants, Hereford, Kent, Lancashire, Lincoln, Middlesex, Monmouth, Norfolk, Northampton, Suffolk, Sussex, Somerset, and Wilts, in England; and from those of Brecknock, Carmarthen, Carnarvon, Glamorgan, Montgomery, and Pembroke, in North and South Wales; as to Church-rates, as to tolls improperly demanded, as to poor-rates illegally imposed, as to refusals to bury the children of Dissenters, and to marry Baptists, as to proceedings in ecclesiastical courts, as to inscriptions on tomb stones, as to encroachments on the trust property of Dissenters, as to the exclusion of Dissenting ministers from workhouses, as to prosecutions instituted against Dissenters from vindictive and intolerant motives, as to out-of-door preaching, as to abuses under the Registration and Marriage Acts recently passed, and as to most cruel and outrageous prosecutions and riots, instigated by Tories and Churchmen, by clergymen, magistrates, and persons of yet higher rank; and which all have demonstrated the necessity and usefulness of their Institution to protect the conscientious and the devout, who, peculiarly in rural districts, would else become victims to ignorance, bigotry, and power; and have proved that even in these days, toleration is but imperfectly enjoyed, and that established superstition and selfishness pant to re-assume an harsh and extortionate domination throughout the land.

"That, pressed upon by demonstrations so exigent and undoubted, this committee consider, with unusual interest, the various objects that require immediate and careful attention; and would anew and fervently impress on the Society the necessity for prompt, combined, and energetic exertions for the abolition of the Church-rate; the religious education of the people on just and liberal principles; the protection of pious and dissenting poor in workhouses; the exemption of Dissenters from the oppression of the ecclesiastical courts; and for the prevention of a new establishment of chaplains in union poor-houses; of a church extension in Scotland from the public revenue; of grants for new churches in England; of the misappropriation to Episcopalians, in Canada, of the national lands; and of new Episcopalian sees in our colonial possessions; as well as for the complete and final removal of the wrongs and grievances so often enumerated, and by which Dissenters are prejudiced and debased, and of which they have long, unavailingly, but most justly complained.

"That while the Committee are deeply convinced of the importance of these objects, and do not under rate the obstacles by which

prejudice, and interest, and party-feeling obstruct their attainment, they contemplate those obstacles without the tremblings of dismay, and amid the inspirations of hope; and express their convictions that, if the vast, and influential, and enlightened population, who wish well to their cause, will but better understand, or will more manfully avow, and more widely diffuse those great principles, which, in the recent lectures of Dr. Wardlaw, have been scripturally and irresistibly maintained, then their victory will not depend on parliamentary advocates, nor their expectations fluctuate with party and political changes; but that public opinion will prepare the way for that permanent triumph of religious freedom and truth, by which peace and piety will be ever promoted, and at which wisdom and benevolence will rejoice."

The meeting was addressed by the Rev. J. Burnett; William Tooke, Esq., F. R. S.; Dr. Brown; Sir C. E. Smith, Bart.; Rev. J. Hinton; Edward Baines, Esq., M. P.; George Hatfield, Esq.; Rev. J. Gawthorn; Rev. Dr. Patten; Mr. Alexander; John Wilks, Esq.; Rev. Dr. Wardlaw; Rev. T. Russell; and Henry Weymouth, Esq.

DEATH OF THE FATHER OF THE SCOTTISH CHURCH.—The Rev William Leslie, minister of the united parishes of St. Andrew's and Lhanbryde, county of Moray, died on the 13th inst. He was in the 92nd year of his age, and 66th of his ministry.—*Inverness Courier*.

RIGHT OF PATRONS IN THE SCOTTISH KIRK.—By a decision by the Lord Chancellor, in the House of Lords, on the Auchterarder case, the right of patrons to present Ministers to Church livings, without regard to the wishes of the parishioners, is established; and the Act of Assembly in 1834, which gave to the people a veto on the appointment of a minister among them, declared illegal, and invalid. This is law, and will very beautifully assist Dr. Chalmer's argument for an established Church.

DR. WARDLAW'S LECTURES. *The Scottish Champions.*—Last year the Church, or compulsory party, obtained the aid of Dr. Chalmer to lecture in London, in favour of established Churches. The Dr. did not please all his patrons, for he bore rather hard on Episcopacy, howbeit, his Lectures were published. The Voluntaries or the Dissenters, who object to pay for the Queen's religion, and hate the system of compulsory religious payments have secured the Services of Dr. Wardlaw, and he has delivered a course of lectures, which every dissenter and Churchman will do well to read, when they are, as they soon will be, published.

THE MAYFLOWER MISSIONARIES, 1620.

BY JAMES PIERPONT, AMERICAN POET.

["Varied slightly," as cited in "*Historical Memorials relating to the Independents, or Congregationalists*. By Benjamin Hanbury. Vol 1," p. 401.]

"The Pilgrim Fathers!—where are they?
The waves that brought them o'er,
Still roll in the bay, and scatter their spray,
As they break along the shore;
Still roll in the bay, as they rolled that day,
When the Mayflower moored below,
When the sea around was black with storms,
And white the shore with snow.

The mists that wrapped the Pilgrim's sleep
Still brood upon the tide;
And his rocks yet keep their watch by the deep,
To repel its waves of pride.
But the snow-white sail that he gave that gale,
When the heavens looked dark, is gone;—
As an angel's wing, in a riven cloud—
Is seen—and then withdrawn.

The Pilgrim Exile—sainted name!
The hill whose icy brow
Rejoiced, when he came, in the morning's flame,
In the morning's flame burns now;
And the moon's cold light, as it lay that night,
On the hill-side and the sea,
Still lies where he laid his houseless head:—
The Pilgrim!—where is he?

The Pilgrim Fathers are at rest:—
When summer's throned on high,
And the world's warm breast is in verdure dressed,
Mount ye the hill where they lie:
The earliest ray of the golden day,
On that hallowed spot is cast;
And the evening sun, as he leaves the world,
Looks bright o'er that spot last.

The Pilgrim *spirit* has not fled:—
It walks in noon's broad light,
And watches the bed of the glorious dead,
With the holy stars by night:
It watches the bed of the brave that bled:
And shall guard the ice-bound shore,
Till the waves and spray, where the Mayflower lay,
Shall foam and freeze no more!"

LANDING OF THE PILGRIM FATHERS AT PLYMOUTH, IN AMERICA.—"The anniversary of their landing is still observed. The rock on which they landed was conveyed, in 1774, to the centre of the town." *Lond. Gen. Gazetteer*, 1825. 8 vo. vol. iii. p. 197.—"A large mass of the rock of landing, detached for the purpose, has been deposited in front of the Pilgrim Hall. It is enclosed in an iron fence, which consists of palisades or rails in the shape of boat-hooks and harpoons, arranged, alternately, with scollop-shells and heraldic curtains, inscribed with the forty-one names of the [chief] persons who landed. The fragment of the rock itself is marked with the date 1620." *The Baptists in America*. By Drs. Cox and Hoby, 1836, 12mo, p. 435.—Among the painted decorations in the Hall, or Rotunda, of the Capitol, at Washington, is the Landing of the Pilgrims.—*Ibid.* p. 21.

MISSIONARY OBSERVER.

JOURNAL OF MR. STUBBINS.

Oct. 31st.—Left home this mornnig at five. Went to a distant village, where every one crowded together and heard our message with apparent joy and gladness of heart: had no interruption. Left this, and went forward to another village, where we also had a large and attentive congregation. Several seemed to feel considerably the truths they heard. One man especially did so; but he said, "You come here and preach, and all you say is good and true, and you distribute books amongst us, and then leave: if we want to know any thing more about religion, how are we to do so?" I told him I lived at Berhampore, and should always be glad to see any body, to talk with them about their soul. This he said was very merciful, but still it was difficult, because while he came to inquire about religion, it might be that some persons would come and beat his wife and children, and turn them out of doors, &c. "Besides," he said, "while I am going about here and there to inquire about religion, how shall my family live? If you would come and live here, all the people would soon forsake their lying gods, and embrace the true one." The man spoke with such an evident anxious earnestness, that I was induced to promise I would visit them again shortly. But, my dear brethren in England, is not this a cry to you, "come over and help us?" and will you not answer it? We returned from our labours this morning about ten. When we arrived at home, we found several persons waiting to inquire about religion. We were dreadfully hungry and weary, having been out since five, and taken nothing but a cup of coffee since dinner the day before: but we really had scarcely time to eat. Our devotions were conducted with the people who came. Stopped at home till half-past two in the afternoon, not having had one moment alone from our arriving to going out again, and then we requested the people to go, and come again when they had opportunity if they wished to make further inquiries. Went to a large village about a mile from the town: about 200 persons assembled. All heard well till near the close, when one Brahmin, finding himself rather aggrieved by the attention and interest of the people, said, in a sneering manner, "Ah! you may well go about in this way; you are employed by the Hon. Company, and are paid by them." I then entered into a full explanation of the feelings that induced us to leave our fathers, mothers, brothers, sisters, friends, relatives, native and congenial clime, to endure the toils, difficulties, privations, afflictions, &c., of this land. This produced a striking effect upon all. We left them, and one man followed us from that village to another to inquire about religion: said his mind was deeply impressed with what he had heard. There was also with us another man, who had followed us from our home. In this next village we obtained a large congregation: preached to them till dark, and then returned, as usual, pretty weary, and getting very hoarse with speaking. The two men who had followed us about would not leave us before we reached our home: said their hearts overflowed with joy at the good news they had heard. We were at last almost obliged to entreat them to leave, and come again to-morrow.

Nov. 1st.—Went this morning into a Bazar, where there are scarcely any but Brahmins. Here, as might be expected, we were a good deal opposed. However we got on pretty well with them, and put them at a regular stand in all their objections, chiefly by quotations from their own shastras. After having combatted them a good deal, with reference to the vanity of their endless ceremonies, we directed them to salvation through the blood of Christ. Having spent about an hour with them, we went into another similar street, where we met with similar opposition. We endeavoured, after removing several objections, to point out their delusive plans of salvation, and what must be their state in another world. The latter subject produced a serious effect, and they listened pretty attentively till we had done. Left them for another street: here all was seriousness except that one man made a few objections. Showed the people their lost and ruined condition, and directed them to an immediate search for salvation through Christ.

Returned about eleven o'clock to breakfast. Found one man waiting to commence the business of the day at home: shortly after in came three others, and thus it continued till we were obliged to tell them they must leave, as we wanted to go to the Bazar. We went to a small village very near: the people seemed quite enraptured while we showed them how they might be eternally saved. Before we had done, two Brahmins came, who attempted to oppose us; but the people regularly hooted them away. Went thence to another village, where we found but eight or ten people: spoke to them a little while, and then went to large Bazar in Ganjam, where about 250 people assembled: we talked a long while, I in Oriya, and Pooroosootum in Telinga. While Pooroosootum was preaching, one man, who had no small share of paint daubed about his face, repeated a verse from their books, saying, that those who put three marks on their forehead, are unspeakably happy. These three marks are two white and one red. When they put on the white, they are instantly freed from all sin and unholiness; when between these he puts on the red, Bishnu and Lakshnu immediately take up their abode in his forehead. Those who omitted to put on these marks were more vile than he who eats the flesh of a cow. Of course we exposed the folly of such hopes, and pointed out the true way in which they might be freed from sin, made holy, delivered from hell, and become happy in heaven. We then returned home; but three men, who were with us in the morning, followed us about wherever we went during the afternoon and evening, and returned with us to our home, where we had some more conversation with them: they then went away. After them in came four more, who seemed equally anxious about their souls. They remained till eleven at night, when we dismissed them with reading and prayer.

MISSIONARY ANNIVERSARIES, &c.

Several meetings connected with Home and Foreign proceedings were held in the Baptist chapel, Ely place, Wisbech, at the latter end of last month. On Lord's-day, April 21st, Mr. T. Stevenson, of Leicester, preached on behalf of the mission, in the morning, from Isaiah xxvii. 6, "He shall cause them that come of Jacob," &c.; and in the evening, from, "He marvelled at their unbelief." In the afternoon, Mr. J. C. Pike, minister of the place, preached from Psalm lxxii. 17. On the Monday evening an interesting missionary meeting was held. Alderman Weatherhead, Esq., took the chair. Addresses were delivered by Messrs. Birley, (Methodist); Holmes, (Independent); J. B. Pike, Boston; J. G. Pike, Derby; T. Stevenson, and others. It was announced at the meeting, that the receipts for the year, including collections at Mr. Wilkinson's ordination, amounted to about £75. The collections at this anniversary were about £20. On the Tuesday evening, the anniversary of the opening of the spacious and commodious school-room was celebrated, when near two hundred persons took tea, after which a spirited meeting was held, addressed by most of the speakers of the preceding evening. Suitable hymns and pieces were sung between each address. The tea was provided gratuitously by the ladies of the Church and congregation; and something more than £10 was realized towards the debt on the school-room. On the Friday evening, the Rev. J. G. Pike, of Derby, preached in his usual impressive manner to a crowded and attentive congregation, from 1 Chron. xxix. 5, "Who then is willing," &c.; after which his son, Mr. J. C. Pike, administered the ordinance of believers' baptism to ten persons. The feeling that pervaded these solemn and interesting meetings was one of gratitude and joy, and numbers felt that it was good to be there.

BIRMINGHAM.—On Lord's-day, March 17th, 1839, sermons were preached by the Rev. S. Wigg, of Leicester. The public meeting was held on the Tuesday evening following. Rev. G. Cheatle presided, and addresses were delivered by Revds. J. T. Bannister, J. Hammond, (Independent), J. G. Pike, J. Ham, (P. Baptist), G. Cosens, and S. Wigg. This was a highly interesting anniversary. The congregations were numerous, and the subscriptions, donations, &c., amounted to about *sixty* pounds—a very handsome sum, especially when it is considered that within a few months the Church at this place has paid nearly £100 of their chapel debt.

MISSIONARY ORDINATION AT TREVOR CHAPEL, BROMPTON.

On Thursday evening, the 25th of April, a deeply interesting service took place at the Rev. Dr. Morrison's place of worship, Brompton, on occasion of the ordination of the Rev. James Legge, A. M., missionary to China. Though public worship commenced as early as six o'clock, the chapel was crowded to excess long before that hour, and hundreds, it is supposed, went away without being able to gain admission.

The introductory discourse was delivered by the Rev. Geo. Legge, A. M., of Leicester, brother of the missionary, from the words of the Saviour, "And I, if I be lifted up, will draw all men unto me." The ques-

tions were proposed by the Rev. Robert Philip, of Maberly chapel. The ordination prayer was offered up by the Rev. Professor Kidd. The charge was delivered by Dr. Morrison, from "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." The Rev. Dr. Wardlaw, of Glasgow, addressed the congregation, from "Let us consider one another, to provoke unto love and to good works."

The devotional parts of the service were conducted by the Rev. W. Legge, A. M., of Reading; the Rev. Mr. Cumming, of Hammersmith; the Rev. R. H. Shepherd, of Ranelagh Chapel; the Rev. E. A. Dunn, of Pimlico; the Rev. Mr. Milne; and the Rev. Dr. Wardlaw.

ANNIVERSARIES OF RELIGIOUS INSTITUTIONS.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Thirty-fifth Anniversary of this noble Institution was held in the large room of Exeter Hall, on Wednesday, the 1st of May. The Hall was crowded with a most respectable auditory. On the platform was the Right Rev. the Bishops of Chester, Winchester, Chichester, Norwich, and Vermont; Earl Harrowby; Lord Glenelg; Lord Mountsandford; Mr. Sheriff Wood; Lord Teignmouth, M. P.; Sir T. Dyke Ackland, Bart, M. P.; J. Plumtre, Esq., M. P.; H. Pownall, Esq.; William Allen, Esq., &c., &c.

Lord Bexley presided, and observed that he believed it would be found from the Report that there had been few years in which their operations had been more successful or important. One instance, which came to his knowledge at a late meeting of the Committee, he might be allowed to mention. A demand came from Calcutta for no less than 16,000 copies of the Scriptures, for the use of the natives instructed in the English language.

The Rev. A. Brandram read the Report, which entered at considerable detail into the operations of the Society during the past year.

The Right Rev. the Bishop of Winchester moved, and the Rev. E. T. M. Phillips, of Leicestershire, seconded the resolution—

"That the Report, an abstract of which has been read, be received, and printed under the direction of the Committee."

The Bishop of Vermont moved—

"That this meeting do devoutly and gratefully recognise the goodness of Almighty God to this Society, in having permitted it to take so large a share in the distribution of the Holy Scriptures among the nations of the earth; and that they

feel encouraged, by the success which has attended the Society's operations during the past year, by the enlarged resources now entrusted to it, and by the prospect of future and most important labours still opening before it, to redouble their zeal in carrying out its simple and beneficent design."

Lord Glenelg seconded the resolution above. This resolution was also supported by the Rev. Dr. Patton, of New York, and Chevalier Beedson, the late Prussian Ambassador at Rome.

The Rev. T. Jackson, President of the Methodist Conference, the Rev. Mr. Martin, Protestant minister from Bourdeaux, the Rev. J. Ely, of Leeds, the Rev. T. S. Grimshaw, the Rev. S. Nicholson, the Rev. G. Brown, the Marquis of Cholmondeley, and Lord Mountsandford, moved or seconded other resolutions.

RELIGIOUS TRACT SOCIETY.

The Annual Meeting of the subscribers and friends to this Institution was held in the large room, Exeter Hall, on Friday evening, May 3rd. Samuel Hoare, Esq., the Treasurer, took the chair.

The Rev. Dr. Henderson having opened the meeting with prayer, Mr. William Jones, the travelling Secretary of the Society, read an abstract of the Report. It referred to the operations of the Institution in Japan, China, Penang, Singapore, Java, Burmah, India, Australia, Africa, America, the West Indies, and various countries in Europe.

"The testimony of the missionaries in the West Indies shows that, as education increases among the Negroes, there is created a great demand for the publications of the Society; they are eagerly purchased, and attentively read: 'The Pilgrim's

Progress' is an especial favourite. The grants made during the year to missionaries of all Protestant denominations, to clergymen, and others, in the islands, amount to upwards of 120,000 tracts and children's books, and several libraries. Consignments of books have also been made to the extent of £519.

"The Report gave affecting details of the spiritual destitution of the North American Colonies; and stated that there is every prospect of many of the children of once happy professors of religion in England becoming a species of white Indians, from the want of religious advantages. It is the opinion of a minister in Upper Canada, that 'nothing else that he can conceive of seems half so suitable to the circumstances of the population as the Society's publications.' In Russia, more than one Russian Prince has called at the tract depôt, and selected tracts for circulation among their peasants.

"The reduction of one-sixth in the price of the Society's tracts has been an acceptable measure to its numerous friends, and has led to an increase in the sales during the past year of 1,353,787. Thirty-two circulating libraries, and 367,347 tracts have been granted to Ireland. Grants of tracts, to the extent of upwards of 1,100,000, have been made for British emigrants, soldiers, sailors, foreigners in England, prisons, hospitals, railway men, Sabbath-day circulation, fairs, races, &c., &c.

"The publications circulated during the year amount to 18,042,539, being an increase on the preceding year of 2,102,972. The total benevolent income of the year is £5,482, 6s. 2d.; the grants of publications, paper, and money, amount to £7,740, 4s. 3d., being £2,257, 18s. 1d. beyond such benevolent income. The sales have been £50,447, 1s. 4d., and the total income of the Institution £62,219, 7s. 3d., being an increase of £164, 18s. 1d."

The following clergymen and gentlemen addressed the assembly:—

The Rev. E. Bickersteth; Rev. P. Latrobe, Secretary of the Moravian Missionary Society; Rev. Robert Monro, Clerical Secretary of the Society; Sir C. E. Smith, Bart.; Rev. J. J. Freeman, late missionary at Madagascar; Rev. Dr. Patten, of New York; Rev. Edward Orr, M.A., of Richmond; Rev. William Brock, of Norwich; Rev. Dr. Stuart, of Dublin; Henry Pownell, Esq.; Rev. M. Martin, from Bourdeaux; J. M. Strachan, Esq.; and Rev. Mr. Bignold, of Norwich.

The chief resolutions were—

"That this meeting has heard with deep interest the statements contained in the Report respecting the moral and spiritual

condition of the British colonies; rejoices in the large grants which have been made to them during the year; and trusts that the enlarged contributions of the christian public will enable the Society to devise liberal things for the future benefit of our emigrant countrymen."

"That the great efforts which are now made to diffuse anti-scriptural sentiments throughout the country, are loud calls upon all Christians widely to distribute the pure truths of the Gospel; and this meeting gratefully acknowledges the active and efficient services of Loan Tract Distributors, District Visiting Societies, City and Town Missions, and Christian Instruction Societies, in this work of faith and labour of love."

"That the meeting highly approves of the grants which have been made, during the year, for France, Germany, and other European nations, and is thankful for the providential opportunities which have occurred for the wide circulation of those evangelical truths which, by the blessing of the Holy Spirit, are able to make men wise unto salvation through faith which is in Jesus Christ."

COLONIAL MISSIONARY SOCIETY.

The Third Annual Meeting of the subscribers and friends to this Institution was held at Finsbury chapel, on Friday, May 10th. John Remington Mills, Esq., Treasurer, in the chair.

The services having been commenced by singing, the Rev. Henry Townley implored the Divine blessing.

The Rev. A. Wells, the Secretary, read the Report, from which it appeared that five brethren had been sent out during the past year, to labour in Canada and South Australia. It then detailed the operations of the various missionaries already engaged in those colonies. Though the late rebellion in Canada had greatly retarded their labours in the disturbed districts, yet, upon the whole, their efforts had been crowned with great success. From a statistical communication received that morning, it appeared that there were, in Upper Canada, 420 communicants in the churches of this Society, and more than 3,000 hearers under the ministerial influence of their missionaries. The total number of missionaries employed by the Society was sixteen in Canada, and three in Australia. The demands for additional missionaries were extremely urgent. There were many ready to devote themselves to the work; but such was the state of the Society's funds, that during the ensuing summer it was not anticipated that a single missionary could be sent to Canada.

The Chairman then presented his state-

ment of accounts as Treasurer; from which it appeared that last year the balance in hand was £53 7s. 6d.; the receipts were £2,356 6s. 6½d.; the expenditure amounted to £3,170 11s. 0½d.; thus leaving a balance against the Society of £760 17s. The Society would require, in order to meet its present engagements, an income of from £3,500 to £4,000 per annum.

The Rev. T. P. Bull, the Rev. Dr. Patten, the Rev. Dr. Raffles, Joseph Truman, Esq., the Rev. T. Binney, the Rev. R. Robinson, the Rev. J. Burnett, the Rev. Dr. Matheson, the Rev. Mr. Keynes, the Rev. Mr. Alexander, the Rev. J. A. James, and G. F. Angas, Esq., moved or seconded resolutions.

HOME MISSIONARY SOCIETY.

The 20th annual meeting of the subscribers and friends to this Institution was held at the Large Room, Exter Hall, on Tuesday Evening, May 14th. Thomas Thompson, Esq., Treasurer, in the Chair. The Report furnished a gratifying account of the success of the Society's labours, but lamented the inadequacy of the funds to meet the urgent demands for missionaries from various parts of the country. It stated that the munificent bequest of £4000 by Mr. Lloyd was nearly exhausted, and unless prompt aid was rendered, the Society would be unable to meet its engagements. The Society had at present under its patronage one hundred and ten agents, including ministers who were assisted with grants, to enable them to extend their labours among the villages in their several districts. These agents had above sixty thousand hearers, and were labouring among a population of 600,000, many of whom were yet unprovided with evangelical instruction. There were also connected with the stations 230 Sunday-Schools, containing nearly 8500 children, supplied by 540 gratuitous teachers.

The receipts of the Society, during the past year, amounted to £7909; the expenditure to £6605; leaving a balance in hand of £1304. But immediate engagements would more than absorb that amount.

The Rev. J. J. Freeman, Rev. Robert Fletcher, Rev. Morgan Harry, Dr. Patten, Rev. E. A. Dunn, Rev. Charles Hyatt, Sen., — Nasmyth, Esq., Rev. Alexander Fletcher, Rev. J. Edwards, and the Rev. Mr. Alexander, of Norwich, moved or seconded resolutions.

CHURCH MISSIONARY SOCIETY.

The Thirty-ninth Annual Meeting of this Society was held on Tuesday, the 30th of April, in the great room, Exeter Hall, which was crowded with a highly respectable

assemblage, the majority being ladies. On the platform was Lord Mountsandford; Lord Teignmouth, M. P.; the Bishops of Winchester, Chester, Rippon, and Chichester; Rev. H. Raikes, Chancellor of Chester; J. P. Plumptre, Esq., M. P.; H. Pownall, Esq.; Sir George Rose, M. P.; H. Hoare, Esq., &c. The Earl of Chichester in the chair.

The Rev. W. Jowett, the Secretary, read the Report, which stated that the expenditure of the past year had very far exceeded its income:—

Income	£71,306 19 8
Expenditure	91,453 9 1

Therefore the expenditure of the past year had exceeded its income by no less a sum than £20,146, 9s. 5d. The income of the past year was £71,306, 19s. 8d.; that of the preceding year £82,701, 11s. 8d. The missions' expenditure exceeded its estimated amount by £9,465, 19s.; the difference, £18,756, 10s. 4d., allowing for the expenditure of some of the missions falling short of the estimate, had been provided for by sales of stock. A very serious amount of expenditure in the West Indies had been occasioned by the solicitude of the Committee to render the agency of the Society as effective as possible in the great crisis of the transition from a state of slavery to a state of freedom. In pursuance of this design, no fewer than forty individuals, including females, went out from the Society to the West Indies within the last five years. The cost, too, of buildings, as well the school-houses, aided by parliamentary grants, as those for other purposes, had exceeded the estimated amount. The amount received from the parliamentary grants this year was £1000 more than in 1837-38. The deficiency arises from incidental circumstances. Several large remittances, and others of a smaller amount, which in regular course belonged to the year 1838-9, did not reach the Committee until after the 31st of March, when the year's accounts were closed. These, in fact, amount to more than the sum deficient.

The Bishop of Winchester proposed that the Report be received and printed.

The Rev. H. Raikes, Chancellor of the Diocese of Chester, rose to move the second resolution:—"That the activity of the Church of Rome to extend its influence, especially in those countries wherein Protestant Missions are carried on, calls for increased exertion, liberality, faith, and prayer, on the part of members of our Protestant Church, to extend to the heathen that system of pure Scripture truth which is so fully embodied in her Articles Liturgy, and Homilies."

The Right Hon. Lord Teignmouth, M.P., proposed the next resolution, to the effect that the meeting regarded with deep interest the present situation of the Islands of New Zealand.

Lord Mountsandsford moved a vote of thanks to the Rev. John Norman Pearson, for his sermon before the Society, and to the officers of the Society.

The Rev. F. Close, of Cheltenham, Rev. R. Burgess, of Chelsea, J. P. Plumpré, Esq., M.P., and Rev. E. Bickersteth, seconded the resolutions. The meeting concluded with singing the 117th Psalm.

At an evening meeting, the chair was occupied by the most Noble the Marquis of Cholmondeley.

The Hon. and Rev. Baptist Noel moved—"That it affords the meeting much satisfaction to learn the progress which is making in the different missions of the Society, in establishments for training natives for christian teachers, being deeply convinced that, under the divine blessing, it is through the instrumentality of natives, suitably qualified, that the extensive propagation of the Gospel among the heathen is to be expected;" and several clergymen addressed the audience.

WESLEYAN MISSIONARY SOCIETY.

On Monday, April 29th, the Annual Meeting of this Society was held in Exeter Hall. Every part of the spacious Hall was well occupied. The proceedings commenced a little before eleven o'clock.

The Rev. Dr. Bunting gave out two verses of the hymn, "From all that dwell below the skies," after which the Rev. Thomas Jackson, President of the Conference, engaged in prayer. John Pemberton Plumpré, Esq., M.P., in the chair.

The Rev. John Beecham read an abstract of the Committee's Report. It commenced with Ireland, where there are twenty-three missionaries, and thirty-four schools. In this mission field much remains to be done; and the Committee expressed their thankfulness for the prospect of additional funds from the Centenary Committee, "to be appropriated to the extension of Scriptural education in Ireland," there being only four Scripture readers employed under the auspices of the Society. The Report next proceeded to give many interesting particulars of the missions on the Continent of Europe, and in the Mediterranean, including the stations in Sweden, Germauy, France, Spain, and Malta. In the capital of Sweden, the labours of the Rev. Mr. Scott continue to be crowned with success. The royal

sanction had at length been obtained for the proposed chapel, which is now in course of erection; £100 had been received as a contribution from the Swedish Missionary Society; and Mr. Scott's sister had taken the charge of the Mission School at St. Bartholomew's. The successful operations of the Society in Ceylon and Continental India were next adverted to; and, in concluding this part of their Report, the Committee expressed their gratitude to the friends of the Society for their efforts to effect the withdrawal of the government sanction to East Indian idolatry, and indulged the hope that this stain upon the British character, and formidable obstruction to the spread of the Gospel, would speedily be removed. The Report next stated the condition and prospects of the South Sea Missions; a new mission, under favourable auspices, had been established among the Aborigines of Australia. In detailing the labours of the Society's missionaries in New Zealand, the Committee adverted, with thankfulness, to the failure of the attempts recently made in parliament to reduce New Zealand "to the condition of a British colony, on the plans and principles of the New Zealand Association." In the Friendly Islands, and the interesting group of Feejee, the Missionary cause was prospering, and a yet larger measure of success was anticipated when the missionaries obtain the assistance which the "Wesleyan Missionary Ship," recently purchased, is intended to afford. In the Friendly Islands there are 7716 members in society, 7555 children in schools, and upwards of 1200 converted natives, teachers in schools, chiefly gratuitous. In Feejee there are already 213 converted natives, members in society, besides eighty-four on trial. The abstract of the Report then gave, in succession, interesting accounts of the missions in Southern Africa, including Cape Town District, Little Namaqualand, and Great Namaqualand; in the Albany and Kafferlaud District, the missionaries are said to be prosecuting their labours with great encouragement; the Bechuana District has assumed an encouraging aspect; in Western Africa, the state of the work is very gratifying. To the West Indies the Committee referred with more than ordinary satisfaction, especially to Jamaica, notwithstanding that the missionaries have been harrassed by an unnatural opposition, excited against them by two faithless brethren. The Report next adverted to the trying circumstances in which several of the missions in British North America are placed. The following is a general summary:—The principal or central sta-

tions occupied by the Society, in the various parts of the world, are about two hundred and fifteen. The missionaries are three hundred and forty-one, besides catechists, local preachers, assistants, superintendents of schools, schoolmasters and mistresses, artisans, &c., of whom about 300 are employed at a moderate salary, and 336 afford their services gratuitously. The total number of communicants on the mission stations, according to the last regular and complete return, 66,808, being an increase of 801 on the number reported last year. This total does not include the number under the care of the missionaries in Ireland. The number of the scholars in the mission schools is upwards of fifty thousand. Forty-three persons (including the wives of missionaries) have been sent out since the last anniversary, and twelve have returned. Six missionaries have died, and eleven wives. The total income of the year, including that which is casual and occasional, may be stated at £84,218, and the total expenditure £100,077.

It was resolved—"That, whilst dwelling with satisfaction on the numerous opportunities for increased usefulness which present themselves in New Zealand, Fejee, Western Africa, and various other parts of the world, and impressed with the affecting fact that the existing prosperous missions of the Society cannot, with its present funds, be maintained in a state of efficiency, this meeting pledges itself to renewed exertions for the purpose of increasing the regular and permanent income of the Society."

The meeting was addressed by W. Evans, Esq., M. P.; Colonel Conolly, M. P.; Edward Lytton, Esq., M. P.; Mr. Sergeant Jackson, M. P.; Henry Pownall, Esq.; Thomas Walker, Esq.; Thomas Farmer, Esq.; George Thorneycroft, Esq.; the Rev. Dr. Bunting; Rev. Dr. Patten, and the Rev. Dr. Beaman, representatives to the Missionary Society, from the American Board of Commissioners for Foreign Missions; Rev. Samuel Shipley, Vicar of Ashton; Rev. Peter Latrobe, Moravian; Rev. Dr. Duff, of Calcutta; Rev. Thomas Jackson, President of the Conference; Rev. Theophilus Lessy, of Bristol; Rev. James Dixon, of Sheffield; and Rev. Robert Newton.

Dr. Bunting said it was gratifying to know that those who had been friends to the Society had continued to be so till their dying hour; and he had to state, that Mr. Richard Threlfall, the father of the lamented missionary of that name, who was murdered some years ago in Africa, had departed this life on Wednesday morning

last, and left a legacy to the Society of £1000.

After the Doxology was sung, the President pronounced the benediction, and the meeting separated.

BAPTIST MISSIONARY SOCIETY.

The Forty-seventh Anniversary of this Institution was held in Finsbury Chapel, on Thursday, the 2nd of May. The attendance was larger than ever was remembered to have been witnessed. W. B. Gurney, Esq., having taken the chair, the services were commenced by singing and prayer.

The Rev. J. Dyer read the Report. It stated that the dispensations of Divine Providence had continued to retard that increase of agency at Calcutta which the varied and extending operations in progress in and around that city so much required. The translation of the Scriptures into various languages was steadily advancing. The labours of the missionaries in other parts of the East Indies had been greatly blessed. The schools were well attended. The Committee had the satisfaction of reporting continued progress in the Ceylon mission. From the West Indies, the usual annual return from the respective churches, made to the recent Association, showed that, amidst all the scenes of secular excitement which had recently occurred, the work of God continued to advance in a very encouraging degree. A net increase of 2617 has taken place in the number of members, which was now 21,337. The inquirers were scarcely less numerous, amounting to 20,919. A large increase was also reported in the number of pupils receiving instruction in the schools in connexion with the mission. The day schools contained 5413, the evening schools 577, and 10,127 were taught on the Sabbath, making a total of 16,117, being 5214 beyond the number last reported. As a further proof of the rapid growth of those habits and feelings which, under God, were the best security for the social welfare of a community, it might be added, that the missionaries had solemnized 1942 marriages during the last year. Since the last annual meeting, four missionaries had embarked for the East. To the West Indies none had been sent, but it was hoped that reinforcements would be speedily furnished to Jamaica, New Providence, and Honduras. The appeal by Mr. W. H. Pearce, for the means of engaging and sending out ten additional missionaries, had been favoured with complete success. The receipts applicable to the general purposes of the mis-

sion, which formed the actual criterion of its financial progress, had been £16,223, 10s. 11d., being an advance of about £4000 on the amount reported at the last Anniversary. If to this sum were added what has been received for translations, schools, and other minor objects, including contributions for sending new missionaries to India, and towards the removal of the debt, it would form an aggregate of £22,411, 4s. 6d., an amount considerably beyond the income of any previous year. At the commencement of the year, the Society was burdened with a debt of nearly £4000; that amount was subsequently lessened by donations for that especial purpose, amounting to £2673. There were also bills accepted from abroad, which, when due, would absorb nearly £3000 of the resources of the new year.

The Rev. C. Anderson, of Edinburgh, moved—

“That the Report be adopted, and that, while they bowed with submission to the dispensations of Providence, in removing valuable missionaries from the scene of their labours, they rejoiced in the continued proofs of his care and kindness,” which was seconded by the Rev. T. Roberts, of Bristol.

The Rev. William Brock, of Norwich, moved, and the Rev. Charles J. Middle ditch, of Frome, seconded—

“That this meeting especially recognises the goodness of God in accomplishing the final termination of colonial bondage; and trusts that this auspicious event may be regarded as an earnest of the removal of all other impediments to the progress of scriptural truth throughout the world, and of the copious effusion of the Holy Spirit to give efficiency to the instrumentality employed.”

The Rev. Thomas Swan, of Birmingham, moved the third resolution—

“That this meeting observes with pleasure that, through the kind liberality of many christian friends, the receipts of the Society have considerably increased during the past year. It thankfully acknowledges that liberality, while remembering the present encumbrances of the mission, and the certainty of an enlarged expenditure, the meeting earnestly calls on all the friends of the Society for extended, vigorous, and systematic efforts on its behalf.”

The Rev. Samuel Nicholson, of Plymouth, seconded the resolution.

The Rev. Dr. Cox, of Hackney, then moved the last resolution, which respected the reappointment of the officers of last year, and an additional Secretary, which was seconded by the Rev. D. R. Stephens, of Swansea, and carried unanimously.

Thanks were then given to the chairman, and the meeting separated.

LONDON MISSIONARY SOCIETY.

The Anniversary of this noble Institution was held at Exeter Hall, on Thursday, the 9th of May. Every part of that spacious room was crowded with a most respectable auditory. On the the platform were E. Baines, Esq., M. P.; A. White, Esq., M. P.; Mr. Sheriff Wood; the Rev. Drs. Wardlaw, Fletcher, Henderson, Leifchild, Bennett, Patten, of New York, &c., &c. Sir Culling Eardly Smith, Bart., took the chair.

The Rev. J. J. Freeman read the Report. “It commenced with the missions in the South Sea Islands, which, collectively viewed, continued to be favoured with a large measure of prosperity, particularly those which had been planted in Rarotonga, and the Navigator’s Islands. The door of entrance into the Chinese empire had not yet been opened.

“In Malacca hope still brightened. A Church of Chinese Christians had been formed by the missionaries labouring in the Peninsula, and six Chinese missionaries had entered that extensive field, to proclaim among their countrymen the word of life and reconciliation.

“Events in India were fast tending to a crisis. The idols were famished, and all things announced in prophetic signs, the advent and victory of Him whose right it was to reign.

“The mission in Siberia continued its arduous labours. In the Ionian Islands, the Old Testament in Modern Greek had been published and brought into circulation. Africa still continued an object of sympathy and joy. In Madagascar the long night of persecution and sorrow had not terminated. The cause of liberty had had a glorious triumph in the West Indies.

“The chastened and devotional spirit with which the members of the churches and congregations watched out the last hours of the cruel bondage in which they had been born, and entered upon life as British freemen, had spoken volumes in their favour; and their subsequent conduct has only served to confirm the hopes thereby enkindled. Such was the spirit of liberality manifested by the people in contributing to the support and extension of the Gospel, that it was thought probable the West India missions might, at no distant period, be self-sustained.

“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, Natives,&c.
South Seas	138	30	130
Ultra Ganges	5	8	4
East Indies	316	63	219
Russia	3	2	2
Mediterranean	1	1	—
South Africa and African Islands	50	31	33
West Indies	41	16	20
	554	151	421

"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 thirty individuals.

"The number of churches was 101, communicants 8287, and scholars 41,792, being an increase on the year 1838 of 8 churches, 940 communicants, and 4818 scholars.

"In relation to the funds, the Directors had to report that the amount of legacies received during the year had been £6455, 2s. The contributions for the ordinary and special objects of the Society had been £59,035, 8s. 5d., making with the legacies a total of £65,490, 10s. 5d. The expenditure of the year had been £75,855, 17s. 11d., being an excess beyond the income of the past year of £10,365, 7s. 6d."

The speakers were the Rev. Dr. Wardlaw; Rev. Dr. Fletcher; Rev. Dr. Patten; Rev. David King, of Glasgow; Rev. Dr. Leif-child; Edward Baines, Esq., M. P.; Rev. Dr. Beaman; Rev. Dr. Raffles; Wm. Alers Hankey, Esq.; Rev. J. A. James; A. White, Esq., M. P.; and Rev. Mr. Knill.

WELSH AUXILIARY BIBLE SOCIETY.

This Society held its Twenty-sixth Annual Meeting on Monday evening, April 29th, in the Welsh Chapel, Jewin Crescent. After singing a hymn, the meeting was opened by prayer by the Rev. Mr. Jones. The chair was occupied by Sir John Josiah Guest, M. P.

From the Report it appeared that the affairs of the Society were in very prosperous state; and that it had been enabled, in the course of the past year, to make several liberal grants of money, and Bibles, and Testaments.

The Revds. Wm. Lewis, of Glamorgan-shire, Mr. Richards, Mr. Phillips, the Welsh Agent of the parent Society, Mr. Sanger, London Agent of the Society, and Mr. Cooke; E. W. Richards, Esq., Daniel Edwards, Esq., and Wm. Johns Esq., addressed the meeting.

BAPTIST IRISH SOCIETY.

The Twenty-fifth Anniversary of this Society was held on Tuesday evening, April 30th, at the Chapel in Silver-street, City. John Ivatt Briscoe, Esq., M. P., in the chair. The meeting was numerous and respectably attended.

The meeting commenced with singing the 117th Psalm, after which a prayer was offered by the Rev. Mr. Joy for a blessing on the proceedings of the Society.

The Secretary read a few extracts from the Report. It furnished several gratifying instances of the success attending the labours of the Scripture readers. To assist and qualify them for their work, the Committee presented each of them, in the beginning of last year, with a copy of "Cobbin's Condensed Commentary." The schools had continued with but little alteration. Many of the school-houses had served as preaching places to the brethren when visiting the respective towns and villages in which they were situated. By far the larger number of children were those of Roman Catholic parents, and, but for the means provided by this Society, they would in all probability grow up in ignorance. The Committee had to acknowledge several kind donations within the last year. The British and Foreign Bible Society had placed at their disposal 250 Bibles, and 1000 Testaments; and the Religious Tract Society, when applied to, had not been backward in supplying tracts for the distribution of their agents.

The Rev. Christopher Anderson, of Edinburgh, moved, and the Rev. Octavius Winslow, M. A., of New York, Secretary of the American Reformation Society, seconded the first resolution, viz.,—

"That, rejoicing in the success with which it has pleased God to crown the labours of this Society in years past, we adopt with pleasure the Report now read, and direct that it be circulated as the Committee shall deem proper. We also take this occasion of repeating, as the guide of our present proceedings, the second fundamental rule of the Society, adopted April

19, 1814:—"That the principal objects of this Society be to employ itinerants in Ireland, to establish schools, and to distribute Bibles and tracts, either gratuitously or at reduced prices; avowing at the same time our conviction, that the preaching of the Gospel, and the forming of Churches in Ireland, are among the most likely means of diffusing the light of life in that country."

The Rev. Dr. Cox moved, and the Rev. W. Brock, of Norwich, seconded—

"That, respectfully acknowledging the kind services of the Committee and Officers for the last year, we request the gentleman whose names have been read to constitute the Committee and officers for the year ensuing; and pledge ourselves to sustain their benevolent designs, and to pray that the grace of the Holy Spirit may guide and succeed all their counsels."

The Rev. John Bates, of Ballina, one of the Society's Agents, supported this resolution.

The Rev. John Statham moved, and the Rev. William Groser seconded—

"That we regret the inadequacy of the funds of this Society to the work to be carried on in Ireland, and that a large debt, bearing interest, necessarily lies against this Society for the greater part of the year. We implore those individuals to whom God has given the means, and the churches and congregations in this country, so highly blessed themselves, to meet with enlarged liberty the high claims which Ireland has on sympathy and Christian exertion."

The Rev. John Girdwood, the Rev. Mr. Roe, and Messrs. Burge and Anderson, addressed the meeting.

IRISH EVANGELICAL SOCIETY.

The twenty-fifth anniversary of this Society was held in Finsbury chapel, on Tuesday evening, May 7th. The attendance was crowded, and of high respectability. C. Hindley, Esq., M.P., presided. The chief resolutions were—

"That while this meeting magnifies the grace of God in all the moral and spiritual benefits which have resulted from the operations of the Irish Evangelical Society, it is encouraged to anticipate, from the same source, the more extensive triumph of the Gospel in the Sister Kingdom."

"That this meeting is deeply convinced that the moral agency employed by the Irish Evangelical Society is admirably adapted to the social and moral condition of Ireland, and hereby pledges itself to renewed exertions for its support, and the extension of its labours."

"That this meeting sincerely records its respect and esteem for the memory of the late Thomas Walker, Esq., one of the founders of the Irish Evangelical Society, and its respected Treasurer and kind benefactor till the day of his decease; and while they acknowledge the loss which this institution, and the cause of Christian benevolence in general, has sustained by his removal, they humbly confide in him whose promises insure a succession of willing and devoted servants, to carry forward the interests of his kingdom."

Thomas Challis, Esq. presented the cash accounts for the past year. The receipts amounted to £2,968 10s.; the expenditure amounted to £2,938 9s. 4d.; leaving a balance in hand of £30 0s. 8d.

The meeting was addressed by the Rev. A. Tidman, Thomas Challis, Esq., the Rev. Mr. Richards, the Rev. Dr. Stuart, the Rev. J. Young, the Rev. Dr. Leifchild, Mr. Alderman Kershaw, of Manchester, the Rev. Dr. Fletcher, the Rev. R. Knill, and the Rev. J. Burnett.

BAPTIST HOME MISSIONARY SOCIETY.

The Annual Meeting of the subscribers and friends to this Society was held at Finsbury Chapel, on Monday evening, April 29th. T. Challis, Esq., in the chair.

The services having been commenced by singing, the Rev. Mr. Rolfe, of Cambridge, supplicated the Divine presence and blessing.

The Rev. Mr. Roe, the Secretary, read the Report, which furnished most interesting details of the Society's operations. It concluded by stating that more money had this year been collected than in any former year of the Society's history; it is pleasing to see that none of it was under the head of Legacies. The lives of our friends are spared. Two new Associations had been formed this year into auxiliaries to the mission, Warwickshire and Norfolk, with local committees zealously resolved to take up this work as their own. Many of the large towns had established City Missions, which were in active and efficient operation. Some of the counties had Home Missions independent of this, and vigorously prosecuted the good work. But after all that had been done, there was a fearful mass of evil and unreached depravity in this country.

The Revs. Dr. Cox, J. Davis, Charles Sovell, Mr. Trestrail, J. Edwards, S. Green, and Thomas Thompson, Esq., addressed the meeting.

CHRISTIAN INSTRUCTION SOCIETY.

The Fourteenth Annual Meeting of the subscribers and friends of this Society was held in Finsbury Chapel, on Tuesday evening, the 30th of April. Charles Hindley, Esq., M. P., in the chair. The services

having been commenced by singing, the Rev. J. Campbell, of Kingsland, implored the Divine blessing.

The Rev. J. Blackburn read the Report. It gave a minute detail of the several associations in connexion with this Society. The following is a summary:—

	Associations.	Visitors.	Prayer Stations.	Families visited.
London	12	246	19	7150
Finsbury	12	301	12	8032
Mary-le-bone	4	66	1	1955
Westminster	4	106	3	1945
Tower Hamlets	26	650	28	15,448
Southwark	12	306	25	7491
Lambeth	10	116	3	3594
Greenwich	4	93	6	2930
Suburban	13	142	19	4825
	<hr/>	<hr/>	<hr/>	<hr/>
	97	2026	116	53,370

The above exhibited an increase, during the past year, of ten associations, 128 visitors, 2731 families, or 11,655 individuals.

Closely connected with this system of visitation was the establishment of cottage lectures and prayer-meetings in the immediate neighbourhoods of the poor; 116 such stations were at present occupied, at which more than 10,000 religious services were held during the past year; besides the voluntary services of more than 2000 visitors, the Society had twelve missionaries employed in connexion with Associations. It then adverted to the efforts lately made to circulate the Scriptures throughout the metropolis, and to the assistance rendered to that object by the agents of this Society. Immediately after the last meeting, proceedings were adopted with a view of sending forth itinerants throughout the land, in order to preach the Gospel in the open air, in convenient places not usually employed for public worship. But the Society had not yet been able to accomplish its design. At Whitsuntide, 1739, the Rev. George Whitefield commenced preaching the unsearchable riches of Christ in the open fields. It was proposed to celebrate the centenary of that event at the Tabernacle, on Whit-Tuesday next. The four tents of the Society were placed during the last summer, when the weather permitted, in the White Conduit and Britannia Fields, Islington; at Millbank, Westminster; at Kennington Common; at North Fields, Peckham; and at Tanner's Hill, near the line of the Croydon Railway. Beneath those lowly tabernacles fifteen weekly services were conducted. Fourteen stations for street preaching were also selected, at which discourses were stately delivered. During the last season

more than four hundred religious services were thus conducted, and it was computed, that in this way about 5000 persons every week heard the Gospel proclaimed. Four courses of lectures had been delivered by ministers in London to young persons and mechanics. The committee had assisted in the formation or progress of fifteen provincial associations in towns and villages in different parts of the nation.

J. Pitman, Esq., then read the treasurer's account, from which it appeared, that the expenditure during the past year had been £1444, 0s. 6d., and the receipts were £1358, 10s. 10d., leaving a balance in favour of the treasurer of £85, 9s. 8d.

The meeting was addressed by Sir C. E. Smith, Bart.; Rev. Dr. Patten, of New York; Rev. Robert Ainslie; Rev. Algernon Wells; Rev. R. M. Overbury; Rev. J. Edwards, of Clapham; Thos. Challis, Esq., and Rev. J. Blackburn.

SUNDAY-SCHOOL UNION.

The Annual Meeting of this Institution was held in the large room, Exeter Hall, on Thursday, the 2nd of May. Mr. Sheriff Wood, in the Chair.

The services having been commenced by singing, the Rev. R. N. Goulty, of Brighton, supplicated the Divine blessing.

Mr. Watson read the report, which commenced by detailing the Society's foreign operations, which were most encouraging. From the West Indies the most gratifying accounts have been received. The coming of freedom had been welcomed with holy joy by the negro population. Their conduct, notwithstanding the provocations they had received, was beyond all praise. An impetus

had been given to mind—the negro desired and was striving to attain to the full height of man—morally, intellectually, and spiritually. The demand for books, for schools, for religious instruction, was beyond all precedent. (Loud cheers.) The domestic proceedings of the Committee during the past year had been numerous and varied in their character. Sixteen grants had been made in aid of the expense of erecting Society school-rooms, making the total number of grants up to the present time 152, amounting to 3,389*l.* Mr. Wilson, the travelling agent, had from domestic circumstances been compelled to resign his office. The number of Sunday-school lending libraries granted this year had been 106, making a total of 471. The loss which the Society had sustained by those grants amounted to 890*l.* The sales at the depository during the past year amounted to 8,914*l.* 12*s.* 7½*d.* The donations had fallen short of the preceding year. The Committee recommended to Sunday-school teachers an increased attention to their elder scholars. This subject was adverted to in several of the reports received from the country unions. The following was from the Westbury Union:—About two years ago a number of boys, about 15, became so unruly, that it was thought necessary to expel them all from the school. A friend interposed, and requested they might be formed into a bad boy's class, and he engaged with another friend to take them under care on the Sabbath. They were taught in the chapel upon the principle of a Bible class. After some time they became obedient, and it had only been necessary to expel one for bad conduct; some were now employed as assistants in the school, and, in a general way, the whole of them were the most punctual for attendance, &c. in the school. (Loud cheers.) The total receipts of the Society were 2,018*l.* 3*s.* 2*d.*; the expenditure 1,319*l.* 10*s.* 4*d.*, leaving a balance in hand of 698*l.* 12*s.* 10*d.*, subject to the payment of nine grants voted last year in aid of building Sunday-schools, amounting to 302*l.*, but not yet claimed.

Resolutions were moved or seconded by the Rev. H. Townley; Rev. C. H. Roe; Rev. F. Martin, of Bourdeaux; Rev. James Mirams, late missionary to Berbice; Rev. W. Brock, of Norwich; Rev. Robert Eckett; David Nasmyth, Esq.; Rev. T. Williams, of Ulster; and W. B. Gurney, Esq.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The Thirty-fifth Annual Meeting of the subscribers and friends to this Institution

was held at Exter Hall, on Monday the 6th May. The attendance was very numerous, and of the highest respectability. On the platform were the Bishop of Norwich, Viscount Howick, Sir George Grey, M. P., Sir C. E. Smith, E. Baines, Esq., M. P., W. Evans, Esq., M. P., J. Rundle, Esq., M. P., William Allen, Esq., &c., &c. Lord Morpeth in the chair. Mr. Dunn then read the Report, which commenced by stating that since the last anniversary the committee had received an account of the death of Mr. Joseph Lancaster. The annual examination of the boys in the Borough-road School took place on the 3rd instant, before a large and respectable company. They underwent a most scrutinizing examination, but the results were in all respects most satisfactory. The report of the last year stated that 42 teachers were in training, since then 183 had been admitted, of those 82 had been appointed to boys' schools, and 51 to girls' schools, 24 had been agents of Missionary Societies, 32 had withdrawn either from ill health or proved unsuitable, and 42 were now in training. The general condition of the schools throughout the country was highly satisfactory, and might well bear comparison with any former period. Upwards of thirty new schools had been opened during the year. Grants of school materials and other assistance had been made to fifty-two schools. The visits of the School Inspector to the London schools had been continued and much valued. On January last, a separate report on the effects of the educational provisions of the Factories Act was presented to the Secretary of State for the Home Department by Mr. Leouard Harmer, when the astounding fact came out, that it was not at all an unusual thing to have certificates of the attendance of the children at school presented, subscribed by the teacher with his or her mark. (Hear, hear.) The amount of popular ignorance in England was still fearfully great. The connexion of that ignorance with the growth of crime was illustrated every year in the reports of prisons and police-offices. The Report then referred to the attacks recently made on the society, and to the reply which had been put forth. In reference to home operations, it stated that the sixth Parliamentary Grant towards the erection of school offices was allotted in October last, when application from thirty-four places for British Schools were admitted. The total number of children thus provided for would be 9,630, and the amount granted by the Treasury £5,315. Memorials from thirty-two other places for forty-seven additional schools remained undisposed of. It then detailed the foreign operations of the society,

and dwelt particularly on the pressing demands which the Committee were continually receiving from the West Indies. The Secretary also announced that his Grace the Duke of Bedford had kindly forwarded to the Society his annual donation of £100.

William Allen, Esq., the Treasurer, then rose and presented his accounts, from which it appeared that at the last anniversary he had a balance in hand of £14. 9s. 11d., which, with the receipts of the past year, amounted to £5284. 13s. The expenditure had been, £5205. 19s. 3d., leaving a balance in hand of £42. 13s. 0d. It was not always that he had had any balance in hand; the meeting had, however, heard from the Report, of the extremely urgent demand for increased aid and assistance. This Society had never acted upon a sectarian or proselytising system, and therefore he considered that it had a great claim upon the sympathy of every one who valued the Holy Scriptures, and a system of education founded upon them. The Report had alluded to the earnest desire manifested by the negroes in the West Indies for instruction, and some gentleman had thought it might be possible to raise a subscription as large as that contributed in the infancy of the Society. It was then proposed to raise £10,000. and he was happy to say that they succeeded in procuring £11,000. On the present occasion it was proposed to raise £10,000. for promoting the objects of the institution, and he was authorised to say, that there were several gentlemen who had put down their names for £100, provided that the sum of £10,000 were raised.

The speakers at this meeting were the Bishop of Norwich; the Rev. George Clayton; Edward Baines, Esq., M.P.; Sir H. Verney, Bart., M.P.; the Rev. J. Burnett; the Rev. R. Aldis; William Evans, Esq.; M.P.; J. Rundle, Esq., M.P.; Sir C. E. Smith; the Rev. F. Martin; and Luke Howard, Esq.

BRITISH AND FOREIGN SAILORS' SOCIETY.

The Sixth Annual Meeting of this Institution was held in Finsbury Chapel, on Monday evening, the 6th of May. Lord Mountsdown occupied the chair. The services having been commenced by singing, the Rev. Mr. Ady engaged in prayer.

The Secretary read the Report, which commenced by stating that every department of the Society's operations had succeeded beyond their most sanguine expectations. Not only had the humble efforts of this Society been blessed to rescue a

portion of fallen humanity from its degradation and ruin, but a powerful feeling had been, extensively awakened, both in the metropolis, and throughout the country, in favour of the sailor's cause. That might be inferred from the improved state of the financial account. Last year the receipts, including the sale of £300 stock, were £1835, 19s. 8d.; this year, including the sale of £450 stock, they amounted to £2596, 15s. 6d.; exhibiting an actual increase of nearly £600. It appeared that in the prosecution of the duties the two Thames missionaries had boarded 7,915 vessels in the river, and 1100 in the docks and canals. They had personally been present at, and conducted nearly 350 services afloat, and had obtained 791 ships for agents—visited the shipping at Gravesend, North-fleet, and Greenhithe—had circulated about 150,000 tracts and books—had dedicated above 100 vessels to the service of God—and been engaged in various departments of labour on shore. The Society had employed seven stipendiary agents, who, in connexion with the missionaries, held eighteen or twenty meetings in the week for prayer and the exposition of Scripture. That a positive change had taken place in the moral character and habits of seamen was a fact, attested by those whose predilections were not in favour of religion or religious exertions: temperance was advancing in the several seaports—even whole ships' companies have signed the pledge, and acted on the principle. About fifty loan libraries had been provided for seamen on board the vessels; the services at the sailors' chapel were well attended. The Report then referred to the proposed erection of the Metropolitan Seamen's Chapel, and strongly urged contributions towards that important object. The communications received from the Society's agents at the provincial ports were highly satisfactory. The Committee had especially turned their attention to continental agencies. In reference to foreign operations, it appeared that the labours of the Rev. J. Peers, the Society's missionary at the Cape of Good Hope, has been signally successful. The Bethel flag had been introduced into South Australia.

The following were the speakers at this meeting:—

Mr. Angas, the Treasurer; Rev. J. Burnett; Lieut. Fabian, R. N.; Sir C. E. Smith, Bart.; Rev. Dr. Patten, of New York; Hon. Capt. Waldegrave, R. N.; George Fife Angas, Esq.; Rev. Mr. Crofts, Wesleyan Missionary from the Bermudas; and Lieut. Brown, R. N.

THE
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AND
MISSIONARY OBSERVER.

No. 7.]

JULY, 1839.

[NEW SERIES.

MOTIVES TO SABBATH MORNING WORSHIP.

Inserted by request of the Midland Conference.

“THE Sabbath was made for man;” and if we consider its original institution, and the manner in which “God blessed and sanctified it; its awfully solemn enactment on Sinai, and the purposes for which it was appointed, viz., to afford rest to the weary, and to secure a special season for the remembrance and worship of God, its appointment indicates the wisdom and benevolence, as well as the authority of the Great Supreme. He who was “Lord of the Sabbath,” and therefore had power to change it, rose from the dead on “the first day of the week,” and by that act, and by his repeated appearances to his disciples on that day, practically sanctified it unto them. As he abolished “the law written and engraven on stones,” by the introduction of a new dispensation; its Sabbath, as far as regards the precise day, was done away; but the honour which he put upon the first day of the week, seems to point it out as the christian Sabbath, the day that his people should devote to him. Hence the early Christians assembled for worship on that day; they called it “the Lord’s-day,” and in their experience and practise fulfilled the striking prediction of the Psalmist, “This is the day the Lord hath made: we will rejoice and be glad in it.” Psalm cxviii. 24.

The christian Sabbath has claims on our devout and thankful observance, of an order more spiritual and gracious than the seventh day had under the law. It is properly recognised as a type of heaven, and is a great means, under God, of maintaining true religion in the world. Greatly is it therefore to be lamented that many professing Christians do not appear sufficiently sensible of its importance. Among other complaints that intelligent observers sometimes make, is the following: viz., “that many of the members of our Churches are remiss or negligent in their attendance on the public worship of God on Sabbath mornings.” This complaint has been frequently made at our Conference meetings, and in a more private way. Indeed, it has been mentioned in the hearing of the writer as a reproach which more especially attaches to our denomination. Into the comparative delinquency of our people we will not inquire, but solicit their attention to a few considerations tending to show the importance of a due regard to morning worship.

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1. We cannot but admit that *the morning is the best part of the day.* Every circumstance which urges on us a due observance of the Lord's-day, seems to have peculiar force in connexion with the morning. The body has been refreshed by repose; the faculties of the mind are clearer and more vigorous than in the after portions of the day; and hence we are more capable of active and pious meditation, of intelligent and holy worship, and of offering unto God "a reasonable service." It is the peculiar fitness of the morning for mental exercise, that leads the professional man, the merchant, and all whose avocations are of an intellectual character, to choose and value its lucid hours. Let the Christian, then, act on this most rational principle as to the Sabbath, and devoutly attend its early worship. If the day is the Lord's, the whole should be consecrated to his service, and especially its best and brightest section. To allow the morning to pass away without engaging in public worship, when it is in our power to attend, is to desecrate the chief part of the day, and in effect to declare, that though God has claimed the whole day, we are willing to surrender only a part, and that the least valuable. Is this esteeming "the Sabbath a delight, holy of the Lord," and "honourable."

2. *The influence which a devout observance of morning worship will have on our thoughts and feelings during the remainder of the day,* is worthy of attention. It is proper, in our closets, to begin every day with God, that we may implore his guidance and keeping, and the enjoyment of his presence, while pursuing our ordinary avocations. It is especially suitable thus to commence the Lord's-day. We should pray for the spirit of grace to descend upon us, for favour and assistance to be imparted to the ministers of truth, and for the presence of God in his courts, that we may "see his power and glory in the sanctuary." But can a man thus begin the Sabbath and be negligent of morning worship? Is it possible for him thus sincerely to seek God in the dawn of the morning, and then loiter away its brightest and best season? And if a person do neglect morning worship, or desecrate this important part of the Sabbath, will he by this means be prepared for holy and spiritual exercises in the afternoon or evening? Experience and observation reply in the negative. Neglecters of morning worship rarely exhibit evidences of vital godliness. But, on the contrary, by a regular and devout attention to the early services of the sanctuary, our mind acquires a spirituality of feeling and emotion which happily prepares us for the profitable improvement of the remainder of the day.*

3. *The discourses and exercises of the sanctuary on the Sabbath morning are more especially adapted to the edification and improvement of Christians.* It is assumed, that if any persons, from conscientious feelings, will make an effort to be present at this season, they are Christians; such as love the

* The writer was requested to append a note recommendatory of early Sabbath morning prayer-meetings. In some places these are disregarded altogether; but in others they exhibit a lively and devout aspect.

It must be readily conceded that it may be frequently inconvenient for ministers, who have to conduct public worship two or three times, to attend such meetings; but it is interesting and cheering to them to see numbers of their brethren assemble in the earlier part of the morning for prayer and supplication. Wherever such meetings can be established, it is desirable they should be; but this rather belongs to members than to ministers. A remark incidentally made by a young friend a few days since, is their best and truest recommendation, "I am not invariably able to go, but I am always better and happier for the day when I do."

Sabbath and its exercises; such as delight in the truths and revelations of the divine word. Their interests are therefore consulted in the subjects that are then chosen. The doctrinal parts of the divine word are explained and established—the principles and hopes of the saints are unfolded—the experience and trials of the people of God are illustrated—their consolations are set forth—and the duties and graces of the Christian character are elucidated and enforced. This, then, is the Christian's own service—when he is instructed and encouraged, when admonition or comfort are administered to him, and when it is the pastor's care to build him up in "words of faith" and "sound doctrine." O brethren! if we love religion; if we desire to "grow in grace and in knowledge;" if we are solicitous to maintain the principles of the Christian character, and display its graces in their full vigour, we shall never, surely, be absent from the house of God on a Sabbath morning, when it can possibly be avoided. The spirit of indifference, and the habit of neglect in professors, to say the least, is a painful inconsistency. It would seem as if, though children, they desired no food; though scholars, they wanted no instruction; though servants, they had no duties; though soldiers and pilgrims, they had no conflicts nor fears, and needed no armour nor encouragement; though assuming the name, they were hostile to the very "form of godliness," and disinclined even to hear of its "power," privileges, or prospects.

4. *The effect which an orderly attendance will produce on others ought to be considered in connexion with morning worship.* Your example and conduct will have an influence, pleasing or painful, useful or injurious, according to its character; and the number of those who will be affected by it perhaps exceeds your general calculations.

Recollect, then, first, that *your ministers* are deeply interested in this branch of your conduct. They often think of you, and pray for you. Their discourses are prepared with a view to your instruction and edification. Their happiness is in a great measure bound up in your spiritual prosperity. "Now we live," they exclaim, "if ye stand fast in the Lord." If they observe that their brethren and friends display an increasing love to the house of God, a growing attachment to morning worship, a keener relish for the food of maturer christians,* and a more elevated spirituality of temper, it animates, it cheers, it inspires them to "spend and be spent" in their work. But nothing is so disheartening, so deadening, so destructive of all those emotions of love, of confidence, and of hope, which are the soul of ministerial and pastoral encouragement, as the exhibition of coldness, indifference, and negligence, as to morning worship. There may be a better attendance in the afternoon or evening; but neglect in the morning so saddens the soul of a preacher, that it is unable to attain its wonted vigor and tone during the remainder of the day.

Your brethren, and especially those who are pillars in the temple of God, must not be overlooked. They are ever in the house of God when its doors are open for worship. Their "feet stand in the gates of Jerusalem." The best, the holiest, the most benevolent sympathies and solitudes, are those they cherish on your account. Would you willingly wound their feelings? would you grieve their hearts? can you endure to render those affections towards you, which give them a strong claim on your reverence and gratitude, a source of anguish and sorrow? I hope not. Then do not forsake

* Hebrews v. 14.

“the assembling of yourselves together,” but cheer them by your regular and early attendance on the Lord’s-day.

The *hearers of the word* inspect the conduct of professors, and if they observe you to be negligent and careless, they are led by your example to disregard the sanctities of the day, and neglect its most important seasons of worship, or to judge unfavourably of your profession.

The influence of your example will be felt in *your families*, and in the circle in which you move. Do you wish your children and dependents to desecrate the Sabbath—to despise its ordinances and to disregard its duties? be negligent yourselves and this evil work is done. For whatever precepts you may inculcate with your lips, your life will lead them into habits of transgression.

Your ungodly *neighbours* will be led to form their opinion of you, and of religion too, by your regard to the Sabbath. Loiter away the morning—consume it in unnecessary, not to say sinful, engagements—trifle during the afternoon, and they will despise your religion. But be regular, punctual, and devout in your regard to divine worship—shew that you feel that the Sabbath is holy, that its hours are holy, that its spirit is holy, and your devotion will condemn their negligence—your conduct will, by contrast, display the evil of their course. “The righteous is more excellent than his neighbour.” “Let your light so shine before men, that they may glorify your father which is in heaven.”

No one, my brethren, can tell the extent of influence which attaches to his conduct. It will cover his memory with honour or shame long after he has left the world—it will have a happy or an injurious effect on the principles and actions of many who will long survive him.

5. The *examples of the best of men* may be urged as an inducement to attend morning worship. Take the royal Psalmist as an example. Distant from the courts of the Lord on the Sabbath day, in the midst of the wilderness, he “kept it holy,” and commenced his devotions with the day. “O God! thou art my God; early will I seek thee: my soul thirsteth for thee: my flesh longeth for thee; to see thy power and thy glory so as I have seen thee in the sanctuary.”—Psalm lxiii. 1, 2. Take the Sabbath Psalm:—“It is a good thing to give thanks unto the Lord—to sing praises unto thy name, O Most High! to shew forth thy loving-kindness in the morning, and thy faithfulness every night.”—Psalm xcii. 1, 2. Recollect that the Psalms were mostly used in public worship, and consider the import of such language as this:—“My voice shalt thou hear in the morning, O Lord! in the morning will I direct my prayer to thee, and will look up.” Psalm v. 3. “Evening, morning, and at noon will I pray unto thee, and cry aloud.”—Psalm lv. 17. “Praise ye the name of the Lord! praise, O ye servants of the Lord, praise the name of the Lord! From the rising of the sun to the going down of the same the Lord’s name is to be praised.”—Psalm cxiii. 1, 3.

When the Lord addressed the people by his word, he sent them “rising early.” When the Jews returned from Babylon, they all gathered together, “and Ezra the priest brought the law before the congregation, both of men and women; and he read therein,” and “gave the sense,” and “blessed the Lord,” and “the people worshipped”—“from morning until mid-day.”—Nehemiah, viii. 2, 3, 6, and ix. 3.

Our Lord was early in the temple, teaching. He rose early on “the

first day," from the dead. His disciples were "very early" at the sepulchre. The first church met early on the day of Pentecost, the first day of the week,* and "with one accord" were waiting on God when the Spirit descended upon them. It was only "the third hour" (nine o'clock, A. M.) when the apostle Peter explained the miracle, and preached to the wondering multitude. John, the beloved disciple, was early at his devotions on "the Lord's-day;" or there would not have been time, in one day, for the reception of his revelations. The vision is continuous, and was probably given in one day.

The Primitive Christians were attentive to early worship on the Lord's-day. Pliny, in his letter to the Emperor Trajan, says, "they were accustomed, on a stated day, to assemble before sunrise, and to join in singing hymns to Christ, as a God."

Look around you, brethren, and enquire into the conduct of the most spiritual and happy Christians you have ever known, and you will find they loved the Sabbath, and were early in the house of God. My youthful recollections have embalmed the memory of men eminent in this practice. As it has been the habit of the best men in all ages, so it is the dictate of reason and of religion to honour God by a devout regard to every part, and especially the morning of the Sabbath day.

6. The feeble and *unsatisfactory excuses* that are offered for the neglect of morning worship deserve to be called to mind. Of course I do not allude to those which may be offered by persons whom sickness or feebleness confine at home, nor to poor women with many small children, or servants whose domestic relations absolutely prevent them from attending; but even they should remember the day, the morning, and its uses. I refer to the excuses offered by such as might be present and are not; by such as could attend morning worship if they would make an effort. Their very excuses condemn them, and point out their duty: for in plain and honest phrase, they may be summed up in three words—*indolence, worldliness, and irreligion*—all dreadful foes to the souls of men.

7. Lastly, *our dependence on the blessing of God* may be urged as a motive for devout and regular morning worship. "The Lord loveth the gates of Zion more than all the dwellings of Jacob." "He has chosen Jerusalem." He "inhabits the praises of Israel." His blessing on his people may be most expected when they seek him earnestly and early. Just in proportion to our love to the Sabbath, to the word of God, and to the ordinances of religion, is our amount of real piety and divine enjoyment. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

If then, beloved brethren, we consider the importance of the morning, and its fitness for mental and spiritual exercise—if we desire "the word of Christ to dwell in us richly"—if we wish our conduct to encourage our ministers, cheer our best friends, and be useful to others—if we would imitate the best models, and avoid the reproach of the worst—in a word, if we are disposed to act as Christians, and seek the blessing of God, and the presence of Christ, let us be strict in our regard to the Sabbath, and devoutly attentive to early worship, that the whole day may be devoted to God.

Reflect, beloved friends, how small is that portion of our time that is

* See Dodridge on Acts ii. 1.

especially claimed for God and religion. It is only one day in seven. Compare this with the innumerable festivals of the Jews—with the days, and months, and even years consumed by the heathen in pilgrimages to their idols—with the time devoted by the “lovers of pleasure” to their folly. How great the difference! How light the demands of religion! O then, give the day—the morning, the evening, the whole day, to God!

Remember that a holy improvement of the Sabbath, and a devout regard to its duties, is most consonant to the claims of eternity. It is this employment of them only that will bear reflection in a dying hour. Feeble, sinful men, at best, need every support and consolation at that season. A recollection that we have valued the word of Christ, revered the Sabbath, and delighted in the sanctuary, will cheer us, and enable us to pray, even at that solemn season, “Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth: gather not my soul with sinners, nor my life with bloody men:” but the memory of misimproved sabbaths, and neglected ordinances will disturb our peace, and becloud our prospects.

Let us all then apply this subject to ourselves; and “suffer the word of exhortation.” Let the negligent be corrected: let the aged be devout and regular. “Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing.” Let the young form and cherish the habit of devoutly observing this sacred day; and let us all adopt the sentiments of the Psalmist, “O God, thou art my God; early will I seek thee: my soul thirsteth for thee: my flesh longeth for thee, in a dry and thirsty land, where no water is; to see thy power and thy glory as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands to thy name.” Amen.

Leicester.

J. GOADBY.

A SHORT ACCOUNT OF THE CONVERSION, PERSECUTION, AND SUFFERINGS OF JOHN TEBBUTT.

THIS worthy man resided at Sawley, in Derbyshire, when he first became acquainted with the truths of the Gospel. At this time he was a master shoe maker in the village, of sober habits, and one of the choir of singers at the Established Church; being convinced of his sin, and the danger to which it exposed him, he dare not continue singing such words as he had thoughtlessly done for some time. At one time singing the words, “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour,” he was so deeply convinced of the impropriety and wickedness of his conduct in singing over words so contrary to his real sentiments respecting his religious experience, that he considered it solemn lying in the presence of God, and never after joined with the choir again. He had a very deep and soul-distressing sense of the evil of sin, and the misery to which it exposed him, so that he was frequently talking to his neighbours and customers who came to his shop on this subject, and teaching them what he had learned respecting it. This conduct had very nearly cost him his life. Walking along the street of the village where he lived, he was assailed by several of the inhabitants, who charged him with saying, “That they would all be damned,” and with brutal violence threatened to take his

life. He desired the privilege to speak for himself, which with some difficulty he obtained, and informed them he had never spoken the words laid to his charge. True; he had said that unless they were *born again* they would be damned; and added he, I myself am in the same condition, for the Scripture says, "ye must be born again," after which explanation, and frank confession, his enemies, who were now become numerous, became also divided in opinion, so that while they were disputing about it, the good man escaped without any material injury. Long was he seeking peace but found none; but by attending upon the ministry of the General Baptists at Castle Donington, he became acquainted with the salvation which is in Christ Jesus, and was exceedingly rejoiced, but having felt so much distress on account of sin he was fearful he might be deceived, and much wished to be brought to the very gates of death that he might have experimental proof of the reality and genuineness of his faith, and of the safety of his state in dying circumstances. This desire was realized. He had a violent fever, which every hour threatened his dissolution, but he was happy, and confident of glory through the mediation of Jesus Christ; and his experience at this time rendered him a more settled believer in the power and grace of Christ ever afterwards.

While under distress of mind he would have gone any where to obtain peace. At this time he heard Mr. Whitfield was to preach at Nottingham, at six o'clock in the morning, so he rose very early and set off. Just as he got out of the village he overtook a young man, a son of the principal farmer in the town. Surprised at such an interview, and more so at so early an hour, "Where are you going?" from each of them was asked: there was a shyness to confess the truth, until further conversation, and travelling onwards toward Nottingham, the truth came out—they were going to hear Mr. Whitfield preach; then it was that each declared their distress of mind on account of sin and its awful consequences, which was as unexpected as their meeting on the road, and from that time a friendship was formed which never ended but with their lives. The young man was Mr. William Parkinson, that worthy General Baptist of Quorndon, Leicestershire, whose name is to this day respected in all the Churches. When they arrived in Nottingham Market place Mr. Whitfield had nearly done, they were both disappointed, and returned with heavy hearts. The change produced in him, and his absenting himself from the worship of the parish church, together with his attendance amongst the General Baptists, (a novel sect in his neighbourhood) produced the most important consequences; some reproached him, some sneered and called him "Raven,"* so that in various ways the village began to persecute him, and many would not employ him as their shoemaker, even the first farmer in the town (father of the above young man,) sent him word to bring in his bill in order to pay him, as he said he would not employ Ravens any longer. Our friend took his bill and enquired what was the matter. "Is not my work done to satisfaction? or are my charges unreasonable?" "We have nothing to say against these, but it is your new religion, and leaving the church we disapprove." "Why, master," he said, "I would do any thing to serve thee either by night or by day, but this matter is between God and my own soul, and a matter of the greatest im-

* "Raven," a name of reproach, is Moravian shortened. About the year 1742 Stephen Dixon and William Kendrick came from the Moravians at Pudsey, in Yorkshire, and came to Barton, and assisted in preaching there, and in the neighbourhood; hence, from these Moravians came "Raven."

portance, and of which I must give an account to God at last;" but all he said prevailed not, he paid his bill and turned him off; others soon did the same, until it became almost meritorious to persecute John Tebbutt. Thus was this young convert tried to the utmost, and cast wholly on the providence of God.

He frequently went to the week day evening lecture at Castle Donington, a distance of three miles, and across the river Trent, which must be crossed by a boat, as there was no bridge then, and he has informed me, that when he returned home he had to call to the man stationed on the Sawley side of the river to fetch him over, who knowing his voice, and that he had been to the meeting, would not take the boat to convey him over, and he has actually lain all night in the open air, upon a bed of osiers which grew at a small distance, in consequence of this cruel conduct. His neighbours appeared all to conspire against him, and his trade having nearly left him, it became a serious matter with him what course to take for the support of himself and family. He therefore engaged himself to a person in an adjacent village to hale a boat upon the river Trent; he was at this time just in his strength, and five feet ten or eleven inches high, and fourteen or fifteen stone weight, a very suitable person for such an employ. Even here persecution followed him; his comrades, himself, and boat, were nick-named, "the Raven's boat's crew," but his greatest trouble was, they haled the boat on a Sunday, and this John Tebbutt would not consent to do; he would walk on the bank, or sit in the boat as she sailed along, with a hymn book or testament in his hand, but it so happened as they were sliding along one Sunday, the boat got on a sand bed, and here they stuck fast. The boatmen tried several ways to get her off but did not succeed, some haled at the rope, others thrust with the oar, at last one said, "John, you must help us off this bed," "No: John wont pull on a Sunday." Some swore at him, some persuaded, others entreated him, while some threatened to throw him overboard; at length they fixed their ropes and their poles in such a position, that if John would but give them one lift they were sure she'd go, and begged as a favour that he would help them this once: well, at last he consented, and he along with the rest said "altogether," and away she went. There! says one, now you are as bad as us, so you may as well go on all day; but O how his conscience condemned him! for weeks was he mourning over this unhappy affair before he obtained peace to his troubled mind. In this employment he continued some time, and afterwards came and resided in the neighbourhood of Nottingham, at a corn mill, and lastly, at the town of Nottingham, where my acquaintance with him first began. He had some very severe domestic trials, and of such a nature that they only ended with his life, but his piety and patience appeared very conspicuous under them all. After he had been at Nottingham some time, he united with the infant Church of the General Baptists there—he had been a member of our sister Church at Castle Donnington. He maintained a character here of sincere piety, loved by his brethren, and also much respected by his neighbours. I have heard his minister mention a little circumstance respecting him. At one of their Church meetings the friends seemed to be almost at a stand about raising but a small sum; one could not do any thing, another had nothing to spare. This poor man (the poorest in the Church,) sat by: at length he said, "If we are but united, friends, I know we can raise it; I have but sixpence in the world, and I'll give it," and flung his all upon the table. The friends were electrified, the money came on the table from all sides,

and was raised immediately! Some years after he had been compelled to leave Sawley, for the reasons before-mentioned, a circumstance occurred which deserves to be noticed. A relative of his at Sawley dying, he and his wife were invited to go thither and attend the funeral. They did so. The corpse of their friend, and also another, were conveyed to their graves for interment, when it appeared that the minister who should have read the words appointed for these occasions was so intoxicated with liquor that he could not stand: the clerk therefore endeavoured to support him, holding him up by the arm, that he might, if possible, read his appointed lesson. Our friend, seeing the minister in this state, desired the clerk to leave his hold, adding, "if he cannot stand let him fall." He left his hold, and down his master tumbled. A strange murmuring ensued: it was now a difficulty to know what must be done with the corpses, and some recommended that they should be lodged in the church for that night, hoping the man would be sufficiently sober, by the next day, to perform his duty. The other corpse was therefore deposited according to this *wise* suggestion; but our friend said, "No, no; I cannot stay here till that man is sober; put it into the grave; that drunken man's prayers will be of no use, either to the living or the dead; put it in;"—and put it in they did, and covered it up without any ceremony except what follows:—

The old man, addressing himself to his old townsmen, many of whom he knew, said, "Neighbours and friends! you know it is said, 'if the blind lead the blind, both will fall into the ditch.' What think you of this scene? where can you expect to go with such a guide as that which now lies before you? Because I would not go to hear that drunken parson, you persecuted me all in your power, and at length drove me from your town. 'But some have not the knowledge of God: I speak this to your shame.'" This address was very cutting—in matter pointed, and every attending circumstance added to its weight and propriety. The people felt it; but none of them could reply, though they were sadly mortified that such a circumstance should happen just when John Tebbutt was there; had it been anybody else they would not have minded!

He was a regular attendant on the worship of God at the Old Tabernacle, at Nottingham, which belonged to the General Baptists, and his friends were always pleased to see him there. It happened, for two or three Lord's-days, he was missing at chapel, and one of our members went to see if he was ill. He found him at work, and enquired the cause of his absence; but the old man evaded giving an answer, which excited a stronger desire to learn the cause, and he pressed it more closely, when, with modest shame and diffidence, he said, "My coat is so shabby, I did not like to go." The visitor replied, "O, brother Tebbutt, never mind your coat; we are always glad to see you there and amongst us." "My friend," said the old man, "when I had a good coat at home, I did not mind going in my old one." He soon had a coat raised for him.

At length he drew near his end. Being visited by Mr. R. Smith, the pastor, after a few questions relative to his body, he inquired into the state of his mind:—"It appears, brother T., your stay here will not be long; what are your hopes, and what is your prospect?" The old man exerted himself to reply, and said, "I have heard some speak of their joys and extacies; I can't say I feel anything of that sort;" then raising his voice, and his eyes sparkling with pleasure, "but," said he, "*I have no fear*. I know God is the same, Christ is the same, and his promises

are as firm as ever ; so that I have no fear." Under such impressions, and with such prospects, he left this world for that where the weary are at rest.

He was interred under the pavement, at the entrance of the Octagon chapel, and great numbers followed him to his burial.

Nottingham.

JAMES SMITH.

JACOB AT PENIEL.

IN reading Genesis xxxii. 24—32, in Boothroyd's Hebrew Bible, turning to the margin we were surprised to find a note to the following effect : "There wrestled with him a man," &c., &c. "Most critics consider this as what passed *in a dream*. It is not probable that Jacob would have had the temerity really to have wrestled with an unknown man, in a solitary place, during a whole night! The text informs us, that he remained alone on the other side of the river ; and most probably wrapping his head in his mantle, reposed upon the ground, and *dreamed* that some one wrestled," &c.

Does not this critique partake of the anti-supernaturalism of the Germans? Has not this judicious and pious commentator, in the instance before us, adopted the principle of accommodation so grievously applied by Edelmann, Eichhorn, Kant, Dr. Watts, and others? If we may conclude that Jacob's wrestling was not real, but imaginary, why may we not agree with the above-named rationalists in divesting other events recorded in Scripture of their miraculous and supernatural character. In reference to Abraham's offering up of Isaac, Eichhorn says, "The Godhead could not have required of Abraham so horrible a crime ; and there can be no justification, palliation, or excuse, for this pretended command of the Divinity." Then follows his explanation:—"Abraham *dreamed* that he must offer up Isaac ; and according to the superstition of the times, regarded it as a divine admonition. He prepared to execute the mandate which his dream had conveyed to him. A lucky accident (probably the rustling of a ram who was entangled in the thicket) hindered it ; and this, according to ancient idiom, was also the voice of the Divinity."

The giving of the law at Sinai, is thus represented by the same writer :—"Moses ascended to the top of Sinai and built a fire, then consecrated it to the worship of God, before which he prayed. Here an unexpected and tremendous thunder-storm occurred : he seized the occasion to proclaim the laws he had composed in his retirement as the statutes of Jehovah, leading the people to believe that God had conversed with him. Not that he was a deceiver, but he really believed that the occurrence of such a thunder-storm was a sufficient proof of the fact that God had spoken to him, or sanctioned the work in which he had been engaged.

Another German professor of Theology tells us, "We must not understand by Christ's walking on the sea, that he stood on the waves as on solid ground, but that he walked through the waves as far as the shoals reached, and then swam!"

Other instances of the application of this principle of accommodation may be seen in Moses Stuart's letters to Dr. Channing, on Christ's divinity—Letter 5. The foregoing are here adduced as parallel cases to the one with which we commenced. Our reasons for thinking this narrative the narrative of a real occurrence, and not of a dream, are the following :—

1. From this occurrence he received a new name, which the mouth of the Lord did name, and by which he and his descendants were afterwards

honourably distinguished. The angel declared, that because of his victorious wrestling he should no more be called Jacob, the supplanter, but *Israel*, a prince of God; for as a prince, he had power with God, and with men, and prevailed.

2. The reality of this occurrence may be argued from the effects which it left on his bodily frame. "When the angel saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him." The blessing sought for having been obtained, and the sun having risen upon him, he proceeded to pass over Peniel, but "he halted upon his thigh;" and his descendants, to commemorate the event, did not eat of the sinew that shrank, which is upon the hollow of the thigh, "because he touched the hollow of Jacob's thigh in the sinew that shrank."

3. Jacob gave a name to the place where the encounter with the angel occurred. He might have done so had it been only a dream; but this is unlikely, especially the name here given, "*Peniel*," (the face of God,) inasmuch as the reason he assigns why he gave it this name would not apply if the occurrence had not been a matter of fact, "for," said he "*I have seen God face to face, and my life is preserved.*"

Lastly. The Prophet Hosea has referred to it as an authentic and well known fact:—"He (Jacob) took his brother by the heel in the womb, and by his strength he had power with God; yea he had power over the angel, and prevailed: he wept and made supplication unto him."—xii. 3, 4.

W. U.

THE HAPPY INFLUENCE OF RELIGION.

No subject with which we are acquainted is so calculated to benefit and unite man to man as the pacific nature of the Gospel of Jesus Christ. Nothing is more subservient to the interests of mankind. "Godliness is profitable unto all things, having the promise of the life which now is, and of that which is to come." In whatever light we contemplate the religion of the Gospel, its design tends to promote peace and good will amongst men—to restore that happiness, the forfeiture of which was occasioned by the disobedience of our first parents, and to reinstate man in his primeval purity. Wherever the light of the glorious Gospel dawns, it disperses the dense clouds of ignorance and error: darkness fleeth before its presence. Religion is not restricted to any kingdom or nation, neither is it partial in its requirements; it embraces the whole human family; all alike are invited to accept of the proffered mercy; all may participate in the same benefit; and wherever the transforming influence of the Holy Spirit is exerted, it raises man from a state of degradation and barbarity, to a newness of life; it exalts human nature, it ennobles man, and meetens him for an inheritance of the saints in light. "Old things are passed away, behold, all things are become new." Religion prohibits selfishness—it is opposed to bigotry and sectarianism—it is universal in its gracious purposes. Soon as a guilty sinner is awakened to a sense of his danger, and made acquainted with the truth as it is in Jesus, he is anxious others also who are still in darkness and in the shadow of death should partake of the like precious faith; having tasted that the Lord is gracious, he is prompted, by motives of benevolence, that others should share in the merciful designs of the Gospel. Among the Christians of the pentecostal days, a spirit antipodes to selfishness was evinced. No

distinction between rich and poor, but all were absorbed in the momentous concerns of religion, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need; "and they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people." Delightful tidings! Those who had been engaged in the perpetration of the death of the Saviour, and who before would not acknowledge him to reign over them, their ferocious disposition, and hardness of their hearts, were dissolved into tenderness, and were observed to bow to the sceptre of the cross, rejoicing in the contemplation that God was become their reconciled Father through the atonement of Christ: and at the present day, rich and poor are observed to mingle their praises at the table of the Lord, each having the same hope, each travelling the same path, and each participating in the same prospects of future bliss. Religion is not hostile in its nature. Instead of war, tumult, and bloodshed, it is an antidote to all disorder and turmoil, exerts a peaceful influence, and inculcates a spirit of love to our enemies. When its genial influence extends to the family circle, instead of contention and strife, peace and amity take possession; the love which they cherish towards the Redeemer unites their hearts by every fraternal endearment; no malice, no jealousy exists there; they sympathize with the adverse, and rejoice with those in prosperity; they inspire each other with the hope of the Gospel, and aid each other forward in their progress to heaven. It qualifies man for every duty of life, whether national or domestic, public or private, master as well as servant. It makes him upright in all his dealings and intercourse with mankind: he is esteemed and revered by those with whom he is surrounded. When shall this heavenly influence pervade every heart? We rejoice so many are yielding to its power. Let Christians exhibit more of its loveliness in their lives, in their tempers, and dispositions; then the great object of the Saviour's mission will soon be realized, "When every valley shall be exalted; when the wilderness and the solitary place shall be glad, and the desert rejoice and blossom as the rose."

S. T.

PUNCTUALITY ON PUBLIC WORSHIP.

IT is a lamentable truth, notwithstanding the Christian is invested with such high privileges, and that God condescends to meet his people in his public courts, so much hesitation should be manifested on the part of those who profess to be his followers, in coming forwards to express their gratitude to the author of all their mercies, and to avow their love and attachment to the captain of their salvation. Although the worship of God is connected with the best interests of man, yet how frequently do professors of all denominations infringe upon its sacred moments. How many there are who seldom or never make it a point to be present at the beginning of public service, and who, coming in at the time of solemn prayer, divert the attention, and disturb the devotion of those who make it a matter of conscience not to rob God of any part of the small portion of time allotted for his worship; such conduct cannot fail to exert an evil influence on the minds of the ungodly, and tend to counteract the efforts of the faithful ministers of Christ. It is an obvious manifestation, when professing Christians relax in this duty, they possess too much of the Laodicean spirit—their hearts are not sufficiently affected with the love of Christ, the value of the soul, and the solemn realities of a future state.

But consider the advantage of an early attendance. Our hearts being naturally averse to religion and its requirements, we need the communications of the Holy Spirit to fit us for the service of God; and after having engaged in singing the praises of the Most High, and in acts of devotion, our hearts become solemnized, and prepared for the reception of the word of God, which is able to make us wise unto salvation. Thus are we better qualified to digest the heavenly manna, and our spiritual growth is thereby enhanced. On the other hand, by non-punctuality we lose this needful preparation, and consequently are often led to mourn the little benefit we derive from the delightful exercises of God's house. Again, look how it must grieve the mind, and perturb the peace, of a devoted pastor, when viewing many of those over whom he presides coming in at a late hour, evincing by their conduct that they are not desirous to commence the service with him, for whom he labours, and whose welfare he is anxiously engaged to promote. There are circumstances which will admit of exception. At times, late attendance unavoidably occurs, but generally it is not so. A little forethought, and a proper adjustment of time, would render what is now complained of almost obsolete. Where there is a specific time mentioned to commence the worship of God, adhere to that period—let nothing divert your purpose. Remember, "he that contemneth small things, shall fall by little and little;" hence the final apostacy of many who make shipwreck of faith and of a good conscience. Oh! then, if professors would serve God acceptably, if they would afford additional gratification to the feelings of their ministers, be prompt in attendance. Let those who have been remiss in this duty, only make the attempt, and the results will amply compensate.

S. T.

CORRESPONDENCE.

THE SIX NEW CHURCHES.

To the Editor of the General Baptist Repository.

MY DEAR SIR,

I imagine many of your readers would, like me, be struck with the stirring and magniloquent address that appears in the May number of your magazine, from the pen of a Mary-le-bone correspondent. When we contemplate the vast magnitude of the plan he so ardently advocates, and the numerous advantages it possesses, (for we are told that it is attainable by the simplest means, almost without money and without price—that it is all simple and practicable—has no dark or disadvantageous side—there being nothing chimerical about it—that it would result in the simultaneous erection of *six* sanctuaries for the worship of God—in *six* ministers being engaged to proclaim the unsearchable riches of Christ—in *six* new congregations springing up in the waste howling wilderness—and in the wider extension of the General Baptist name, which appears to be the grand design of the plan,) it surely must be worthy of consideration and ready adoption; and that individual must be branded as a presumptuous intruder who should dare to cast a shadow of doubt or suspicion upon a plan that must be hailed, by every sincere Christian, "as an opportunity from God towards the advancement of the latter day glory." But still, risking every thing of this kind, I must acknowledge that I cannot see eye to eye with your respected correspondent. It may be that, living in the country, I have not the fire which burns in metropolitan hearts; or that I have not consti-

tutionally that ardour with which he appears to be characterized, or his clear perception of the excellence of the proposed plan, and strong faith in its advantageous results. However this may be, I will not yield either to the instigator or advocate of this plan in my desire for the prosperity of the connexion; but I differ with them both as to the way in which this is to be effected, and as to the practicability of the plan itself.

It struck me as scarcely candid, or at any rate correct, in your correspondent to represent the places where he would have us plant our six churches, as though they were in a state of heathen darkness and destitution; the inhabitants of which, for want of our benevolent agency, are swiftly travelling to destruction: for he must know that they have the opportunity of hearing the gospel preached as fully and as faithfully as they would if ministers of our own section of the Christian Church were stationed there, and that there are in all of them one or more Baptist churches, differing little or nothing, in most respects, from ourselves. Let it also be remembered that there are many parts of the country suffering much more severely from spiritual destitution, in some of which we have already churches and ministers, but they are cramped and discouraged for want of adequate funds to carry on their operations. Taking these things into consideration, it appears to me that the places referred to are *comparatively* unimportant; at least not so important as to warrant the effort contemplated while we have interests in large and populous towns that are so badly supported.

But I remember it is said there is nothing chimerical about this plan. Of course there is nothing chimerical in supposing that ten or fourteen thousands of individuals will be all brought to think alike on this one subject; and each one cheerfully and constantly to afford his quota of assistance! There is nothing chimerical in supposing that all will have the ability as well as the disposition to act upon this plan, when it is a fact that thousands of the members of our churches are too poor to make even so small an ADDITIONAL effort as a halfpenny per week—their energies being now, in many cases, taxed to the utmost extent!

There is nothing chimerical in supposing that all will consider the support of this plan as of paramount importance—that they would contribute to it more generally and steadfastly than to our Home and Foreign Missions, and even to the neglect and injury of these; which must, I feel persuaded, be the case with many! Oh no: these and many considerations of a similar kind would vanish in an instant if once the plan were tried! I must regret my want of confidence in this, and my still firm conviction that, by supporting with increased vigour and zeal our Home and Foreign Missions, we shall much more effectually assist in hastening on the glory of the latter day. I am no advocate for multiplying societies which, on account of the charm of novelty, may be invested with ephemeral interest, soon to sink before other schemes and fancies that may be originated in their place; or, to employ a figure of your correspondents, they resemble too much the sudden and fitful risings of a volcano; they subside too soon in the general mass of burning lava, and are too soon followed by fresh eruptions.

Let us support well the societies we have, rather than increase our responsibilities in an object that, when compared with many others, is so unimportant, and for which we have not, at present, any commensurate resources.

I remain, yours, &c.,

CALCULATOR.

GENERAL BAPTIST EXTENSION SOCIETY.

I REJOICE to find that many of the friends are anxious to promote the Extension Society. When preaching, a few evenings since, at Great Suffolk Street, for my brother Stevenson, a friend came into the vestry, and said he was going to remove to Bristol, and trusted I would urge the subject on the consideration of the Connexion. I have met with several others who are ready to enter heartily upon this great work. I was much pleased with the article signed "G. C. B." in the *May Repository*, and shall cheerfully enter into the recommendation that Wolverhampton and Coventry form two of the places for the General Baptist Extension Society. In this case, I would suggest, that as there are chapels and churches in those places, they should have an annual grant, to assist them, of £50 each; in which case, with the sum previously referred to, we could fix upon five new stations, say Bristol, Sheffield, Hull, Liverpool, and Leeds; and leave Plymouth until Coventry and Wolverhampton could do without help. I am desirous of respectfully submitting a brief plan of my views as to the organization and establishment of this Society:—

1st. That it be a Connexional plan, taken up by the Annual Association, and responsible to the Association.

2nd. That a Committee of Management be formed, to act between the Associations, with Treasurer and Secretary. I think this should embrace twenty of the active, energetic pastors and lay brethren—equal numbers of each.

3rd. That the Churches who are willing to co-operate be requested to form local committees and weekly collectors, and that it would be desirable to have annual sermons and meetings for the object. In this case let the year be divided into two, so that the Foreign Mission might have its anniversaries, &c., and the other half-year those of the Extension Society might be held.

4th. That extracts from the Journals of the ministers in these stations should appear in the *Repository* every month.

5th. That an interchange should be made, at least once in a quarter, with some of our settled pastors, who might thus aid the new interests with their advice, &c.

6th. That the ministers should be under the entire direction of the Association, and be removable or stationary as it might appoint: but, in all cases, when the new stations could fully support themselves, that they exercise their free choice in the selection of a settled pastor.

7th. That the salary given to those ministers be £100 per annum; and if any of our own pastors of decided energy could arrange with their Churches, they should be at liberty to engage, either permanently, or for a short period, as might be mutually agreed upon.

8th. That the Extension Society be entirely voluntary; and that it be distinctly known that all who are unable or unwilling to enter upon this work be left to do as the tribe of Reuben are said to have done. (Judges v. 16.)

And now, anxious as I am on this subject, I am quite indifferent as to the framework of the Society; I care not one straw *how* we do it *if* we do it; but I wish us to put forth all our energies, to rally all our friends, and to make one co-operative and determined effort for the advancement of Christ's kingdom in connexion with our own denomination in the land.

Trusting many prayers will ascend to the throue of grace, and many minds meditate affectionately upon it, I now leave it to the combined wisdom and piety of the Association to determine the matter.

3, *St. John's Wood Grove.*

JABEZ BURNS.

REPLY TO QUERIES.

MR. EDITOR,

Will you allow me to offer a few thoughts by way of reply to your correspondent who, in the *Repository* for April last, enquires, "How was the ground made good (Mark iv. 8.) when all men by nature are bad?" May not the difficulty which this question implies arise entirely from a misapprehension of the term

good? Your correspondent seems to take it as being equivalent to converted, which, I apprehend, is by no means the sense in which our Lord uses it.

The parable has reference to unconverted men—"The field is the world"—yet, though it refers to men in an unregenerate state, they are found to differ so materially in the disposition of their minds as that though all are bad positively, as being in an unregenerate state; yet, as compared one with another, one is good, while, in the same sense, another is comparatively bad.

In the seventeenth chapter of the Acts, two cases are presented which will serve to illustrate the subject under review. The sacred historian tells us that Paul and Silas went to Thessalonica, and sowed the good seed among the Thessalonians, and that the Jews of that place, at least the greater part of them, "moved with envy, took unto them certain lewd fellows of the baser sort, and set the city on an uproar," &c. Being thus driven from Thessalonica, the apostle came to Berea, and preached the gospel in the synagogue of the Jews. *These* (i. e. these Jews) were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, to see if these things were so. Therefore many of them believed.

In the case of the Jews at Berea we have a fair specimen of what our Lord calls good ground; and the case of the Jews at Thessalonica furnishes an equally striking instance of one description of bad ground.

The Bereans were no more in a converted state before the gospel was preached to them than the Thessalonians; but they were willing to act as became *rational beings*—willing to give the gospel a fair hearing—willing, as it was their duty, to take pains and compare the preaching of the apostle with the Old Testament Scriptures. Surely there is nothing in all this but what an unconverted man may do, and ought to do; nay, it is no more than every unconverted man is required to do:—"To you, O men! I call, and my voice is to the sons of men." "Hearken diligently unto me," &c. "Hear, and your soul shall live." To act otherwise is not merely unchristian but unmanly; and for the same reason that we approve the conduct of the Bereans, we instinctively condemn that of the Thessalonians. The circumstances under which men may reject or slight the gospel may vary, but the act itself must always be criminal; and, if persisted in to the last, must be ruinous. "How shall we escape if we neglect so great salvation?" The grand reason why so few are converted and saved is this—men will not bend the energies of their minds to the study of divine things. God's ordinary method, in the salvation of men, is to pour out his Spirit on those who use the means which he appoints, and meekly endeavour to improve the privileges which he grants. "The meek will he guide in judgment, and the meek will he teach his way." "He will beautify the meek with salvation." "God resisteth the proud, but giveth grace to the humble." "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

Norwich.

T. S.

"Why were they baptized a second time?" (Acts xix. 2, 3.) In reply to this question, Mr. Editor, I should say because they had never received Christian baptism. *That*, we know, is performed in the name of the Father, and of the Son, and of the *Holy Ghost*; but these men, these disciples of John, had not so much as heard whether there were a *Holy Ghost*. John's baptism was the baptism of repentance, but was quite distinct from that which Jesus Christ enjoined on his followers; and, for these reasons, the persons above alluded to, on being instructed in the nature of the Christian religion, were, in obedience to the will of Christ, baptized into the faith of Christ. It may not be out of place to observe, that though the case of these men is particularly noticed, there is no reason to suppose they were the only persons who were baptized a second time: but, on the contrary, reason to believe that all John's disciples who became Christians were baptized again. Among the thousands converted on the day of Pentecost, surely there were many who had been baptized of John; yet Peter calls on every one of them to be baptized. "Repent and be baptized, every one of you." (Acts ii. 38.)

If you deem the above remarks suitable to appear in your next, you will oblige by their insertion; if not, you will, by their suppression, equally oblige

Norwich.

Yours most sincerely,
T. S.

QUERY.

MR. EDITOR,—If you, or some other judicious friend, will be kind enough to give, through the medium of the Repository, an answer to the following question, I shall be obliged, and hope, with many others, edified.

“Are the duties which devolve upon a man as a citizen, more or less binding when he becomes a Christian, or Christian Minister?”
G.

REVIEW.

CHRISTIAN SOCIALISM, explained and enforced, and compared with **INFIDEL FELLOWSHIP**, especially as propounded by *Robert Owen, Esq., and his disciples*. By T. H. HUDSON, late missionary in the West Indies. London: Hamilton and Adams; Hull and Co., Leicester; Nicholson and Wilson, Halifax. 18mo. pp. 320.

These Lectures, the worthy author informs us, were delivered to his own congregation, and are published at the request of those who heard them. They are six, or rather seven in number, and will amply repay a careful and attentive perusal. As sailed, as our friend was, by the disciples of Robert Owen, we are convinced of the propriety of the course he adopted in openly examining and exposing the absurdities and follies of his “system;” and we rejoice to add that he has executed his task in a highly creditable manner. In his development of Mr. Owen’s “five fundamental facts,” Mr. H. is exceedingly happy, and ever and anon the reader is delighted with his dexterity in unraveling, his satire and irony in exposing, and his clear and conclusive argument in overturning their intricacies, absurdities, and errors. Nor is he less successful in holding forth to view the claims and excellencies of the Christian system. Our author will gain deserved respect for the publication of these lectures; for though we may occasionally meet with verbal inaccuracies, they display, as a whole, no mean powers and resources both of mind and heart. We should be wanting in our duty to our young friends, and indeed to our readers generally, were we not most cordially to recommend this volume to their attention. It will not be possible for them to read it properly and rise from its perusal without adopting the language of Watts:—

“Should all the forms that men devise
Assault my faith, with treacherous art,
I’d call them vanity and lies,
And bind the gospel to my heart.”

HOURS OF THOUGHT. By WILLIAM M’COMBIE. Second Edition. Ward and Co., London. 8vo. pp. 238.

VOL. I.—N. S.

This respectable, useful, and highly intellectual and pious publication, consists of eight elaborately written essays on the following topics:—Intellectual greatness; moral greatness; poetry; luxury; obligations of Christians to disseminate Christianity; some defects in evangelical preaching; Christian union; future prospects of this world. Each of these subjects is discussed with great force of thought. We proposed to give a brief view of each, as they are separately worthy of attention, but a notice of two shall suffice. Take “intellectual greatness.” This is defined to be “the power of discovering truth,” or of “giving original expression to feeling,” or mental exertion. Mr. M’C. considers some of the different developements of intellectual power—in philosophy, poetry, and eloquence; and assigns to each of them higher attributes and powers than those which belong to the most eminent military tacticians. After having noticed that genius, or mental power, is inherent, he notices the characteristics of intellectual greatness. These he sets forth as a “restlessness of the mind until distinct conceptions are obtained of the reasons and relations of those things to which its attention is directed—a special and enthusiastic interest in men of genius—a frequent tendency to mental depression—and, alas! a perilous proximity to insanity. The sixth paper tells us the most prominent defects in evangelical preaching are,—the want of anything like an adequate display of the essential greatness of God—that the moral malady of our nature is not brought into view so often and so prominently as its importance demands—that there is too limited an elucidation and enforcement of Christian morality—a striking deficiency of vigorous and accurate thought—the frequent recurrence of common-place words and phrases—a promiscuous and indefinite use of the bold metaphors and imagery of scripture. From these outlines the reader will perceive the character of the work. The latter part of the essay, on the prospects of the world,

is so beautiful, that we have marked it in order sometime to give it our readers entire.

LECTURES TO PROFESSING CHRISTIANS.

By CHARLES G. FINNEY, "Author of *Lectures on Revivals*," &c. *George Wightman, London. Svo., pp. 312*

These lectures are reprinted from the American edition, without alteration, save in the correction of "a few Americanisms in orthography and style." Those of our readers who have perused Mr. Finney's "*Lectures on Revivals*," will not need to be told what are his chief characteristics as a writer and preacher; but for the information of those who have not, we state that there is a singular boldness in the declaration of truth—an uncompromising honesty in enforcing it on the conscience, combined with a deep sense of the claims of religion and eternity. But as firmness, which is a virtue, sometimes degenerates into obstinacy, which is a vice; so his bold and honest daring often seems to us to assume a dogmatical, opinionative, and censorious aspect. His statements are often intentionally and studiously startling; his assertions, even as to doubtful matters, invariably positive; and his censures singularly sweeping. The lectures, however, may be read with advantage, but the reader should be able to "distinguish things that differ."

CONSCIENTIOUS CLERICAL NONCONFORMITY; a discourse by T. BINNEY, *Second Edition. Ward and Co.*

This is a very extraordinary and masterly discourse. It was delivered at the opening of a chapel at Pentonville, for the use of R. H. Herschell, a converted Jew, whose early christian associates were evangelical members of the established church, and who was offered ordination within her pale, but from conscientious scruples declined it, and therefore opened this place for the purpose of preaching the Gospel. The popular minister of Weigh House Chapel, selected the occasion to show how the keeping of a good conscience would operate to prevent conformity. In carrying out his purpose, he presents before us an imaginary character who is surrounded with circumstances and influences which urge him to enter the ministry of the establishment; but who, in spite of all, has been compelled to conclude he *could not do it*. The interest of the discourse lies in the development of the various feelings and reasonings of this person; and the *argument*, in the impossibility of one, who values truth and consistency, who determines to do right before God and his own conscience, and who loves all that love our Lord Jesus Christ in sincerity, subscribing as the Church requires. The discourse, though preached in April last, has already reached a second edition. It deserves a very extensive circulation. It will alarm the Oxford, and disturb the evangelical party in the church; and confirm in their dissent all those who are without her enclosure.

OBITUARY.

ELIZABETH OLIVER.—The subject of this short memoir was the daughter of John and Ann Oliver, of Diseworth, in Leicestershire. She was rather more than twenty-six years of age at the time her earthly course terminated. How true, that "in the midst of life we are in death;" but it gives her mourning parents, and surviving brothers and sisters, great pleasure to reflect that her death was not eternal, but only a sweet sleep in Jesus; and that when he shall descend, she will be one of those happy beings who will accompany him to glory, and be ever with the Lord. She was born of the Spirit on the 9th day of June, 1829; and was baptized and joined the General Baptist Church at Kegworth and Diseworth, Sept. 27th, in the same year. Since that time, to the time of her death, she maintained a very honourable character as a member of Christ. In her christian graces shone conspicuously, for she was alive in the cause of her Redeemer, and laboured in his vineyard so long as

she had strength. She was for ten years a diligent Sabbath-school teacher, and it has often been observed that she, with her remaining sister, have lovingly travelled to meet their young charge to impart to them that seed which, if properly imbibed, may bring forth fruit eternal. She appeared quite willing to quit life when called from her work by her Great Master in heaven. As a consumption was the cause of her death, the writer, as well as many other friends, had an opportunity of witnessing her heavenly-mindedness, and the sweet composure with which she met the last enemy of mankind; the nearer she came to the heavenly shore, the more she became like the inhabitants of that blest abode, until at last she stepped across the river of death, and bid all her mourning friends farewell, which happened on the 26th of August, 1838; and a piece, termed the "*Christian's Farewell*," was sung at her interment, at the before-mentioned place, Diseworth.

G.

INTELLIGENCE.

MIDLAND CONFERENCE.—The Midland Conference met at Donington, May 21, 1839. Mr. Yates, of Melbourne, opened the meeting with prayer, and Mr. Goadby, of Leicester, presided. The reports from the Churches were generally encouraging: ninety-nine have been baptized since the last Conference, and there are eighty-nine candidates.

1. An application having been received from the Church at Carley-street, Leicester, requesting the advice and assistance of the Conference in their pecuniary difficulties, resolved, "That they be advised to lay the case before the Committee of the Leicester District of the Home Mission, and solicit the best advice and help which they can give."

2. "That the thanks of this meeting be presented to Mr. Goadby for his excellent sermon, and that he be requested to print the latter part of it in the Repository."

3. "That at the next Conference, if the time is not occupied with business, the remainder be spent in prayer and religious exhortation."

4. The next Conference to be held at Leake, instead of Nottingham, the time being unsuitable for the latter place. Subject for the sermon—*The existence, character, and agency of angels.* Mr. Pike to preach.

Mr. Goadby preached in the morning, and Mr. Underwood in the evening.

A. SMITH, *Secretary.*

YORKSHIRE CONFERENCE.—The Yorkshire Conference met at Burnley, May 20th, 1839. Mr. James Hodgson opened the meeting by prayer, and Mr. Wm. Butler was called to the chair.

The report from Bradford was favourable and encouraging as before. Inquiries were made of the representatives when the Churches in the Yorkshire District would admit the case of Bradford, to collect for the reduction of the debt on their chapel.

The financial state of the Church at Lineholm was brought before the meeting, and the Secretary was requested to write to the Association on behalf of the Church meeting at this place, and state that Mr. Wm. Butler has consented to collect for them from those Churches in the Midland and other counties, make application to individuals, and, if possible, engage other ministers to assist him.

Mr. Wm. Butler read the Report of the Home Mission, which was adopted, and it was ordered to be printed under the direction of the Committee. The Treasurer, Mr. W.

Foster, audited his account for this Mission, which was likewise ordered to be printed; and the thanks of the meeting were presented to the Secretary and Treasurer for their services during the past year, and they were desired to continue in office for the year ensuing.

The Secretary for the Conference was requested to write to Mr. J. G. Pike, and obtain arrangements to collect in Yorkshire next September for the Foreign Mission.

In the evening Mr. Wm. Crabtree opened the public service by prayer, and Mr. T. H. Hudson preached from Acts xi. 23.

The next Conference to be held at Queenshead, on Tuesday, the 13th of August next. Mr. R. Ingham, of Bradford, to preach. JAMES HODGSON.

LINCOLNSHIRE CONFERENCE.—This Conference assembled at Boston, June 6th, 1839. Mr. Taylor, of Tydd, opened the morning service by reading and prayer, and Mr. Rogers, of Fleet, delivered an appropriate, faithful, and impressive discourse on the progress of the Gospel, from 2 Thess. iii. 1, "Brethren, pray for us, that the word of the Lord may have course, be glorified, even as it is with you." Mr. Everard opened the meeting for business with prayer, and the minister of the place presided.

1. The reports from the Churches generally were considered very favourable, fifty-eight having been baptized since last Conference, and several, in different Churches, being candidates for baptism.

2. A report was made of the state of Smallborough chapel and property, which was directed to be laid before the Association.

3. The suggestions for the improvement of the Conference were deferred till next meeting, to be compared with former suggestions for the same object, preserved in the minutes of Conference.

4. The usual Home Missionary business was attended to, and most of the Churches paid their annual subscriptions and collections to the Treasurer. Those Churches in the District which have not, are earnestly requested to attend to this business without delay. The Secretary was directed to prepare and print a report of the Home Mission.

5. The applications for pecuniary aid from Magdalen, Stowbridge, and Stamford, were considered.

6. The case of supplying Magdalen and Stowbridge was referred to the care of brethren Rogers and C. Pike.

7. It was resolved, in reference to the other station, "That the usual grant of forty guineas to Stamford be continued, and that inquiry be made at the Association for a minister who can attend to some business, or conduct a school, in aid of the allowance from the Conference, and what the Church raises, till the cause increase." Mr. Staples, the senior student at the Academy, supplies during the vacation.

8. The Church at Boston requested advice and assistance in consequence of Mr. Pike's removal. Some little was done in reference to supplying the chapel.

The next Conference to be at Tydd St. Giles', on Thursday, September 26th. Mr. Everard to preach in the morning, and a Home Missionary Meeting in the evening.

At the meeting in the evening, Mr. J. Bissil presided, and addresses were delivered by Messrs. Judd, Yates, of Thurlaston, Peggs, and C. Pike. The attendance was encouraging. P.

BAPTISM AT BOURN.—The ordinance of baptism was administered on Lord's-day, April 14th, to four candidates. Mr. Clarke, a native of Gosberton, who has spent some time in America, and is on a visit to the Particular Baptist Churches in this county, preached on the occasion from Heb. xii. 25, "See that ye refuse not him that speaketh."

The sermon was a powerful and convincing argument for believers generally, couched in the language of Scripture. It was remarked of the candidates, that their ages answered to the description of the parable of the labourers in the vineyard, viz., the third, sixth, ninth and eleventh hour. One of the candidates was the mother of our late missionary, brother Bampton, now in her seventy-seventh year. A daughter of hers is also a candidate for baptism. In the evening Mr. Clarke preached on conviction, from Gen. xlii. 21, "We are verily guilty concerning our brother." It was a good day. P.

BAPTISM AT LONGFORD.—On Lord's-day, June 9, 1839, after an argumentative sermon by Mr. Tunnicliffe, twelve persons were baptized at this place. An immense concourse of people assembled at the water side to witness the celebration of the sacred rite. The services of this day had an interest of no common character, occasioned by five of the candidates being from Sow, and five from Bedworth. The late Mr. Cramp attempted to establish preaching in the former place, a small town situated about three miles from Longford, and about the same distance from Coventry in 1807; and repeated, but unsuccessful efforts, have been made since that time, through the

virulent opposition of the high church party. Mr. Tunnicliffe, however, made another attempt in 1837, which has called forth the same spirit of persecuting hostility, displayed even by persons in higher circles, not even forgetting a clerical gentleman. One of the candidates has encountered much opposition, but we trust the good cause will prevail. The few friends there have, for some time past, been raising needful funds with a view, ere long, to erect a small chapel, and have paid a deposit to secure a piece of ground for that purpose.

Bedworth is a town of some importance, and several attempts have been made from time to time to establish an interest there; but success was by no means answerable to our expectation. In 1838 it was thought a favourable opening presented itself, and Mr. T. went and preached in the open air. Soon after, a friend invited him to preach in his house, and since then, we trust, has opened his heart for the reception of the word of life. We have now regular service twice a week, both here and at Sow, so that we have a pleasing prospect of success. May they who this day were received into the Church, and who, for the first time, sat down at the table of the Lord to celebrate his dying love, be saved with an everlasting salvation. J. WRIGHT.

SCHOOL ROOMS, &c., LONGFORD.—We have been gratified with a communication from Longford, though too long for insertion, which details various zealous efforts for the advancement of the cause. We will give the substance. The middle of the chapel had usually been occupied by the children, leaving the side seats and galleries for the congregation. It has been pewed, at an expense of £40, and paid for. Ground has been given by Mr. Toone, of Wolvey, for the improvement of the chapel in front, which has been protected by palisades from a public road; and spacious school rooms, capable of containing 300 children, have been erected. Towards this latter expense £6 was collected on the foundation being laid, £19 at the opening, March 24th, 1839, and at a tea meeting, held June 3rd, 1839, the liberal sum of £30.

In addition to this pleasing zeal, it is stated that the minister and leading friends of the Church in Union Place were present at this meeting, and a very cordial spirit seemed to prevail. A resolution was passed to assist the friends at Union Place to lessen their debt, and it was resolved to hold a united monthly missionary prayer-meeting. A pleasing and solemn prayer-meeting closed the day.

It is moreover stated, that the cause at

Union Place is happily progressing, and that £80 have been recently subscribed towards the liquidation of their debt, and £50 more is shortly expected.

ANNIVERSARY SERMONS.—On Sunday, May 12th, two sermons were preached by the Rev. S. Ayrton, of Derby, in the General Baptist Chapel, Burton-upon-Trent, in behalf of the flourishing Sabbath-school connected with that place of worship. The attendance was good and respectable, and the collections about £9. This institution has already proved an auxiliary to the Church; and the managers of the school have been laudably attempting, in the past year, to make it increasingly instrumental of good to the juvenile race, and the Church of Christ, whose united welfare it seeks to secure.

J. S.

THE ACADEMY.—The examination of the students, previous to the vacation, took place on Thursday, June 20th, 1839. Rev. A. Smith, of Quorndon, presided. The Revs. J. Stevenson, A. M., of London, and J. B. Pike, of Boston, were present, and kindly took an active part. The progress of the students, especially in the classics, was pleasing and satisfactory. None are leaving at this vacation. It is encouraging, that while several of our Churches are destitute of ministers, so many are rising up, we trust, to future usefulness. The following is the order of their standing:—Mr. Staples, Senr., Messrs. Ackroyd, Stanyon, Chamberlain, Knight, Pike, Keighley, and Rose.

THE NEW CHAPEL IN BORO' ROAD.—We understand this erection will cost £3000. It will be one of the largest Baptist chapels in London. We understand that Mr. J. Stevenson, its esteemed pastor, has met with considerable and deserved encouragement in his applications to friends for pecuniary assistance in this great undertaking.

BAPTIST.

NEW JERSEY BAPTIST CONVENTION.—A very harmonious and delightful anniversary of this body was held at Trenton, on Wednesday, the 7th of Nov. The Introductory Sermon was delivered by Mr. John Rogers, from Scotch Plains. His theme was that of *robbing God*, by withholding from him what he claims as his own. The Baptists in New Jersey have been steadily advancing in benevolent efforts, and increasing in numbers, ever since the formation of their Convention. The number of communicants has doubled within seven years, and the contributions to benevolent societies have increased *fifty fold* within the same period. There have been about 1500 baptized within the past year in New Jersey, making the whole number of

church members upwards of 8000.—*Bap. Record.*

REMARKABLE BAPTISM.—A man who has resided at Freetown corners for a number of years, by the name of John Backus, experienced religion at the age of twenty-five years. He had then one child; has since raised a family of nine children, seven of whom are still living, and are all professors of religion. He has also a very large circle of grand-children, many of whom are professors, and one of them a highly esteemed Baptist minister; and also a large number of great-grand-children: and after living alone, as it respects church connection, at the advanced age of ninety-one years, one month, and nine days, he was baptized by Eld. Benjamin W. Capron, and united with the Baptist church at Freetown corners, on the 14th of October, 1838, in the presence of some of his children, and a great number of his grand-children; and probably some of his great-grand-children were present to witness the pleasing scene.—*New York Baptist Register.*

BAPTIST ANTI-SLAVERY CONVENTION.—From the number of suffrages on this subject already published in the Baptist papers that favour the cry of the slave, we infer that there will be a Convention. Should no other time and place appear preferable, we would venture to suggest the last week in May as the time, and the city of Troy or Albany as the place—provided the Baptist churches in either of these places will extend an invitation to that effect. If not, then let it be at Hartford or Utica, on the same terms.

It ought not to be forgotten that there are more Baptist church members than of any other denomination, that they are very strong in the slaveholding states, that more slaves are Baptists than of any other sect, that Baptists and Baptist ministers are daily bought and sold by Baptists and Baptist ministers, and that probably a majority of the Baptist churches in the country openly countenance polygamy in their slave members.

There are more religious papers *favourable to abolition* among the Baptists than any other class of Christians. The Vermont Telegraph, New Hampshire Register, Zion's Advocate, Eastern Baptist, and Reflector, all speaking out plainly against slavery, ought to produce united and decisive action in the Churches.—*Now York Emancipator.*

CONGREGATIONAL.

RAMSGATE, OPENING A CHAPEL.—A highly interesting service was conducted at

the above town on Wednesday, April 17th, 1839, by opening the new Independent chapel in connexion with the pastoral ministrations of the Rev. H. J. Bevis. The interest evinced in the whole of the services was of the most encouraging character, as was proved by a liberal collection, amounting to £127, 4s. 6d.

ORDINATIONS have recently taken place of the Revds. Thos. Maund, at Stonehouse, Stroud; S. Pearsall, late of Highbury College, at East Street, Andover; Thos. Mann, at Trowbridge, Tabernacle; Henry Coleman, of Newport Pagnell College, at Wickhambrook, Suffolk; John Ward, at Broadgate Chapel, Hexham, Northumberland; H. Douglas, at Claypath Chapel, Durham; J. S. Bright, at Luton, Beds.; Clement Dukes, A. M., at Philip-street, Kingsland Road; William Johns, at Aberdare, Glamorgan-shire; and G. J. Tubbs, at Warminster, Wilts.

HAVERSHELL, SUFFOLK.—On Tuesday, April 16, the foundation stone of a new Independent Chapel was laid at Havershill.

WOBURN, BEDS.—On Wednesday, the 24th of April, 1839, was opened, Sheep-lane Union Chapel, near Woburn, Beds., when an excellent sermon was preached by the Rev. George Clayton, of Walworth.

MISCELLANEOUS.

PROTESTANTS IN FRANCE.—A list, made up to the 12th of January, 1839, gives the names of 228 pastors of churches adhering to the Confession of Augsburg, the Lutheran faith, exercising their ministry in France; and 393 pastors of churches of the Reformed, or Calvinistic communion.

PRUSSIA.—According to the census taken at the end of 1837, the entire population amounted to 14,098,125 souls—of which there were Protestants, 8,604,748; Catholics, 5,294,000; Jews, 183,578; the rest being Greeks.

FRENCH ZEAL FOR ENGLAND.—The Romish Church commenced, on the 25th of last January, under the patronage of the Archbishop of Paris, a forty days' prayer, for the purpose of demanding of God, through the mediation of the Holy Virgin, the exaltation of the holy church, and the conversion of sinners, protestants, (particularly in England) and infidels. The Archbishop specially recommended the invocation of Saint Denis, Saint Vincent de Paule, and Saint Geneviève! What next?

PERSECUTION IN HOLLAND.—On the 1st of August, the tribunal of Zutphen sentenced the pastor Brummelcamp to pay

a penalty of 200 francs, and our brother D. J. Navis, at Aalten, one of 50 francs;—the former for having preached and administered the sacrament, and the latter for having lent his house for the purpose.

The churches of Oudloosdrecht and Bunschotten are still oppressed by the soldiers, whose duty it is to watch that the number of persons attending the meetings does not exceed twenty.

A child of our brother C. Van der Zewan, at Valkenburg, having been baptized by M. Brummelcamp, was re-baptized, without the knowledge of its father, on Sunday, August 19th, by M. Mathes, pastor of the national church.

The pastor, M. H. de Cock, in the province Groninguen, is at present engaged in seven or eight judiciary prosecutions for the exercise of worship.

At Scholte, the pastor at Utrecht was on the 21st September, in that city, condemned to a fine of 16 francs; on the 24th, at Dordrecht, to 100 francs; and at Gorcum, on the 29th, to 200 francs.

On October 14, Mr. Scholte, attempting to preach the gospel at Leyden, was prevented by a detachment of military, whilst the mob, collected before the house, assailed with stones the worshippers who were compelled by the soldiers to quit.

On October 21, another meeting at Leyden was dispersed, and in the house of one of the members, forty panes of glass were broken.—*Archives du Christianisme, March 9.*

The king of Holland has at length permitted the pastor Scholten, of Utrecht, to occupy a church in that place, on condition that he shall not be salaried, and that the poor members shall not be supported by the state. This church will be entirely independent of the Government. An old Catholic chapel has been set apart for this purpose. We hope that the persecutions in Holland are now at an end.

Archives du Christianisme, March 23.

DISSENT IN GENEVA.—Early in the year 1829, some faithful Christians at Berne, seeing that it was their duty no longer to hold sacramental communion with the national establishment, separated from it and formed a small church. As soon as this step was known to have taken place, the government (at the time altogether aristocratical) took measures to crush the infant church. All the members, who were citizens of the canton, were ordered to retire within the limits of their respective parishes; those who belonged to other states, were compelled to leave the territory of Berne, and two or three of the leading members were formally banished from its frontiers, until

they should have recanted their supposed error. Mr. Charles de Rodt was one of them: as he belonged to an old aristocratic family, his case occasioned no small trouble to the narrow-minded rulers, the more so, because both as a civil and a military officer, he had always displayed talents of no ordinary degree. He could not be gained over by the private persuasions of friendship and personal esteem. He firmly and openly refused to keep silence on the principles of dissent: a harsh imprisonment of several weeks was not able to shake his noble resolution; and, at last, he also was banished, and thus compelled, for conscience sake, to give up his prospects, and suddenly to leave his home—apparently for ever. The female members of the church, however, for the most part, escaped the persecution, and notwithstanding their small number, courageously clung to each other, being from time to time cheered by the visit of some dissenting minister from the neighbouring Pays de Vaud, or by the letters of their dispersed brethren. Two years after the persecution had broken out, a revolution took place, in consequence of which the aristocratical government was dissolved, and gave way to a democratical constitution, which entirely altered the aspect of public affairs. A few weeks before the old rulers laid down their power, they privately permitted Mr. de Rodt to visit his native place; but it was left to the new government openly to rescind the unjust sentence which had been passed upon him and his fellow-sufferers. In accordance with the letter (and the spirit) of the new constitution, religious dissent then began to be tolerated, although it has never yet been recognised by law. In his exile, Mr. de Rodt, having determined to devote his life to the ministry of the gospel, commenced the study of divinity under the auspices of Dr. Malan, at Geneva, and afterwards pursued it at Montheliard, in France, where he united with it unceasing active labours in the cause of Christ. He then came over to this

country, and after having been baptized, was set apart for his work in the presence of the Rev. Dr. Cox and several other ministers. In June, 1833, he returned to Berne, as the pastor of the church. Under Mr. de Rodt's care, the church was abundantly blessed by God. His unaffected humility, his great simplicity and untiring zeal, prompted him to continual and self-denying exertions. Several churches, much more numerous than that in the town, were soon formed in the country, and greatly augmented the labours of the pastor. As early as 1833 he commenced to instruct some young men, with a view to prepare them, in some measure, for ministerial labours. Several of the evangelists thus formed by him were subsequently made instrumental in the conversion of many sinners, not without exposing themselves to various sufferings and persecutions. At present there are seven young men under such a course of instruction.—*Baptist Mag.*

BROWN UNIVERSITY.—We have at length received a catalogue of the officers and students of this ancient and much-respected seat of learning, for the academical year 1838-9. The number of the Faculty is nine. Of students there are Seniors 39, Juniors 56, Sophomores 45, Freshmen 43, Partial Course, 5; total 188. The course of studies remains nearly the same as in the few past years. The advantages of this institution, for acquiring a thorough, practical education, are perhaps surpassed by few in our country at the present time.—*Boston Christian Watchman.*

A SPACIOUS WESLEYAN CHAPEL has recently been erected in Broad Street, Nottingham, and on the first day of opening, June 20th, the sum of £640 was collected. They were to have three days of opening, and it was expected that £2000 would be raised as the proceeds of this opening. It would be well if their liberality and zeal were more extensively imitated.

POETRY.

I THANK THEE, GOD, FOR WEAL
AND WOE.

I THANK thee, God, for all I've known
Of kindly fortune, health, and joy;
And quite as gratefully I own
The bitter drops of life's alloy.

O there was wisdom in the blow
That wrung the sad and scalding tear—
That laid my dearest idol low,
And left my bosom loan and drear.

I thank thee, God, for all of smart
That thou hast sent; for not in vain
Has been the heavy, aching heart,
The sigh of grief, the throb of pain.

What if my cheek had ever kept
Its healthful colour, glad and bright:
What if my eyes had never wept
Throughout a long and sleepless night:

Then, then, perchance, my soul had not
Remember'd there were paths less fair,

And, selfish in my own blest lot,
Ne'er strove to soothe another's care.

But when the weight of sorrow found
My spirit prostrate and resign'd,
The anguish of the bleeding wound
Taught me to feel for all mankind.

Even as from the wounded tree
The goodly, precious balm will pour,
So in the rived heart there will be
Mercy that never flow'd before.

'Tis well to learn that sunny hours
May quickly change to mournful shade ;
'Tis well to prize life's scattered flowers,
Yet be prepared to see them fade.

I thank thee, God, for weal and woe,
And whatso'er the trial be,
'Twill serve to wean me from below,
And bring my spirit nearer Thee!

ELIZA COOKE.

THE SEASONS OF DR. ADAM
CLARKE'S LIFE,

*Composed by herself, and inserted in a
Lady's Album.*

I have enjoyed the Spring of life—
I have endur'd the trials of its Summer—
I have culled the fruits of its Autumn—
I am now passing through the rigours of its
Winter ;
And am neither forsaken of God,
Nor abandoned by man. [day,
I see at no great distance the dawn of a new

The first of a spring that shall be eternal !
It is advancing to meet me !
I run to embrace it !
Welcome ! welcome ! eternal spring !
Hallelujah

THE CHRISTIAN AND THE
WORLDLING.

Let the vain worldling hug his golden store,
And, still insatiate, daily wish for more ;
Prone in the dust his fond affections lie,
And all his hopes like empty shadows fly.

Not so the meek disciple of the cross ;
What sinners covet, he esteems but dross :
Rich in immortal grace, he seeks the shore
Where sainted spirits dwell and sin no more.

Then he has wealth, unchanging and divine !
A crown of bliss which shall for ever shine,
Reserved for him against the final day,
When gold, and pearls, and rubies melt
away !

This is the hope that clings around his heart
When earth's frail winged treasures all de-
part ;
It calms the fury of the stormy blast,
And brightens all his prospects at the last.

The world's deluded vot'ry—when he dies,
Treads the dark vale with terror and surprize :
With words like these the Christian meets
the foe,—

" My Saviour calls me, and I wish to go !"
Basford. J. BIRCH.

THE VISITING SOCIETY ENCOURAGED.

[This Sonnet was composed by the late Rev. Thomas Taylor, Classical Tutor
of Airedale College, Yorkshire, addressed to a Visiting Society.]

God speed you on your holy work ! There are
Who love to cater for the ravening grave,
And, from the battle field and peopled wave,
To gather spoils for death's triumphal car,
And fill the earth with weeping. Nobler far
The war whose labour and whose toil ye brave.
'Tis yours to smooth the dying pillow—lave
With joy the wounded spirit—light a star
Of pure immortal radiance in the gloom
Of the dark valley—hold the torch of faith
To those who pass the dreary shades of death—
And strew with flowers the pathway to the tomb ;
And, in the soul whose earthly hopes are gone,
The hopes of heaven to kindle. On !—your
God be with you.—On !

MISSIONARY OBSERVER.

RECENT LETTER OF MISS KIRKMAN—ARRIVAL OF
MR. WILKINSON, &c.*Cuttack, March 6th, 1839.*

My dear Mother,—Week after week I have delayed writing to you that I might have the pleasure of telling you of the arrival of our new friends, Mr. and Mrs. Wilkinson. Four or five days ago we saw the announcement of the "Moria," and on the 4th inst. received a letter from them, saying they were staying with Mr. Biss, were in good health, had a pleasant, though, as you perceive, a long passage. We expect them in a few weeks, and also our other missionary friends, as the Conference is held this year at Cuttack. Mr. and Mrs. W. were accompanied by Mr. and Mrs. Parsons, Particular Baptists. They mention having brought boxes for me, &c.

I received your truly welcome letter on the 11th of February. I cannot express the gratitude I felt, both in reference to the information communicated, and also of the many proofs it contained of your increasing love and tender solicitude. I was especially thankful to hear of the good health and continued providential mercies vouchsafed to my friends at home. I was delighted with your account of the Benevolent Society; doubtless those who engage in it will be abundantly blessed in so doing. The word of God abounds with directions, incentives, and promises, in reference to aiding the poor and afflicted. You will be happy to hear that my own health continues very good. You have heard from other friends of the baptism of seven children connected with our schools; four were girls now under my care, and the fifth had previously been: they continue to give increasing satisfaction. Two or three others appear seriously inclined; but I have to lament the carelessness of several of those who have been long enough in the school to know the way of salvation, but have not at present a disposition to walk in it. Upon the whole, I have much to be thankful for in reference to my interesting charge; I trust they are improving considerably in knowledge. Last evening, for the first time, our European and Native missionary prayer-meetings were distinct. I attended the one in English, and returned before the children. As I was walking in my verandah, Locksmee, one of the girls baptized, came to me, unsolicited, and gave me an excellent account of the subject of prayer, the hymn that was sung, and of brother Lacey's address, who had given a short account of the rise and progress of the Gospel in Orissa, which appeared to interest her much: he had described how the first missionaries had laboured and wept for several years, and then how Gunga, and Rama, and others, had left the ranks of heathenism, and enlisted under the banner of the cross; nor did she forget the reasons why it was thought best to have the meetings distinct. I have lately had an addition of fourteen girls from Berhampore, and Mrs. Sutton of four boys: they have been under the care of brother Stubbins, and we still consider them his. He has been out in the country this cold season, and finding they did not do well left to themselves, sent them to Cuttack, and begged us to take charge of them. The whole of the Oreah girls amount to thirty-five, and furnish, with other things, plenty of employment. I reflected, a few weeks ago, that I had been at Cuttack

nearly twelve months, and that it was time I made an attempt at visiting native heathen females, an object which you know I have always had in view. One Sabbath, when our horse was lame, the bearers took me a back way to chapel, and I saw a number of native houses I had not previously found out. It immediately occurred to me that these houses, being in the vicinity of ours, would be very convenient for me to commence here, being, at most, not more than ten minutes' walk. About ten days ago, I resolved to make an attempt; for though I had often conversed with heathens before, I had not set out to visit them formally. I was reminded of home as I carried my tracts, &c., in the very bag I have sometimes carried to the Sunday-school. The first house that I entered was that of a Brahminee. I did not stay long, as I thought it was probable she partook of the spirit of her husband, and if so, was not a good object for a first effort: she was evidently alarmed, though this has not been the case with any that I have since visited. At length I saw a female sitting in a small verandah, making cheroots for sale. After a little familiar chat, she handed me a stool, about three inches high, to sit upon. I read several pages of an excellent catechism that has been composed for our children, and made some remarks by way of explanation. Two other women, several men, and some children, stood and listened, and afterwards asked for tracts. I came away encouraged by my first reception; since then I have gone four or five different evenings, and experienced some pleasing and some very painful feelings. While I felt glad that I was able to make, though imperfectly, some attempts to instruct these unhappy beings, and that I could so readily gain access to them, I found that in many cases, on account of their extreme ignorance, it was difficult to make them understand the simplest truths, as amongst themselves they use a lower kind of language than is to be met with in our books; but as I become familiar with them, and improve in the language, I trust this difficulty will lessen: it is an employment in which I feel a deep interest, but perhaps much patient labour will be requisite ere any fruits appear. Did I not know the Gospel is from heaven, and must triumph amongst these degraded females, I should have no hope; but relying on Omnipotence, I do not despair. O that He who, I trust, has excited in my breast earnest desires to save souls, would, in tender mercy, gratify these desires in reference to the object referred to.

Though I can never realize the thought of seeing some friends again till I meet them in heaven, yet, on thinking of you, I generally feel that after some years are elapsed, I may see you again. Perhaps I am altogether mistaken; at any rate I hope the day will be a distant one. A few months ago I realized what would be my feelings if obliged to return now. I dreamed that suddenly, and, as I concluded, by means of a balloon, I entered my beloved home, saw you and my father, some of my brothers, and also Mr. Derry, who was paying a visit, and was going to preach at Bosworth. I recognised every thing as distinctly as ever I did in my waking moments—felt sure I was not dreaming; and looking out of the parlour window, saw the Miss Bakers, and in another minute embraced them, and was delighted to see so many dear friends. I felt unhappy at having left India, especially as my health was good: my heart and my work were in that land, and I felt a restless desire to return. When I awoke, and found myself at Cuttack, without having to make a five months' passage across the ocean, I was filled with the most pleasing and grateful emotions. Still I often think of you in my waking as well as sleeping moments, and pray

for you, and should rejoice to see you if distance did not intervene. When I think of your kindness, and that of my beloved father, especially the confidence with which you have treated me, and which has always led you in effect to say and act as your conscience directs, for this, above all things, I feel that the language of earth is too poor to express the gratitude I owe: eternity must suffice for this.

Mr. Lacey has been out very much this cold season: he is an excellent missionary. Mr. Sutton has been out several times, but is much engaged in translating, printing, &c. The work of conversion is progressing, though not so rapidly as we wish. Twenty have been baptized at Cuttack during the last year, two children, and two or three adults at Berhampore, and one at Balasore, the result of brother Noyes's labours. We have just heard that at Birdwan, via Calcutta, 3000 individuals have renounced Hindooism, and are wishing to identify themselves with the Church Mission. It is a blow to Hindooism. This is not a flying tale, but has appeared in the *Christian Observer*.

Remember me most affectionately to all my brothers and sister, and especially to my dear father, and, in one word, to all friends and acquaintances. From

Your very affectionate daughter,

E. KIRKMAN.

JOURNAL OF MR. STUBBINS.

Nov. 2nd.—Started this morning to visit one of the men who came to visit us last night; partly to have some more conversation with, and partly to get some books of him. Shortly after our arrival, we were surrounded by several more; I cannot doubt but at least two of them are under serious impressions. We stopped and talked a good while with them; we then left, and went into a Bazar, where we had an immense congregation. I spoke in Oriya, and Pooroosootum in Telinga. The opportunity was really a good one, and the people were very attentive and serious. After preaching, we distributed all the books we had left, and returned to breakfast between eleven and twelve o'clock. When we arrived, we found, as usual, some men waiting to talk with us, and after them some others; and thus our time was taken up till we left the place, about three in the afternoon. Amongst others who came to inquire and take leave of us was an old woman, apparently about sixty years of age;—I know not when I felt more interested in a person. I reminded her that she was near her end, so far as this world was concerned, that she must soon be happy or miserable for ever. Talked to her a good deal about the love and work of Christ, the worth of her immortal soul, the holy enjoyments of heaven, and the eternal agonies of hell. The tears ran down her furrowed cheeks as I talked with her upon these things. We then took a little refreshment and left them: they, however, seemed loath to leave us, and evinced as much kindness and affection as if we had known them ever so long, and as if their feelings were akin to ours. My conclusion from this visit is, that if there was a zealous missionary at Ganjam, he would have a Church in six months, or even less: the people seem ready, in every respect, to receive the Gospel, as much, if not more than any I ever witnessed. Returned that afternoon to Chetterpoor, and spent a delightful evening with Mr. C.

3rd.—Left Chetterpoor this morning at half-past two o'clock, and arrived at home about six. Found all well and comfortable. Blessed, ever blessed be God, that I am permitted thus to go forth and labour in the cause of our glorious Redeemer, and that my house is made to dwell safely during my absence! In the evening we went to Berhampore, but did not do much besides give away a few books. We were dreadfully wearied with our week's work—we had been out not less than eight hours on an average, and talked pretty generally, at home and abroad, not less than eighteen out of twenty-four hours.

4th.—Preached in English this morning, and in the afternoon received the

newly-baptized persons into the Church, and administered the Lord's-supper Truly it was a delightfully refreshing opportunity to our souls! Oh what a blessing to have a little Church in this heathen land! I have now in my little community sixteen persons, respecting all of whom I have every reason to hope well. Eight of them were formerly wandering in the abominations of idolatry; three more bound in chains for sacrifice; two who were formerly Roman Catholics; and three more, including myself, who had been trained up in the ways of Christianity.

5th.—Went this morning to Gusar village. A good many people came together, and heard very attentively for some time. I began to hope the people were somewhat improved, for it is one of the most infernal little holes I ever saw. However, we soon found that its old master still kept his seat there, for before we had finished we were opposed most abominably, and this seemed to drive away every thing like seriousness from the whole congregation. One wretch said, after all we had said about the love of God, he was not half love; if he were he would not only give them water, but take and fill their water vessels, and bring them back again, that thus the people might be saved the trouble of fetching the water, &c. He brought forward a whole host of such arguments, which, though there is no sense in them, serve to banish every thing like seriousness, by exciting a roar of laughter from a sinful people who are seeking something to ridicule. I reminded him that the love of God was not intended to make them idle and worthless beings; he might as well ask, why did not God cook their rice, and then chew it for them, and afterwards cram it down their throats, to save them the trouble of swallowing it. The man, after a little ridicule of this sort on our part, seemed to feel rather ashamed; but argument was as vain as trying to wash their bodies white with water. Surely the activity of the devil and his servants is an example to Christians. If they are so active in a bad cause, ought not we to be much more active in a good one? if they are thus indefatigable in endeavouring to ruin immortal man, we ought to be much more so in endeavouring to effect his salvation. Went in the evening to a Bazar near my house. As soon as I began to speak, an old man said we reviled their gods, worship, &c. This I denied. Inquired what it was I held in my hand. He replied, a book. True, I said; now you do not revile because you say what it really is: now when I say a piece of painted wood or a graven image is really such, I do not revile it; and when I say those who commit sin are sinners I do not revile them, because I merely tell you what they are, and what is truth; and when I say that Brahma is not the Creator, that Bishnu is not the Preserver, and that Sib is not the Destroyer, I do not revile, I only speak what your own Shastras say. Thus with reference to your most sacred book, it says, there is one God, and not a second, and that he, by his mere wish, created the world; and your Bhababah says, besides that Lord whose nature is Spirit, there is no Creator. Again, it says, he who is the Creator, Preserver, and Destroyer of the world, he even is the first cause of all things. Now, from your own books, you see that God, whose nature is Spirit, has the control over, and does the things you ascribe to your gods. You will easily discover, from this, that Brahma is not the Creator, for he is not Spirit. You know it is said he had five heads, and that in consequence of wishing to elope with Mahadeb's wife, Mahadeb kicked up a terrible quarrel with him, and cut off one of his heads. On another occasion he was so full of lust that he wished to defile even his own daughter, of which, when the Rasis heard, they cursed him, saying, "may you never be worshipped," &c. Again, you find Bishnu is not the Preserver, for he is not Spirit. He had three eyes, three wives, &c., &c., and acted, on many occasions, in the most hypocritical way. Mahadeb, you know, cut off Brahma's head in battle, with his hand; went about begging; was door keeper for a rajah; and committed all sorts of adultery and incest; on which account he was cursed, "*tour purush sishna chirdi jau!*" (I leave this elegant curse for some one else to translate.) So, you see, he was not Spirit, and could not, according to your own books, be the world's Destroyer: The man's attention became intensely arrested; he inquired who it was then who was Lord of the world, and seemed to feel a good deal while I pointed out to him the true Lord, how he must worship him, what God had done to save a sinful world from hell, &c.

MISSIONARY ANNIVERSARIES.

ÆNON CHAPEL, NEW CHURCH STREET.

—The missionary services of the Society were held on Lord's-day evening, April 21, when the Rev. J. Stevenson, A.M., delivered an energetic and appropriate discourse. On the Tuesday evening following was the Annual Meeting, at which Sir Culling Eardley Smith, Bart., kindly presided. After the singing of an appropriate hymn, the Rev. E. Stevenson implored the blessing of Almighty God on missionary efforts. The resolutions were moved and supported by the Revs. J. and E. Stevenson, Rev. Messrs. Broad, Preston, Burns, Grosjean, &c. A liberal collection was then made, including £2 10s. 3½d. from the children of the Sabbath School connected with the chapel; after which the unanimous thanks of the meeting were given to the chairman for so efficiently serving the Society. The president then rose, and cordially wished them every blessing and abundant success. After singing the usual doxology, the meeting broke up; and we would trust that, by the exertions of the friends of Christ, the funds of this Society may be greatly increased. The collections exceeded those of last year.

J. G.

YARMOUTH.—Being favoured with the visit of our valued friends, Mr. Peggs and Mr. J. Wherry, appointed by the Association to inquire into the case of Smalborough and Ber Street chapel, Mr. Peggs and Mr. Scott went to Yarmouth, on Thursday, May 30th, and in the evening held a missionary meeting. The chair was taken by the venerable Rev. F. Meffen, minister of Lady Huntingdon's chapel. Addresses were delivered by Mr. Goss, the minister of the chapel, Mr. Scott, of Norwich, Mr. Pike, town missionary, Messrs. Robinson and Fowler, and Mr. Peggs, of Bouru. The attendance was very good; collections £1 6s. 6d. The next morning a meeting was held for prayer and addresses, which was of an interesting and reviving nature. The cause of religion appears advancing in this Church, six persons being candidates for baptism.

NORWICH.—On Lord's-day, June 2nd, Mr. Peggs preached on behalf of the mission in Orissa, in the Priory Chapel, in this city: in the morning on the Christian's remembrance of his way, from Deuteronomy viii. 2; in the afternoon on despatch in religion, from John xiii. 27, "What thou doest, do quickly;" and in the evening on the parable of the labourers in the vineyard, from Matthew xx. 7, "Go ye also into the vineyard, and whatsoever is right, that shall ye receive." The congregations were good. On Tuesday evening a very interesting missionary meeting was held, at which T. Bignold, Esq. presided. The Rev. Mr. Pontis, successor of the late Mark Wilks, opened the meeting with prayer. The address from the chair indicated the deep interest which was felt for the progress of Christian missions, and much acquaintance with the operations of the Orissa mission. The audience was addressed by Messrs. Griffin and Rowland (Wesleyans) Pontis and Green (Baptists) Ratcliffe, Peggs, and Scott (General Baptists). Mr. Peggs, amongst his various statements about India, referred to the late Mr. Corrie, who died Bishop of Madras, presenting the first missionaries with a *hundred rupee note* for their schools. The chairman, on rising to address the meeting, said he hoped to have the pleasure of giving to the Society a *hundred rupees*. This our worthy chairman did; presenting it with a subscription of *ten guineas!* Much regret was felt that so long a period had elapsed since the last meeting. Mr. Peggs explained, and observed that the proceeds of this anniversary might justify the Secretary in visiting Norfolk; upon which the chairman facetiously observed, "that, using the *ecclesiastical terms* of a Society he had attended that morning, he hoped that, next year, both *Prefendary Pike* and *Minor Canon Peggs* would pay them a visit." The meeting did not separate till nearly half-past ten o'clock. Collections £16 15s. 8d.

A FRIEND OF THE MISSION.

OPENING OF A NEW CHAPEL AT CUTTACK.

FROM A LETTER OF MR. LACEY'S.

Having, as far as we can till the rains close, completed the chapel, we re-opened it on last Lord's-day, August 19th, by three services, as follows:—

In the forenoon, at half-past ten o'clock, Brother Suttou preached from I Corinthians iii. 9—on the foundation, materials, Proprietor, and purposes of the Christian

Church. After making some reference to the occasion, brother S. proceeded to say on I, The foundation of the Christian Church. "And what is the foundation on which the real Christian should build his everlasting hopes? 'Thus saith the Lord, Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone,

a sure foundation: he that believeth shall not make haste; and lest there should be any difficulty in applying this passage, see 1 Peter ii. 6, 7. Yes, my Christian brethren and sisters, this is the solid rock on which you build; to you who believe he is precious; you feel that nothing less firm than Christ's atoning blood can support your hopes. See also the confession of the Ethiopian eunuch, and Peter, when under the extraordinary influence of the Holy Ghost. (Acts iv. 10, 12.) See also Paul, in Ephesians ii. 19. Christ has been preached here; he has been set forth as the foundation of the sinner's hope; and I trust he ever will be first, and last, and midst, and without end." Having noticed the foundation, he (II.) described the materials—"1. The officers, bishops, deacons, and evangelists; presbyters, overseers, and elders, synonymous with bishops. 2. The members—not national, not nominal; but spiritual; "lively stones," &c.; who had repented, believed, were holy, dwelt in by the Spirit. 3. And here notice the discipline of the Church, of these members; no civil power—no penal corporeal punishment—no persecution, flame, or sword; but 'go and tell thy offending brother of his fault alone,' &c. III. The great Proprietor. "Ye are God's building;" i. e. 1. Owned by him—2. Built up by him—3. Not one could be without him—4. Loved infinitely by him; "Can a woman forget," &c. (Isaiah xl. 15, 16.) and see Isaiah i. 5, 8, 10, 17.—5. Here is the great security for its safety and prosperity. IV. The purposes of this Church. 1. That it may be house for God's children—2. For the edification of the body of Christ—and 3. For the maintainance of the public worship of God. Finally, 4. That the Church may be a temple for God.

The sermon was instructive and impressive, and was listened to with great attention. The congregation was not very large, as we expected would be the case.

In the afternoon the native congregation assembled, at four o'clock. Brother Sutton commenced by singing, reading, and prayer, and I preached from Isaiah liii. 11. (first part.) Considered 1. The travail of the Saviour's soul. II. When he sees the fruit of it. III. The promise, "He shall see," &c. I.—The travail, &c. 1. Generally a sufferer, a man of sorrows, &c.—2. Mostly of a mental nature, but often both—3. In the garden of Gethsemane, 1st, Sweat blood and water in great drops—then in winter, cold night, open air—2nd, Was in agony of soul—3rd, Confessed his sorrow to his disciples, "My soul is exceeding sorrowful, even unto death."—4th, From his prayer to God, and the angel comforters. How he

travailed in our salvation here. 4. In his death. 1st, Scourged and crowned with thorns—2nd, Weak and faint, he bears his cross, goaded on with spears, &c.; he sinks—3rd, Laid on the cross, and hands and feet nailed; cross reared and thrust into the ground; thirst; mocking of the Jews; sight of his mother; of his little church; absence of his Father's smile; his painful and moving cry, &c. How he travailed. II.—"When he sees," &c. 1. When the Gospel is proclaimed—2. A soul is saved, many souls—3. Cause spreads, Church enlarges—4. When it shall be universal, and all get home to God—5. It was this he purchased by his pain; for this he groaned and died. "Sees the travail of his soul." III.—Promise. "He shall see," &c. 1. Its security. 1st, God's word and engagement—2nd, Secured by the purchase of the Saviour's blood—3rd, Accords with the divine mind and will—2. Its universality as extensive as his sighs and groans. "Jesus Christ, by the grace of God, tasted death for every man." Conclusion. 1. He sees the travail of his soul to-day—2. You can all give him satisfaction and pleasure—3. Remember how you were redeemed and saved by the sorrows and sufferings of Christ; think lightly of your own, much of his—so he wept, groaned, bled, and died for you.

The natives and friends were all there; a goodly number, all clean and orderly. The attention was good, and many were in tears. I felt it good to be there.

In the evening the service commenced at seven o'clock. I preached from Isaiah liv. 2, 3, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not; lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the gentiles, and make the desolate cities to be inhabited." Was noticed, I. The promise—II. The proclamation. 1.—The promise. 1. By whom made—2. To whom given; the Church—Composed of whom; their character, privileges, prospects, &c.—3. The subject—prosperity of the Church: what is that? its universality—4. Its security—God's faithfulness, engagements, covenant, &c.—5. Its object; to encourage efforts unbounded. II.—Proclamation. 1. Explain terms; tent, cords, stakes, means to take up more ground all round—2. By earnest, importunate and faithful prayer—3. By sending forth the gospel beyond ourselves—4. Enlarging the means of communicating good at hand—5. By any means promotive of the Saviour's cause. Conclusion. 1. We have, to-day, an illustration of the text—have "enlarged the place of

the tent," &c.—2. History of the chapel here: twelve years ago, when I, with brother Sutton, laid the first foundation stone, and opened this chapel for worship, we had not one native convert; and this afternoon we see more than a hundred natives sitting here, listening to God's word, and some in tears—a large school, in which a good number were training for God and heaven—Scriptures and tracts have gone forth, and many a one impressed—we have five talented and respectable native evangelists daily at work, and useful. Let us expect much, and attempt much, for much is promised, and promised to encourage. We thank you for your help in this work—we do not ask you for aught now; but ever be ready to aid, and never despond.

The attendance was good, the attention serious, and the opportunity very profitable. The whole was a day of much pleasure, and I think we shall long remember it for good. "O Lord, send now prosperity!"

NEW DESPATCH RELATIVE TO IDOLATRY IN INDIA.

THE following Government Despatch, respecting the patronage of idolatry in British India, though brief, is important. It was ordered to be printed by the Honourable House of Commons, February 20th, 1839; and I hope it will not be laid upon the shelf in India, or become a *dead letter*. We must not allow it to sleep to death with the *Indian opium* of indifference to the claims of Christianity. It appears that something has been done in this long agitated question. The following extract is interesting:—"The Hon. Proprietor, J. Poynder, Esq., had expressed a wish that the despatch had been more explicit with respect to the doing away with the Pilgrim Tax. He (the chairman) could now inform him that the tax was done away with at *Allahabad*, and that measures were in progress to abolish it at *Gyah*, and *Juggernaut*."—*Oriental Herald*, April, 1839, p. 442.

"Our Governor General of India in Council.

"London, August 8th, 1838.

"1.—Our chairman has laid before us a letter which has been addressed to him by Sir Peregrine Maitland, dated the first of February last, tendering his resignation of the office of Commander-in-chief at Madras, upon the ground of our Despatch to you in the Revenue Department, dated the 18th of October last, in which we committed to the discretion of your Government, as indeed we had previously done of the 20th of February, 1833, and 22nd of February, 1837, No. 4, the settlement of all

questions affecting the religion of the Natives of India.

"2.—We transmit a copy of Sir Peregrine Maitland's letter for your information, and in so doing, we think it necessary to state that he is mistaken in assuming that it is our desire to depart from our orders, under date the 20th of February, 1833. Our object in addressing you in October last was to secure you the unfettered exercise of the power and instructions which we deliberately conveyed to you in our despatch of the 20th of February, 1833, by checking proceedings on the part of the subordinate governments; which, however well intended, were calculated to embarrass the free exercise of your judgment on the important and difficult questions which we had confided to your decision. So far, indeed, from having any desire to continue the practices against which Sir Peregrine Maitland remonstrates, we concluded our despatch of the 22nd of February, 1837, in the following terms:—"But it is desirable that no unnecessary delay should take place in bringing forward the whole subject, fully and intelligibly, in all its bearings on the financial interests, on the political obligations, and the moral character of our Government."

3.—"In the same spirit we have again to express our anxious desire that you should accomplish, with as little delay as may be practicable, the arrangements which we believe to be already in progress for abolishing the Pilgrim Tax, and for discontinuing the connexion of the Government with the management of all funds which may be assigned for the support of religious institutions in India. We more particularly desire that the management of all temples, and other places of religious resort, together with the revenues derived therefrom, be resigned into the hands of the Natives; and that the interference of the public authorities in the religious ceremonies of the people be regulated by the instructions conveyed in the 62nd paragraph of our despatch of the 20th of February, 1833.

4.—"In carrying these instructions into effect, we cannot doubt that you will bear in mind the inconveniences which have been experienced at Madras, from the construction which was put upon the General Order of the 26th of July, 1836.

5.—"That Order very properly prohibited troops employed in preserving order at religious festivals from taking any part in the procession or ceremonies. We think that the attendance of musicians for the purpose of taking part in the ceremonials of any religion whatever, should be strictly voluntary; but we do not intend that any

alteration should be made in the practice which has hitherto regulated the appointment of escorts to Natives of rank, on their way to places of religious worship; as in that case it must be self-evident that the honour is done to the individual, and not to the occasion.

6.—“We further desire that you will make such arrangements as may appear to you to be necessary for relieving all our servants, whether Christians, Mahomedans, or Hindoos, from the compulsory performance of any acts which you may consider to be justly liable to objections on the ground of religious scruples.

“We are, &c.,

“J. L. LUSHINGTON,

“R. JENKINS.”

GUNGA DHOR'S JOURNAL.

30th.—At Chok bazar sat long, and invited the passers by to hear, but no one came. At length ten came, heard well, and took books. Here ends the labours of September.

October 17th.—In the Telinga bazar conversed with four persons; at length they increased to forty. They acceded to all I advanced. Some enquired, “What must we do to be saved?” I answered, “repent of your sins, be partakers of the benefits of Christ's sufferings; believing in his death, seek for pardon and regeneration.” They then departed in silence. A few reviled.

November 1st.—At the Padree's there was a wedding, between Hurreedas and Toolsee, the young woman who was brought from Goomsur country, and placed in the school. All the Oriya brethren and sisters were there. The Padree gave us a supper. At 10 o'clock, after prayers, we departed.

3rd.—Preached in the great road near the Telinga bazar: eighty persons heard well. Two Oriya brethren, and Padree Sutton, who spoke to the people, were there.

7th.—Went at the request of major Eckford to preach to his servants; about ten were present. (This became a regular Monday service for several succeeding months.)

16th.—Went and preached to the children at the Padree's school. This I also continued to do once a week through the year.

20th.—Preached at ten o'clock, from Rev. v. 13, 14, at Christiapore: at four, preached also in the chapel. Thus I did for six weeks, while Padree Sutton was away in Calcutta.

December 19th.—Went to Tanghy market; had much disputing, but my voice prevailed. Next day I also preached, and then returned to Cuttack.

22th.—Telinga bazar. I sat and called, but no one came; at length Stubbins Sahib came, and then thirty persons, to whom I preached. My congregations have been generally good at this place for three months past.

31st.—Preached at ten at Christianpore; and at four at the chapel. By the grace of the merciful father, God, I have thus been preserved, and have fulfilled my ministry another year. He who is the God of all, and Saviour of all, even to him be blessing, blessing, blessing, ascribed for ever.

January 1st, 1838.—Commenced preaching at major Sahib's, by the Padree's direction, to the major's servants. To continue weekly.

4th.—Gave instruction to the children in the Sahib's Oriya school.

12th.—Telinga Bazar. Sixty people heard with much contention. Mr. Sutton present: some quarrelled, some heard well.

13th.—Before the police office; five persons listened, heard, confessed, and departed. All the rest we hailed made many excuses, and walked off. Mr. Cadogan was with me.

14th.—Preached in Christianpore. At four, heard a sermon from Mr. Sutton, in the chapel.

15th.—Went as usual to the major Sahib's: afterwards talked to twenty people in Mungula bhag. One man seemed impressed, but his companions were exasperated against him.

24th.—Thus it happened to-day,—a strong fellow entered my house and beat me. I had to present a petition to the judge, which detained me all day.

26th.—Telinga Bazar. Preached, and sung the Jewel Mine of Salvation. The people applied their ears and hearts, and heard in silence: they confessed the truth. Doitaree, and Sutton Sahib were with me.

February 1st.—Chowdra Bazar. Doitaree, Bikhari, Cadogan, and I, stood and preached; 150 people heard in silence. A few were angry, but many acknowledged the truth.

3rd.—Preached opposite the Thánná; the people heard well, and reflected on what was said. Present—Sutton Sahib, Doitaree, and Cadogan.

9th.—Preached in the great road; many questioned and answered; obtaining the victory, no one could reply, but heard in silence and confessed the truth.

15th.—In the great road near the Chowdra Bazar I preached; hearing abuse, blasphemy, cursing. Rama Chundra, and Doitaree, came up: after a time I became silent, and they talked; forty people heard the words with closed lips.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 8.]

AUGUST, 1839.

[NEW SERIES.]

MEMOIR OF MR. JOSEPH BARROW.

MANY of our friends in these parts, and different persons in other parts of the Midland District, have regretted that no memoir of the above-named individual has yet appeared in the Repository. Those who knew him intimately do not regret this on their own account; for his person, his manner of life, his christian zeal, and evangelical labours, are still fresh and fragrant in their memories; but they do so from the conviction that a brief record of these might be beneficial to unacquainted survivors, and to a long posterity. Having been furnished with materials for a memoir by his excellent nephew, Mr. Richardson, they are herewith sent for publication nearly in the form presented to me. Without meaning to anticipate the narrative, I may be allowed to say, that though so long delayed, at no previous period could it have been more apposite and opportune than it is at the present. A new *ism* appears to be springing up among us—General Baptist Extensionism—which has respect to practice more than to sentiment, and which, to say the least, may be espoused without danger, and avowed without disgrace. Mr. Barrow was a professed, a consistent, and a successful extensionist: indeed, if we wished to find a single term more fully descriptive of his character than any other, we know of none, in the whole vocabulary, so suitable as this.

Wirksworth, June 11th, 1839.

W. U.

Mr. Joseph Barrow was born at Kegworth, July 15th, 1762, the son of George and Mary Barrow, but was brought up principally with a rich uncle, from whom he had considerable expectations which were never realized. Early in life he had religious impressions, and regularly sat under the ministry of Mr. John Tarratt. It is believed that the preaching of that excellent minister was the means of giving him scriptural views of his character and state, of his need of a Saviour, and of the method of salvation which is revealed in the Gospel. How long he continued under convictions, before he found "peace and joy in believing," is not known.

Previous to the year 1791, he removed to Derby, where he regularly heard the ministers, F. Smith, Thos. Pickering, T. Smedley, and others who supplied; and having given evidence of conversion, was baptized, with eight others, on the 21st of August in that year.* The above-named

* It may not be improper to record here the names of the other eight persons baptized with Mr. Barrow. They are as follow:—Joseph Johnson, John Etches, Gilbert Dollison, Joseph Hill, Rachael Etches, Margaret Pipes, Mary Porter (afterward Mrs. G. Wilkins), and Jane Porter (late Mrs. Wooley, of Smalley). With the exception of one, respecting whom nothing decisive is known, it may be said, "These all died in faith."

ministers attended on this occasion, and as it was thought advisable that the newly baptized should not be united with any of the neighbouring Churches, they formed them into a distinct Society, and thus laid the foundation of the large and flourishing Church now under the care of the Rev. J. G. Pike,

Some time after his baptism, he married a pious widow who lived on a farm at Quorn, near Derby. This was a happy union for both parties, as she was a truly good woman, and became, after her union with the Church, "a mother in Israel." The Almighty smiled upon his industrious habits in his new situation, and blessed him with a considerable degree of worldly prosperity. In addition to what he realized from the farm, he derived much pecuniary profit by opening his house for the accommodation of invalids and others, who repaired to the village for health or recreation during the summer months of the year. To the credit of Mr. B. as a Christian, it ought to be stated, that whatever might be the character of his visitors, he regularly performed family worship, and had enough "manly piety" to invite *them* to unite in these exercises. It is not known that his prosperity had any morally injurious effect upon him. He remembered the source whence it proceeded, and considered the ends for which it was given, and the obligations which it imposed. It has been said that four virtues are especially necessary in prosperity—gratitude, watchfulness, humility, and liberality. Those who knew Mr. B. can testify that these virtues were, to a pleasing extent, cultivated by him.

For some years after the formation of the Church at Derby they had no meeting-house of their own. Mr. B. was among the foremost to obtain one. He subscribed £50 toward the object; and performed work, by drawing materials to the amount of £50 more. He was frequently called upon to exercise his gifts in prayer and expounding the Scriptures, which he performed in an acceptable and profitable manner. Earlier than 1804, in conjunction with others, he introduced preaching into Alvaston, Barnaston, Allestree, and Windley: he has been heard to say, that he had himself *introduced preaching into seventeen different places*. In 1807, his attention was directed to Duffield, a respectable village pleasantly situated four miles north-east of Derby. At the request of the late Mr. Taylor, whom Mr. Barrow had been instrumental in bringing into the Church, he came over to this village, and preached his first sermon on March 1st. 1807, in a room fitted up for public worship, capable of holding two hundred hearers. In 1809, the labours of Mr. B. and his brethren had been so successful, that a room double the size of the former was obtained, which was opened by Mr. Stevenson, of Loughborough, April 23rd.

Anxious that the cords of Zion should be lengthened, in 1816 he gave up the possession of his farm at Quorn, and purchased some property at Cowhouse Lane, a place four miles north of Duffield. In this step he could not be said to "seek his own things, but the things of Jesus Christ." Here he fitted up an out-house on his own premises, which he opened for worship, and regularly preached in it until his removal from the place.

Before he left Quorn he had extended his labours to Shottle, where he at first preached in a house, and afterwards in the school room belonging to the parish. Here a goodly number of persons were converted by the truth, several of whom remain its "helpers" to the present day.

From Shottle, and Cowhouse Lane, Mr. B. proceeded to Ashlehay, a

scattered hamlet still further north, where he preached for some time in a house. At this time he was very anxious to introduce the cause into Wirksworth. He had visited the town at two separate times to ascertain whether the thing were practicable or not, but did not find encouragement enough to make the attempt. Providence, however, soon opened the way. A large auction room, together with a dwelling-house, nearly in the centre of the town, being advertized for sale, some of Mr. Barrow's friends in the vicinity of Wirksworth apprized him of the circumstance; at his request two of them attended the sale, and purchased the premises for several hundred pounds. The room was crowded on the day it was opened, and an excellent congregation was regularly obtained. After an introduction had been made into this place, Mr. B. carried the gospel into the neighbouring villages, at which preaching is still maintained. Having entered into a new and highly important field of exertion, he thought it his duty to remove from Cowhouse Lane: accordingly, in 1821 he took up his residence at Steeple House, nearly at the summit of the hill which lies between Wirksworth and Cromford; he was now situated in the midst of his friends, which enabled him the better to watch over the rising interest. Having no secular occupation, he spent much time in visiting from house to house—a work for which he was admirably qualified. Excepting the good he effected by breaking up new ground, he was much more useful in these domiciliary visits than in any of his other efforts. His preaching abilities were below mediocrity—he was not a man of much talent. He was much more qualified by the warmth of his heart, and the affectionateness of his manner, to invite sinners to the cross, and to lead converts into the fold, than by strength of mind, and extent of knowledge to “feed the Church of God, and to take the oversight thereof.”

In three years after his removal to Wirksworth our friend's happiness was interrupted by the death of Mrs. Barrow, a memoir of whom was published in the seventh volume of the Repository. Before two years had elapsed he entered a second time into the marriage state. His new partner was Mrs. Haslam, of Loscoe, a member of the Baptist Church in that place. Mr. B. removed to her residence to the great regret of all his christian friends at Wirksworth and the neighbourhood, as but little intercourse was enjoyed between them after this step. He endeavoured to make himself useful in his new situation, but he was too far advanced in life to accomplish much; his mental powers became impaired, a complication of diseases began to prey upon his frame, and he was called to put off his earthly tabernacle on December 1st, 1831, in the seventieth year of his age. There was nothing remarkable in his christian experience during his last illness; he was enabled to rely steadfastly on the Redeemer, and to derive consolation and hope from the precious truths of the Gospel. By his own desire, Mr. Pickering, of Nottingham, preached his funeral sermon at Wirksworth, from Gen. v. 24, “And Enoch walked with God; and he was not, for God took him.” Also at Duffield, from Heb. xiii. 8, “Jesus Christ, the same yesterday, to-day, and for ever.”

Mr. Barrow was a man of very respectable appearance, and in his deportment was so frank, generous, and agreeable, that scarcely any man could be his foe. He possessed considerable influence among his friends; but that influence was used for the promotion of the general good. He displayed a spirit of true liberality. He gave much of his time to God,

The talents he received were not buried—his light was not hid—his house was open for the entertainment of the saints—he had more than a common share of public spirit—he was ready to preach the Gospel wherever his services might be requested. Though at the extremity of the Midland district, during one part of his life, he was frequently to be seen at the quarterly Conference, and other public meetings. He was warmly attached to the institutions of the Connexion, and subscribed annually for their support. At different times he gave very liberally to the cause at Wirksworth; his example was followed by some others in the Church, and neither he nor they ever applied for assistance from the Churches in establishing and maintaining that cause. At his decease, he left £50 to the Loughborough Academy, £50 to the Foreign, and £50 to the Home Missions. These sums it is believed would have been larger, but for some unhappy circumstances connected with his second marriage. Had Mr. B. been a man of more discretion, that union could scarcely have taken place—but he was advanced in years, and how much of his indiscretion in this case might be attributed to dotage, is not easy to tell. He who sometimes “removeth the speech of the trusty, taketh away also *the understanding of the aged.*” The subject of this memoir, like other christians, was “compassed with infirmity;” yet “he was a faithful man, and feared God above many.” Perhaps few individuals, with his measure of mental and pecuniary ability, *have done more good*; and if every member of our denomination, of similar qualifications, would be as benevolent, as self-denying, and as zealous as he, the “cords of our Zion would be lengthened, the place of her tent enlarged, and the curtain of her habitation stretched forth.”

CERTAIN OLD STORIES,

Recorded by an aged Gentlewoman a time before her death, to be perused by her children and her posterity. Written by her, with her own hand, in the eighty-fifth year of her age, and about the year of our Lord, 1620.

To the Editor of the General Baptist Repository.

[Dear Sir,—I have taken the following account from the “History of Gainsborough.” The insertion of it in the Repository, will, I hope, impress upon our hearts a sense of our obligations to God for the civil and religious liberty with which we are favoured, and induce that horror of popery which our forefathers were compelled to entertain, and which cruel system is not to be, with success, assailed by reason, or won by kindness and allurements, but must be overthrown with an utter destruction. I am, dear sir,

Yours truly,

W. PICKERING.]

Snenton, March 9th, 1839.

OF my father, in Hollinshed’s Chronicle, I find this story. In the twenty-fifth year of king Henry VIII, being the year of our Lord, 1534, at the suit of the lady Katherine, dowager, a curse was sent from the pope, which cursed both the king and the realm. This curse was set up in the town of Dunkirk, in Flanders, for the bringer thereof durst no nearer approach, where it was taken down by Mr. Lock, of London, mercer.

Now I, his daughter, Rose Throckmorton, widow, late wife of Simon Throckmorton, Esq., and first the wife of Anthony Hickman, a merchant, of London, reading this of my father, have thought good to leave to my children this addition to it, That for that act the king gave him £100 a year.

and made him a gentleman of his privy chamber ; and he was the king's mercer, and his majesty vouchsafed to dine at his house. Moreover, he was knighted, although he was never mayor, but only sheriff of London ; and so was never any Londoner before him. I remember that I have heard my father say, that when he was a young merchant, and used to go beyond sea, queen Anne Boleyn, that was mother to our late queen Elizabeth, caused him to get her the Gospels and Epistles, written on parchment, in French, together with the Psalms.

Of my mother. My mother, in the days of king Henry VIII, came to some light of the Gospel by means of some English books sent privately to her by my father's factors from beyond sea ; whereupon she used to call me, with my two sisters, into her chamber, to read to us out of the same good books very privately, for fear of trouble, because those good books were then accounted heretical ; and a merchant, named Paginters, who used to bring bibles from beyond sea, was slain with a gun as he went in the street : therefore, my mother charged us to say nothing of her reading to us, for fear of trouble. Then there was a plague in London, and my father and mother removed seven miles off, into the country, where she was delivered of a child, fell sick, and died. In time of her sickness she fell asleep, and being awaked she smiled, saying, that she saw God the father, and Christ at his right hand stretching forth his hands to receive her ; and so died comfortably in the faith.

How my husband and I spent our time in the reign of Queen Mary.

As in token of my most bounden duty and thankfulness to the Almighty, I do rise often in the day-time, but especially in the night, as I lie waking in my bed, to meditate on his most merciful deliverances which he hath given to my good husband, Mr. Anthony Hickman, and me, in the days of queen Mary, when the cruel papists persecuted the people of God. So I, now being above eighty-four years old, and looking continually when the Lord will call me forth of this life, have thought good to set down the same in writing, and to leave it to my children, to move them to continue that thankfulness to Almighty God which I, their old mother, cannot acknowledge too much nor too often to his glory and praise ; and to stand fast in that faith and service of God unto which their father and mother did stand so firmly, and manifest such zeal and affection as in this little treatise appeareth.

My husband, before he did marry me, was found to be worth £1000 by his books of account, that were examined by my father's appointment ; and he being a great dealer in the trade of a merchant venturer, was in the same joint partner with my eldest brother, and they together had some ships of their own, and did make divers voyages into far countries, some of which voyages were of such note and fame as they are specially recorded by Mr. Richard Hackluit, in his second printed volume of English voyages to the south and south-east parts of the world ; and I do well remember one goodly ship they builded at their own charges, which they named the *Mary Rose*, being the names of us, their wives ; for my brother's wife's name was *Mary*, and mine *Rose*. This ship queen Elizabeth afterwards had, and went in *Cales* voyage, 1596. It pleased God to bless and prosper well their adventures ; and though, thereby, their riches did increase, yet they did not set their hearts upon them ; they had learned not to trust in uncer-

tain riches, but in the living Lord, who giveth abundantly all things to be enjoyed: for they were not unmindful to use and employ their substance to the glory of God and good of his Church, as they daily manifested, by giving entertainment to bishop Hooper, Mr. Fox, Mr. Knox, and divers other godly preachers, of which some did afterward suffer martyrdom in queen Mary's days, who, if they were living on earth, as undoubtedly they are in heaven, would not forget to declare what kind usage and bounty they have found at the hands of my good husband, for the Gospel of Christ's sake. When queen Mary came to the crown the idolatrous mass was set up, with public profession of popery throughout the realm, and cruel persecution of those good christians, that in a good conscience, refused to yield themselves to that idolatry; at which time, we did receive into our house, in the city of London, divers godly and well-disposed christians, that were desirous to shelter themselves from the cruel persecution of those times. And we and they did table together in a chamber, keeping the doors close shut, for fear of the promoters, as we read in the Gospel the disciples of Christ did, for fear of the Jews: and thus we kept our house in London in the beginning of queen Mary's days. But then there came forth a very strict proclamation, enjoining all to come to church and receive the sacrament after the popish fashion; after which proclamation we durst no longer keep our house, but my husband used means to convey away the preachers and other good christians, that were in our house, beyond sea, giving them money to supply their wants. And one of those men was named Romiger, being then a proper young gentleman, that went to Louvaine to study divinity, and afterwards became Doctor of divinity, and died some few years since, being one of the mayors of the close of Lincoln. This man had £5 in gold of my husband, at his going away; which, at his return, he thankfully repaid; and whilst he lived he was ready to acknowledge the kindness that he received from my husband.

Then my good husband was accused to the high commissioners for the conveying away and relieving those good christians, whom the high commissioners called the queen's enemies, and for not conforming himself to popery, according to the queen's injunctions; and, for the same, my husband and my brother (who was also accused with him,) were committed to close prison in the fleet; and during the time of their imprisonment, they could not be suffered to have any private conference together, neither could any other be suffered to have conference with either of them, but they were kept in several rooms in the prison, and were often severally examined; and when either of them was examined, the commissioners would endeavour to make him believe that the other had confessed as much as they would have drawn from him; and, thereupon, they would advise him to confess, as his brother had done before him; but, nevertheless, there was not much gotten forth of their own confession by that means: although, indeed, there was a collection of forty marks a week duly collected and exhibited by my husband and brother, with some other well-disposed merchants, to the relief of the distressed ministry, about which my husband and brother were sore charged in their examination; and, at the same time, there was also in the fleet, the jury that acquitted Sir Nicholas Throckmorton, upon his arraignment for high treason, who, because they chose rather to discharge their consciences by finding him not guilty, than to please the commissioners and judges that sat upon his trial by finding him guilty, contrary to their consciences, were committed to the fleet, but so as they had the liberty of the

prison. And these jurymen, being all merchants of London, had compassion upon the distress of my husband and brother; for these jurymen having the liberty that was wanting to my husband and brother, in the prison, would come under the chamber window where my brother was, and under the chamber window where my husband was, and talk aloud one to another, to the end that my husband and brother might hear them, what they heard touching any of the matters for which my husband and brother were questioned; and so, by that means, gave them light of many things before their examination. Afterwards, by great means that was made for them, they were removed from the fleet to the house of the Marquis of Winchester, who was then Lord Treasurer, but were also there kept in several rooms, as close prisoners, not being suffered to come together but by stealth; when the Marquis was at dinner, or gone abroad, then they procured to themselves liberty to come together, by giving gratuities to the gentlemen that attended about the house. And whilst they were thus detained prisoners, there came to the court the Lord of Barrowe, in the low countries, who became a great suitor for their enlargement, in regard of the want that his country had of their trading and merchandize; and partly by his means, and partly by the Lord Treasurer's favour, (which we purchased with chests of sugar, and pieces of velvet, to the value of £200, or thereabout), they were, after long imprisonment, set at liberty. Afterwards, my husband, to drive away the wicked days, went to Antwerp, where he had a fair house, which he rented for £70 a year; and I, being with child, went into Oxfordshire, to a gentleman's house that was a lodge, and stood far off from any church or town, the name whereof was Chilswell, and there I was delivered; and from thence I sent to Oxford, to the bishops, (who were then and there in prison, and did afterwards suffer martyrdom there,) to be advised by them, whether I might suffer my child to be baptized after the popish manner; who answered me, That the sacrament of baptism, as it was used by the papists, was the least corrupted, and therefore I might; but therewithal they said, that I might have gone out of England before that time if I had done well: and so my child was there baptized by a popish priest; but because I would avoid the popish stuff as much as I could, I did not put salt into the handkerchief that was to be delivered to the priest at the baptism, but put sugar in it instead of salt. Afterwards, I prepared to go to Antwerp, to my husband's house there; and, although my husband had two fair houses in England, the one in London, the other in Essex, at Rumford; both of them well furnished with household stuff, yet I accounted all nothing, in comparison to liberty of conscience for the profession of Christ; so I conveyed my household stuff into certain friends houses, carrying none with me but a large feather bed, which I laid in the bottom of the old hulk wherein we went to Antwerp. I may well call it an old hulk, for the master of it said, that if it pleased God to speed us well in the voyage, it should never go to sea again. We were five days and nights upon the seas, in stormy and tempestuous weather. I might here tell, that my brother, Thomas Lock, who was partner with my husband, would have gone with us, but that he could not get his wife's good-will to go out of England, whereupon I would say to her, "Sister, you stay here for covetousness, and love of your husband's land and goods; but I fear the Lord's hands will be upon you for it:" and, indeed, so it came to pass, for he being constrained, for fear of further trouble, to fashion himself outwardly to the popish religion in some

sort, was so grieved in mind thereat, that he died shortly after, with seven of his children.

The reason why we did think ourselves safer in Antwerp than in England, was not for any more liberty of the Gospel given there, but because there were not parish churches, but only cathedral; wherein, though the popish service was used, yet it could not be easily known who came to church, and who not. But there was a chapel for the English merchants, and thereunto all of them were compellable to go upon solemn feast-days to wait upon their governor, and the night before that day my husband would be mourning in his bed, and could not sleep for grief, to think that he was on the morrow to go with the governor to that idolatrous service. But the governor, though he was a papist, yet he was no persecutor nor cruel papist, for he was contented to bear with my husband, so far as he might, without being seen to do it; and would say to him, that though he did bark yet he did not bite. Whilst I was in Antwerp I had another child, and had great care to keep it from the baptism of the papists; for in hatred that the inhabitants there do bear to the anabaptists, the magistrate used to enter at midnight into houses where any children were suspected to be kept unbaptized, and if he found any such, he used to put them in a sack and cast them into the water, and so drown them; from which cruelty, to save my child, I did as followeth; viz., Whereas, it is the custom there to hang at the street door, where a woman lieth in, a little piece of lawn: it was so, that our house opened into two streets; therefore, I hanged forth a piece of lawn upon either side or door, to the end that the neighbours on either side might suppose that it went out at the other door to be baptized. And so it pleased God that there was a secret congregation of protestants, unto which congregation, by the help of some godly women there, I procured my child to be secretly carried, and there to be baptized by a protestant minister, I not knowing godfather nor godmother.

And thus I continued in Antwerp till the death of queen Mary, which was not a little joyful to me to hear of; for during the time of her tyrannous reign, I had often prayed earnestly to God to take either her or me forth of the world. In all which time I never was present at any of the popish masses, or any other of their idolatrous service, for all which blessings and deliverances, sent to me from my good God, I most humbly beseech his majesty that I, and mine, may never forget to be thankful, not seeking our own vain glory thereby, but giving all praise and glory to his goodness who so graciously preserved, blessed, and delivered me.

SABBATH MORNING PRAYER-MEETING.

Perhaps there is no duty which God has imposed upon man so important and interesting to the soul enlightened from above, as that of prayer, when entered upon with proper feelings. How pleasing it is to behold an individual bowing at the footstool of mercy, imploring the pardon of his sins, and entreating that assistance from on high which is requisite to aid him in the proper discharge of his duty as a member of society, both civil and religious. For the encouragement of those who call upon the name of God in prayer, how replete is his word with declarations of his determination to hear and answer those who approach him in sincerity and in truth; and may we not observe that in this, as in other cases, God has closely allied

our duty and interest with his glory. If we would that religion should flourish in our own souls we must be men of prayer. If we would promote the prosperity of the church, it behoveth us to frequent a throne of grace. God has promised to do great things in answer to prayer; and what he has promised he will most assuredly perform. It is the imperative duty of Christians to be importunate at a throne of grace for a blessing to rest upon the various efforts put forth for the salvation of immortal souls. It is a pleasing scene to behold a number of pious individuals congregated together early on the morning of the Christian Sabbath for the purpose of beseeching the blessing of the Most High on the exertions which may that day be made to accomplish the evangelization of the whole world. But while we rejoice in the circumstance that a few do meet to engage in so important and interesting a duty, it is still much to be regretted that a vast majority of the members of our Churches do not. I allow that in large manufacturing towns many are necessarily engaged to a late hour on the Saturday evening, therefore as a matter of health it may be deemed expedient by those of delicate constitutions to indulge themselves on the Sabbath morning; but whilst we excuse a few, are not many inexcusable? Some allege such is the construction of their frame that the morning air operates injuriously upon their system—still, in many cases, such are the first to be found taking their morning walks six days out of the seven, and frequently may be found actively employed in their gardens even when the mornings are damp—such inconsistencies ought not to be. And painful is it to observe that many of the more influential members of our Churches are seldom or never to be found at a prayer meeting at all; whether they do not sufficiently feel the value of prayer, or that they view the character of a suppliant as one that is too humiliating for their station in life, or that they deem it too great a compromise of feeling for them to stoop and associate with those in a more lowly sphere, I know not; but of this I am persuaded, that if they possessed more of the spirit of their Master, if they were more conscious of the exquisite pleasure to be derived from such delightful intercourse, they would not forego the felicity which others experience. May it not with great propriety be asked, Why do not those members of our Churches who have arrived at the meridian of life come forwards to take a prominent part at our prayer-meetings, and thus obviate the censure which is too frequently cast upon the pious and zealous young christian for his assiduity in rendering his assistance at a period when it is essentially requisite? Some have apologized, when requested to attend a meeting for prayer, pleading their time was short, and as it was only a prayer-meeting they must be excused; thus manifestly treating prayer as a subordinate subject.

“Not so your dying eyes shall view
Those objects which ye now pursue,” &c.

Was it not for fear of trespassing upon the pages of this periodical, I might go forwards enumerating arguments to show the duty of Christians to be prompt in their attendance to a duty at once both interesting and advantageous; but would conclude by just adding, whilst the men of the world rise early on the morning of the Sabbath in pursuit of pleasure, why should we, as Christians, be lingering on the couch? Rather let us imitate him who triumphantly arose from the dead early on the morning of the first day of the week.

AMICUS.

THE CHURCH OF EPHEBUS.

NO. 3.—THE COMPLAINT.

WE have hitherto contemplated the condition of this Church with heart-felt pleasure. Its active zeal against evil, unwearied exertions, and firm attachment to the fundamental principles of divine revelation, have thrown around its history a lustre which cannot but attract the attention, and win the esteem of every sincere follower of Christ. But while we admire the exercise of these heaven-born virtues, we are unhappily called to drop tears of sorrow over deficiencies of a most serious nature. *Here* light from the throne of God shines: *there* deep and melancholy darkness rests; and the darkness throws its gloomy shadows over the scene of glory like clouds passing over the surface of the sun. The sin with which this Church is charged is decay and declension in holy love. "Nevertheless, I have somewhat against thee; because thou hast left thy first love." The greatest importance is attached in the inspired volume to this sacred principle. "Love is of God, and every one that loveth is born of God, and knoweth God: he that loveth not knoweth not God, for God is LOVE;" "He that dwelleth in love, dwelleth in God, and God in him;" "Love is the fulfilling of the law;" "Nothing availeth in Christ Jesus, but faith, which worketh by love;" "Though I give my body to be burned, and have not love, I am nothing." This principle pervades the whole of the New Testament, and lies at the very foundation of the christian religion. It is that which distinguishes vital godliness from all counterfeits, and gives energy to the mind in the discharge of the duties of our high vocation. Under its benign influence every thing is done in subserviency to the divine glory: the conduct is regulated in accordance with the injunctions of inspired truth, and with the view of shewing forth the praises of him who has called us out of darkness into his marvellous light. Love animates the heart, gives fresh and powerful impulse to all the faculties of the soul, makes social duties easy and delightful, subdues the passions, makes it a pleasure to serve and glorify God, brings us into sacred communion with him as the great fountain of love, and elevates us to the contemplation of those regions of glory where it holds its undisturbed and eternal sway.

But it should be borne in mind, that in consequence of the deep-rooted pollution of the human heart, and the contaminating influence of the various objects with which we continually come in contact, love is in constant danger of languishing. It is a flower of heavenly extraction; but having been transplanted into an unfriendly soil, and being exposed to the storms and withering blasts of this changing world, it requires to be well guarded and watered. In the Ephesian Church love had lost its fervour; the members had become more formal and negligent; their light did not shine before an ungodly world with the brightness it formerly had done. Is not this our condition? Does not our state evidently call for humiliation and sorrow? The fire of devotion burns but dimly on the altar of our heart; our energies have been crippled, and our exertions for the promotion of divine truth are feeble and inefficient. When we first beheld the unutterable glories of the Saviour, first opened our eyes on the mysteries of redemption, first united ourselves with the Christian Church, how ardent our zeal! how fervent our love! how earnest our petitions before a throne of grace! how powerful and unwearied our exertions! we could relish no enjoyment like the presence of Christ. The bible was our delight, and intercourse with heaven a source

of the highest joy. But, alas! how changed! Instead of rising on the wings of faith above this transitory scene to the contemplation of the glories of our father's kingdom, we cleave to earth, "fond of its trifling toys." We seem

"Regardless of immortal joys,
And strangers to the skies!"

The closet, perhaps, is not *wholly* neglected, but its solemn and sacred duties are performed with coldness, and frequently forgotten. Our moments of retirement are languid and uninteresting. The word of God has not been *wholly* abandoned, but it has lost its commanding influence over our hearts. It is no longer a lamp to our feet. Its sublimest truths, its most sacred injunctions, its most awful threatenings, its most delightful promises, scarcely produce the slightest impression on the mind. We no longer go to it as to an inexhaustible fountain, and drink from it streams of sacred light and joy. The sanctuary is still frequented, but only on the Sabbath. The most trivial occurrences prevent our attending its ballowed services. A prayer-meeting is held, but *we* are not present—the gates of Zion mourn! We still listen to the verities of divine revelation, but we have become critical hearers. Nothing offends us more than to have our bosom sins faithfully reproofed. Many a messenger of heaven has made for himself a bed of thorns, by attending with holy fidelity to the responsible duties of his office: and have we not frequently been almost ready to exclaim, "We hate him, because he always prophesies evil concerning us." Every time we appear in the presence of the heart-searching God, is it not a fact, that we hear merely to gratify a vitiated taste, and not to have our souls fed with the heavenly manna? *We must, we must* acknowledge that we are verily guilty; "shame, and confusion of face, belong unto us." Alas! there is with many scarcely sufficient life to feel that they are dying; or sufficient light to perceive that thick darkness is gathering around them. Ought we not to be filled with deep humiliation? "Enter not into judgment with thy servants, O Lord!"

It is painful to observe decay in the natural world; but what is time to eternity? what is matter to the soul? How heart-rending then must it be to witness decay in the moral world! To see the trees of righteousness droop and wither—the garden of the Lord becoming a desolation. O how grievous to the mind of every active and zealous christian! Has not the Redeemer sufficient cause to utter the same complaint in reference to us, as he did with regard to the Ephesian Church? By our indifference and apathy we have dishonoured his cause, and violated our own solemn vow. When we united ourselves to the Christian Church, did we not lift up our hands to him that liveth for ever, and vow that we would devote ourselves to his glory, and continue steadfast unto the end? We have had no cause to change; the Redeemer is still the same—"the same yesterday, to-day, and for ever." No pretext can be found for our coldness: therefore, justly may he complain, "I have somewhat against thee, because thou hast left thy first love."

But there is a class of persons who express no wonder, but consider it as a matter of course, or what is generally to be expected, for even true christians to "leave their first love." When young believers have been standing on the summit of the mountain, inhaling the atmosphere of immortality, and gazing with the intensest emotions on the vast scene of glory presented for their contemplation by the word of God; when they have rejoiced in

the Lord with unspeakable joy, and when they have clothed themselves in the armour of truth for the spiritual conflict, they have been told with cool effrontery, by those who for years have made a profession of Christ, that they must expect their present feelings to subside, and their present zeal to abate. It is very true, that during our progress through the vale of time, love may operate somewhat differently. The current may not flow with equal rapidity; but it has acquired an accession of strength, and glides through a deeper channel. Constitutional changes may modify the expression of love. "Many things, relating to the present world, which in our youth will produce tears, will not have this effect as we advance in life, though they may still lie with weight upon our minds. But to confound this with religious declension, coldness, and carnality, and to endeavour to reconcile young christians to it, is erroneous and mischievous."* A sentiment of this nature gives encouragement to the most odious hypocrisy; it gives birth to self-deception, and induces unstable and imprudent professors indolently to yield to the painful influence of lukewarmness and apathy as a matter of course, when they ought to stand on their watch tower, and offer their fervent petitions for strength according to their day. The painful fact, however, must be acknowledged, that many continually *decline*. "Because iniquity abounds, the love of many waxes cold." But the question is not how things are; but how they ought to be? It is grievous to observe, that spiritual declension has become so general, that it excites no astonishment or pain. It seems as if, by many, it were regarded merely as the natural result of continually coming in contact with religious objects, and of being constantly surrounded with the scenery which christianity unfolds. Thus it has been stated, that if we listen long to the most enchanting strains of music, they gradually lose their pleasing and soothing effect; or if we gaze long on the most splendid landscape, it ceases to strike the attention or to occasion astonishment. But while this principle is fully admitted in reference to the natural world, yet it must be acknowledged, that the fervor of love towards the Supreme Intelligence—the inexhaustible fountain of love—would never decrease in the human mind, were it not under the influence of something diametrically opposed to the divine nature. Besides, when we gaze on a landscape, however beautiful, or however sublime, we soon become familiar with the different objects which present themselves before our vision; whereas, when we contemplate the scheme of human redemption, fresh mysteries and glories continually arise. It is a scheme embodying an unrivalled display of the perfections of the divine character; and which will throughout eternity be a source of wonder and admiration to myriads of holy beings in the regions of glory. It appears then, that when love declines, iniquity triumphs: the soul recedes further and further from him whose name his love. It is also equally evident, from the *nature of the christian economy*, that holy affections ought continually to be on the increase. "Our path should be like the shining light, which shineth more and more unto the perfect day."

"Come Holy Spirit, heavenly dove,
With all thy quickening power;
Come shed abroad a Saviour's love,
And that shall kindle ours."

Burton-on-Trent.

J. J. OWEN.

* Andrew Fuller.

ERRONEOUS USE OF SCRIPTURE.

EVERY one possessing a christian temper, and a christian taste, is both pleased and profited by hearing sermons in which the language of the sacred volume is correctly quoted, and fitly applied; while all feel pained by quotations made from it when their memories remind them that its language is mangled, and their understandings convince them that its sentiments are misapplied. Some passages, in the common course of pulpit quotation, are perpetually thus treated, whose meaning is so clear that contrary opinions respecting them seem next to impossible.

To give an instance, in Acts xxiv. 25, we read that when Paul's reasoning, in the presence of Felix, concerning "righteousness, temperance, and the judgment to come," had made Felix tremble, he said in reply, "Go thy way for this time: when I have a convenient season I will call for thee." An English reader is misled by the adjective "convenient," which is not in the Greek, the word *καιρος* signifying merely *time, season, or opportunity*, so that "convenient" is the addition of the translators. Many, however, in quoting the passage, are not satisfied with the common version, but make a *super-addition*, and represent Felix as saying, "when I have a *more convenient* season, &c. This is objectionable, but not so much so as the reflection which usually follows; for after thus mis-quoting, we have heard many a well-meaning preacher say with a sigh, "Alas! we never read that this more convenient season ever came." True: but we do read that the sort of season which Felix meant, whether more convenient or not, did frequently come, "For he hoped that money would have been given him by Paul, *that he might loose him*: wherefore he sent for him *the oftener*, and communed with him."

A little attention, therefore, to the language, and still more to the context of this passage, would prevent the false quotation, and the misapplication of it here complained of.

W. U.

CORRESPONDENCE.

DR. WATTS AND THE GERMAN DIVINES.

To the Editor of the General Baptist Repository.

MY DEAR SIR,—I do not profess to be intimately acquainted with the class of German divines alluded to, or named and animadverted upon, in your last number, and with whom the illustrious name of Dr. Watts is associated. I am painfully apprehensive that the good and amiable Dr. may, in some degree, be sunk in the estimation of some of your readers by his being mixed up with *such company*. As I am fully persuaded that he does not deserve to be put among them, I cannot forbear to express my regret that your correspondent, who signs himself W. U., should have, I believe without design, written a syllable tending to lower a man to whom the christian world is more deeply indebted than to almost any other man in any age, and whose name is so frequently and so worthily coupled with the pious, the amiable, and incomparable Doddridge.

So far as I have any knowledge of the general run and complexion of the German Divines to which your worthy correspondent refers, I apprehend they are a very pernicious and dangerous race of writers, and I fear that the leading features of their productions tend to lower the sacred writings, and to undermine the grounds of their claims to inspiration. Nor can we reckon the suspicion without a foundation, that they are adapted to strip Christianity of its matchless beauty, and to injure, if not destroy, the glory of the Gospel of the blessed God. These writings, I think, it cannot be fairly contested, are calculated to lead to

something verging on Socinianism, and to a masked infidelity, and plausible Atheism.

And is the amiable, the lovely, the heavenly, the holy Watts, to be ranked with these German critics? Is the sweet singer of our Israel, who composed the psalms, and hymns, and sublime lyrics, in the praise of the blessed Jesus, and who is raising to raptures myriads of hearts and voices in the saunteries every Sabbath; is he, from whose pen issued so many sermons of inimitable beauty, and full of the love of Jesus, and the wonders of the cross; is he, who wrote in straits so sweet and so sublime on the love of God, and whose works breathe such ardors of heavenly devotion; is he, whose name is dear to the Church, and of which a nation may well be proud; is Watts, after all, to be associated with a list of authors always to be read with suspicion, and the spread of whose works is to be viewed with horror?

That the great and good Dr. Watts, owing to an over prolific imagination, and a genius amazingly excursive, was induced to attempt the management of subjects to which the most gigantic powers are unequal, I grant; yet even in these speculations there is a modesty, a meekness, a reverence of God and the Saviour, that render him dear to us. If, as I allow, he ventured too far, and entangled his own mighty powers, so that he could not order his speech by reason of darkness, these excursions, compared with the bulk of his immortal writings, are but as spots in the sun, that are rendered luminous by his matchless effulgence.

Your correspondent will, I hope, forgive me uttering the expression of my doubts of the prudence and propriety of giving extended publicity to such remarks, and baneful criticisms, as he has quoted from Boothroyd and the German divines. They sometimes generate doubts and perplexities, which to solve and dispel call for more dexterity than we possess. I have witnessed instances of objections raised by writers and speakers, which they have not answered satisfactorily, the consequence of which has been, a distressing embarrassment all their future days. There is a happy ignorance of critical difficulties in the minds of many simple-hearted Christians, which it is cruelty to dispel; and the longer I live, the more I am convinced that it is wise and important to keep these puzzling knots out of their sight.

I hope your correspondent will take in good part what is well meant; and if he should see it right to put Dr. Watts in better company—*well*. Would that I were worthy to unloose the latchet of his shoe!

S. P. W.

A NEW INTEREST IN MANCHESTER.

My dear sir,—Permit me, through the medium of the Repository, to call the attention of the ministers and leading members of the denomination to the propriety of attempting to establish a new interest in Manchester. Every argument that is urged in favour of other large towns, applies with equal, if not superior, force to Manchester. Its immense population; its spiritual necessities; its comparative nearness to some of our other Churches; and the facility with which it could be supplied with foreign ministerial aid until a minister could be stationed there, are all friendly to the project. The present interest in Manchester, which has cost the connexion hundreds of pounds, and some of its ministers months and years of hard labour, from its still burdened and unhealthy state, affords no hope that it will extend itself so as to form *another distinct interest*: besides which, (and what constitutes my chief reason for this proposal,) those persons who have separated from the Church in Oak-street, are quite competent as to numbers, intelligence, and moral worth, to originate a new interest if collected together; and if supported by the denomination at large, to maintain that interest, by the blessing of God, in a more efficient manner, perhaps, than the one now existing. It ought to be observed also, that numbers almost every year feel compelled to withdraw from Oak-street on account of the ultra-disciplinarianism of its minister, and having no other Church with which to unite, they become quite lost to the connexion. Moreover, the convenient locality, and manifold trade of Manchester, are constantly drawing

into it those who have been members of our *churches* or of our *congregations* in the places whence they have removed. The former cannot unite with a Church in which, what they consider, unscriptural conditions of membership are imposed; and the latter would doubtless prefer worshipping in some other place than that where, *at stated times*, "another gospel is preached, which is not another." Disclaiming all intention to cast a single censure or unfavourable reflection on the present minister of Oak-street chapel, whom on many accounts I highly esteem,

I am yours,

A DERBYSHIRE MINISTER.

QUERY.

Will some one of your correspondents have the kindness to state, on Scriptural grounds, What is the duty of professors of religion toward their creditors, who, having become insolvent, are afterwards permitted to succeed in business so far as to be able to discharge their former responsibilities? By doing so, I am persuaded he will serve the interests of truth and justice, and will greatly oblige,

Yours respectfully,

W. R.

OBITUARY.

MARTHA GOODE.—Died at Quorndon, Leicestershire, April 9th, 1838, aged eighty-nine, Martha Goode. She was baptized in her 20th year, and during sixty-nine years' connexion with the General Baptists, maintained a consistency of conduct which did honour to her profession. She was a native of Nether Broughton, in the same county, and probably in her childhood was taken by her mother to hear preaching among the Dissenters. Her father was then an enemy to the Dissenters, and to prevent his wife from attending preaching, he sometimes locked her in the house, while he went in the pursuit of what he called pleasure. On one of these occasions she was released from her confinement by a neighbour placing a ladder against the chamber window. At an early age Martha was sent out to service, and resided at several different places. At the time of her conversion she was engaged in the service of a farmer at Ruddington, Nottinghamshire. An older sister, who took an interest in the welfare of Martha, made it a condition in the agreement that she should have liberty to attend the preaching of the Baptists, of which she availed herself. At this village there were then but two Baptists, and one of them was a day labourer at the farmer's in whose family Martha was engaged as a servant. It seems, though she attended a gospel ministry, she did not at the former part of the time she resided in this family carry into effect any previous determination to be a decided follower of Jesus Christ. On one occasion she was engaged in a game at cards with some other branches of the family: the labourer before mentioned

witnessing this, took a convenient opportunity of conversing with her on the impropriety of her procedure. She replied at first rather carelessly, but his admonitions had the desired effect, for that was the last game at cards she ever played. Ere long she began to be the subject of great anxiety of mind about her condition as a sinner, and those things that formerly gratified her now had lost their charms. One day her young mistress had a party of young persons collected together to play in a field near to the house, when Martha, not knowing any thing of the matter, was invited by her young mistress to take a walk into the field with her, to which Martha consented; but when she perceived how she should be situated, she excused herself, and desired permission to return: it was replied, "O, we should enjoy ourselves a little while we are young." Martha, however, could not enjoy herself in that way, and she returned home, but her mistress did not seem at all pleased that her daughter had not been obliged. It was holiday time: Martha retired to her room, and opened her New Testament at "Come out from among them, and be ye separate," &c. It was not long before the young mistress was arrested by the cold hand of death. At length the time arrived when Martha was to be released from that burden of sin which had been so grievously heavy. While she was milking a cow, her heart was engaged in prayer, the Language of which was, Lord, thou hast said those that seek shall find: how shall I seek so as to find thee? when she was enabled to find pardon and peace through trusting in the merits of a crucified

Redeemer. The light, and joy, and peace she felt she could not describe, neither did she know how she carried home her milk: she however took an early opportunity of informing the labourer of the change she had experienced, and no doubt he rejoiced with her. She offered herself as a candidate, was baptized, and received into fellowship at Leake.

After leaving Ruddington, she lived as a servant in the families of Baptists, Aldridge's, of Hugglescote, Parkinson's, of Quorndon, and others; and also in the families of some who were not Baptists. From one of the latter she was married to Thos. Goode, about fifteen years after she was baptized. He was also in connexion with the Baptists till the end of his life. He died at Quorndon, January 31st, 1837. During the course of their earthly pilgrimage, as related to them, the rays of the sun of worldly prosperity were often intercepted by a cloud; but then they endeavoured to put their trust in the Lord, and to stay themselves upon their God. They had a son and two daughters. The eldest daughter, many years since, became enfeebled in her limbs, in consequence of a bad fever; and though incapable of making her way in the world, was nevertheless enabled to attend to her aged father and mother, and to yield them those kind offices to the last which were satisfactory to them, and a pleasure to herself. She has been many years a worthy member of the Church, and still survives her parents, as do also their other children.

If the subject of this notice had not the most expansive mind, yet she clearly apprehended the plan of salvation, as made known in the Sacred Scriptures. A belief of the truth as it is in Jesus, produced in her mind that love to the Saviour, and to her heavenly Father, which caused her invariably to aim at a course of obedience, both as related to the Church of which she was a member, in the domestic circle, and also in her general conversation in the world. Her love to the brethren, because she considered them to be the disciples of Jesus Christ, was quite apparent, and she seldom failed to address them by the epithet of brother and sister. Of the last eight years of her life, she was two years nearly confined to her room, and six to her bed. The little family was now in a pitiable condition: the father, most part of the time, decrepid, and unable to work, the mother confined to her bed, and the daughter not possessing the proper use of her limbs, and all dependant upon the parish for support. But the righteous were not forsaken: they had many visits from the

members of the Church with which they stood connected, some of whom visited them more stately, and, besides conversing with them about their spiritual state, contributed, according to their ability, to relieve their temporal wants. The beneficence manifested to this, as well as to many other poor families and individuals, by two ladies of rank in the village of Quorndon, ought to be recorded; the one somewhat advanced in years, the other young;* the former furnished this family with articles of bed-covering, clothing, &c.; the latter gave orders for them to receive weekly a sufficient supply of fresh meat at her own expense, a suitable proportion of which was continued to the mother and daughter after the decease of the father, and a proper quantity is continued to the daughter up to the present day. She that giveth to the poor lendeth to the Lord, and he will repay her.

After Martha Goode was a widow, her young benefactress repeatedly called and inquired after her at the place of her abode. On one occasion the lady went in and sat down upon Martha's bed, when an interesting conversation ensued on religious subjects, the lady putting herself into an inclining posture, to obviate the difficulty Martha might experience on account of deafness. Towards the close of the interview, the lady said she was about to leave the village a certain number of weeks, but that after her return she intended to see her again. Martha, with an air of cheerfulness, replied, "O! I hope before that time I shall be gone to my blessed Lord: I wish to be gone, but I am afraid of being impatient." "And," said the lady, "do you really wish to die?" She replied, "I do whenever my Lord pleases." The lady said, "Yours is really an enviable state of mind," and in taking leave of her, desired an interest in her prayers.

During her six years' confinement to her bed, she never appeared to be the subject of the smallest distrust as related to the providential care of her heavenly father, but she ever manifested a grateful disposition for blessings received. She had not the shadow of a doubt in reference to the complete safety of her immortal part; but she had a firm and well-grounded hope of enjoying that rest that remains for the people of God. In conversation with her, when passages of Scripture such as the following, were referred to, and a part of them repeated, "I know whom I have believed," she would add, "and I am persuaded he is able

* Another young lady, of the same family, is also engaged in these acts of benevolence.

to keep," &c. "My flesh and my heart faileth," her response would be, "but God is the strength of my heart, and my portion for ever." Indeed, she always seemed as immovable as the great mountains.

The last three weeks of her life were weeks of increased bodily affliction, in which she was incapable of conversing much. At times she thought her end was very near; and this, she said, increased her pleasure. She repeatedly said, when she perceived any gloom on the countenance of her daughter, "Come, cheer up, be not cast down, I am not." Like Hopeful, in the Pilgrim's Progress, when in the river she felt the bottom, and it was good. At length the glad moment came when her disembodied spirit

"Clapp'd its glad wings, and soar'd away,
To regions of eternal day."

Her remains were interred in the ground connected with the General Baptist Chapel, Quorndon; and her funeral sermon was preached by the Rev. A. Smith, her pastor, April 22, 1838, from 1 Thess. iv. 13, 14.

E. P. Q.

MR. WILLIAM HACKETT.—On the 26th Decr., 1839, the General Baptist Church, Archdeacon-lane, Leicester, was bereaved of a worthy member, and active deacon, by the death of Mr. William Hackett. Our departed friend was born at Copson, in Warwickshire, and in early life was accustomed to attend public worship at the parish church. His apprenticeship was served in Hinckley, where he frequently heard the Gospel amongst dissenters; but it does not appear that he became decidedly pious until after his removal to Leicester. For several years he sat under the ministry of the late Rev. John Deacon, whom he regarded as his spiritual father.

The unhappy state of the Church in Friar-lane, about twenty-seven years ago, induced Mr. and Mrs. Hackett to withdraw, and to unite in fellowship with the Church in Archdeacon-lane. In 1823, Mr. H. was elected to the deacon's office, which he continued to fill with steadiness and acceptance during the remainder of his life. Our respected friend was not distinguished by remarkable talents or attainments; but was regular in his attendance on the means of grace, constant in his attachment to the cause, and always willing to help his pastor and his brethren to the utmost of his power.

The circumstances attending his death were impressive and afflictive. Arrangements were made for a social tea-meeting in the school-rooms adjoining the chapel. Mrs. H. was furnishing a tray for the occasion, and about four o'clock in the afternoon our friend, in good health and high spirits, went to the rooms to make the requisite preparation for his beloved partner. He had not been there many minutes before he suddenly fell to the ground. All present were greatly alarmed; and medical assistance was procured. A conveyance was obtained, and our brother was removed to his own house, when a physician was called in, who pronounced the attack apoplectic. At intervals, during the two or three hours which elapsed between his seizure and his death, there were indications of the return of reason; but these were so partial and transitory, that no opportunity was afforded for religious conversation. We are thankful that we have better ground of confidence than death-bed professions can afford, that our departed brother has been removed from the trials of time, to inherit the rest that remaineth for the people of God.

Leicester.

T. S.

VARIETIES.

THE VOYAGE OF LIFE. (*An allegory*).—A few mornings ago, as I was taking a walk on an eminence which commands a view of the Forth, with the vessels sailing along, I sat down, and taking out my Latin Bible, opened by accident at a place in the Book of Job, ix. 23, "Now my days are passed away as the swift ships." Shutting the book, I fell a musing on this affecting comparison. I fancied myself on the bank of a river, or sea, the opposite side of which was hid from view, being involved in clouds of mist. On the shore stood a multitude which no man could number, waiting for passage. I saw a great many ships taking in passengers, and several persons going about in the garb of pilots, offering their service. Being ignorant, and curious to know what all these things meant, I applied to a grave

old man who stood by, giving instructions to the departing passengers. His name, I remember, was the "Genius of Human Life." "My son," said he, "you stand on the banks of the stream of time. All these people are bound for eternity, that undiscovered country from whence no traveller ever returns. The country is very large, and divided into two parts: the one is called the Land of Glory, the other the Kingdom of Darkness. The names of these in the garb of pilots are Religion, Virtue, Pleasure. They who are so wise as to choose Religion for their guide, have a safe, though frequently a rough passage: they are at last landed in the happy climes, where sorrow and sighing for ever flee away: they have likewise a secondary director, Virtue. But there is a spurious

Virtue, who pretends to govern by himself; but the wretches who trust to him, as well as those who have Pleasure for their pilot, are either shipwrecked or cast away on the Kingdom of Darkness. But the vessel in which you must embark approaches—you must be gone. Remember what depends upon your conduct." No sooner had he left me than I found myself surrounded by those pilots I mentioned before. Immediately I forgot all that the old man said to me, and seduced by the fair promises of Pleasure, chose him for my director. We weighed anchor with a fair gale, the sky serene, and the sea calm. Innumerable little isles lifted their green heads around us, covered with trees in full blossom. Dissolved in stupid mirth, we were carried on, regardless of the past, unmindful of the future. On a sudden the sky was darkened, the winds roared, the seas raged, red rose the sand from the bottom of the troubled deep. The angel of the waters lifted up his voice. At that instant a strong ship passed by: I saw Religion at the

helm. "Come out from among these," he cried. I and a few others threw ourselves into his ship. The wretches we left were now tossed on the swelling deep. The waters on every side poured through the riven vessel. They cursed the Lord, when lo! a fiend rose from the deep, and in a voice like distant thunder, thus spoke, "I am Abaddon, the first-born of death; ye are my prey; open, thou abyss, to receive them." As he thus spoke they sunk, and the waves closed over their heads. The storm was turned into a calm, and we heard a voice, saying, "Fear not: I am with you. When you pass through the waters, they shall not overflow you." Our hearts were filled with joy. I was engaged in discourse with one of my new companions, when one from the top of the mast cried out, "Courage, my friends; I see the fair haven, the land that is yet afar off." Looking up, I found it was a certain friend who had mounted up for the benefit of contemplating the country before him.—*Christian Teacher.*

INTELLIGENCE.

LYNDHURST—Although we are not recognized by the Association of General Baptists, we trust any encouraging information will not be deemed unworthy of a place in your Magazine.

It is now about seven years since our dear minister came to this place; since that time we have had pleasing additions to our number, our congregations have much improved, especially our morning congregations. Still there has hung over us a cloud of darkness, inasmuch as we have had to regret a want of activity and devotedness in the Church, which has been a source of very great discouragement to our minister. His labours however, of late, have been abundantly blessed, both as regards a spiritual revival in the Church, and addition to it by baptism. On Lord's day, July 7th, we had a baptism of eight persons, four men, and four women. At seven o'clock in the morning we had a prayer-meeting in the chapel, a goodly number, and much devotional feeling. At ten o'clock, half an hour before the usual time of service, the place was crowded, and during the service many could not obtain seats. Mr. Heathcote preached an argumentative and impressive sermon, from "Why baptizest thou?" After an address and prayer, offered up by Mr. Thorn, our beloved minister baptized the candidates. The scene was rendered much more interesting by a combination of circumstances—many of the congregation were affected to tears. In the evening, Mr. Heathcote preached from, "That ye stand fast in

one spirit, with one mind, striving together for the faith of the Gospel," under which sermon many were impressed; he then received the newly-baptized into the Church, and after an affectionate address administered the Lord's supper to a goodly number of communicants; some were from other Churches. Much sacred pleasure was realized, and I doubt not but many found it good to be there—yes,

"In days like these, and scenes like this,
There's nought but rapture, nought but joy."

Since that time we have received two candidates, and there are several others that wish to come forward; and I trust, not a few under serious impressions. We have in contemplation the building of a new vestry.
Lyndhurst, Hants. P. S.

BAPTISM AT WIMESWOULD.—On Lord's day, June 23rd, 1839, the ordinance of believer's baptism was administered at Wimeswould. Mr. Bott, our esteemed pastor, preached an appropriate sermon from Isaiah xiii. 21, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left;" after which, he baptized twelve persons on a profession of their faith in Christ, who went through the solemnity with the greatest order. In the afternoon we again assembled, when Mr. Bott delivered a very impressive discourse from Gen. xxiv. 31, "Come in, thou blessed of the Lord; wherefore standest thou without;" and afterwards gave to the newly-baptized the right hand of fellowship, ex-

horting them, very feelingly, to hold fast this beginning of their confidence faithful unto the end. The holy exercises of the day were truly interesting. The congregations were very large an attentive, and we hope that the impressions then made will be long remembered and felt by many.

T. O.

MARCH.—On the first Lord's-day in June, six persons were baptized in the General Baptist Chapel, March; three of whom were of March, and three from Chatteris. Brother Lyon, read and prayed; and brother Jones, preached an excellent sermon from our Lord's commission, Mark xvi. 16, "He that believeth," &c. The congregation was large, and many found it good to be there.

N. B. Our friends at Chatteris have not yet been able to build a baptistry; the old prejudice against one is now dead, and one or two sovereigns are promised towards building one. The writer thinks £10 spent in this would promote the increase of baptists, and the glory of God. Should this meet the eye of one who thinks so too, and who could, without abridging his own comforts, assist his poor friends, they would duly appreciate, and gratefully acknowledge, his kindness: they have required the use of a baptistry three times during the last eight or nine months, and hope soon to need one again. In our Fen drains we can but seldom "wash in pure water." J. S.

MARKET HARBOUROUGH.—The Eighth Anniversary of the opening of our chapel was held on Lord's-day, July 14th. We were favoured with the valuable services of the Rev. J. H. Hinton, A. M., of Devonshire Square, London, who preached in the afternoon from Rev. i. 5, 6, "Unto him that loved us, and washed us from our sins," &c.; and in the evening from 1 Kings, xviii. 21, "How long halt ye between two opinions?" The solemn earnestness, the melting kindness, and the startling pungency of some of his appeals, especially the evening sermon, produced an impression of which many will long retain a lively recollection. It was truly a day of exalted enjoyment, and we cannot but hope that the happy results of what was delivered in so faithful and heart-searching a manner will be seen amid the deathless splendors of immortality. The evening service was conducted in the Independent chapel, which was well filled, and the collection was larger than on any former occasion, amounting to upwards of £21. J. B.

THE ANNUAL ASSOCIATION.—The seventieth Annual Association of the General Baptist Churches, of the New Connexion, was held at Broad-street, Nottingham, on

Tuesday, June 25th, and the three following days. A considerable number of representatives were present. The states of the Churches were, as usual, varied in their character and aspect; though from the hearing of them it appeared to us, that there was a greater amount of peace, and union, and prosperity, pervading the various Churches than we have sometimes observed. The numbers baptized during the past year, are reported at one thousand and six; and the total number of members, upwards of fifteen thousand.

At this meeting, the Rev. W. Butler, of Heptonstall Slack, preached a serious and useful sermon on the theme, method, and end of the christian ministry, from Col. i. 28; and the Rev. J. Stevenson, A. M., of London, delivered an impressive and animated discourse on christian activity, from Isaiah lii. 1. The minutes of this meeting may be obtained from Rev. H. Hunter, of Nottingham; who, as Secretary, has the charge of preparing and publishing them.

THE ACADEMY.—The report of the Academy adopted by the Association, alludes to the cordial surrender of the Education Society into the hands of the Association Committee; and the acceptance, on the part of the Rev. T. Stevenson, of Loughborough, of the office of tutor. There are now eight students on the institution: viz., Messrs. Staples, Ackroyd, Stanyon, Chamberlain, Knight, Pike, Keighly, and Rose. Their character and progress is recognized as having been satisfactory. A valuable donation of books, from N. Hurst, Esq., of Nottingham, has enriched the library. It is intended to print a separate report for subscribers, with a catalogue of the books now in possession of the Academy; and also to solicit the gift of such books as are needed. To this report, which will appear about September, we beg leave to call the attention of the friends of the Institution, it being of the utmost importance to the Connexion, that its interests and prosperity should be liberally maintained. The appointment of a separate classical and mathematical tutor was brought under the notice of the Association.

CASE OF THE GENERAL BAPTIST CHURCH, MACCLESFIED.

To the Churches of the Connexion.

Dear Brethren,—We feel ourselves imperatively called upon, by stern and absolute necessity, to lay our state before you, so as to excite your sympathy in our behalf, and to engage your efforts for our relief. The facts of our case are simply and plainly the following:—There is a debt upon our meeting-house of nearly six hundred pounds,

which it is utterly impracticable for us of ourselves, on account of the poverty of our friends, either entirely to remove, or in any considerable degree to reduce; and what is more, we are not able even to pay the interest of debt, in addition to our other current expenses, so that unless something be done for us, our cause must inevitably sink under its burden, which we incline to believe our immediate friends, and the christian public, will not suffer it to do. We feel as though we have a stronger claim upon the aid of our own body, arising out of the fact that we are not thus inextricably involved by our own imprudence, either in building or purchasing beyond our means: we found our chapel purchased to our hands, and our burden was transmitted to us like a sad inheritance. We have concluded, by the help of God, to make a determined and persevering attempt at least at the reduction of our debt, and are about to send out one of our brethren, not only through the connexion, but elsewhere. We take the liberty, therefore, through this medium, to apprise the Churches that they will, at no very distant period, be waited upon by the friend alluded to, and we hope that our appeal will not be made in vain. We would willingly have avoided such a step, but we have positively no alternative, as we have contributed to the very utmost of our ability for the purchase of a burial ground connected with our chapel. We have then no resources for our pressing demands but our christian friends. To you then we appeal, in the name of the adorable Redeemer, and by his example urge you to pity and help us in this our common but good cause. We may be permitted to add, that our case was recommended to the attention of the Churches by the Association in 1838. (See the Minutes.)

July 18, 1839. JOHN NICHOLSON.

FREE WILL BAPTIST CONNEXION—By the returns in the register for 1833, it appears that the statistics of the American Free-will Baptist Connexion at that time were as follows: Churches, 804; Preachers, ordained and licensed, 627; Communicants, 35,540. In the Register for 1839, just published, the statistics are reported thus: Churches, 833; Preachers, 648; Communicants, 38,210. Increase the past year 29 Churches, 21 Preachers, and 2,670 Communicants. The increase has been chiefly in the following Quarterly Meetings:—Farmington 110. Exeter, 141, Anson 154, Yates 213, Sandwich 247, Rockingham 279, Boston 284, Rhode Island 397, New Durham 436, Bowdoin 455. The nett increase in the following Churches stands thus, be-

sides smaller addition, to many others:—Three mile 51, Meredith and Hampton 51, Canterbury 53, Collins 52, Meredith 56, Lewiston Falls 54, Warwick 56, Woolwich 57, New Market 61, Gilford 65, Georgetown 69, Scituate 76, Whitfield 77, Brunswick 81, Dover 83, Northwood 86, Dixmont 92, 2d Boston 102, Sandwich 112, Lowell 187. Thus it will be seen, that in various parts of the Connexion, the Lord has been reviving his work, and multiplying the converts to Zion. These expressions of his favor should be received with devout gratitude and humility. To God be all the praise. Let us pray that he would continue to favor these Churches and Quarterly Meetings, and also visit the others in mercy the coming year. Some of them are in a low and languishing condition. We should remember them at a throne of grace. God's arm is not shortened, nor is his ear heavy.—*Morning Star.*

BAPTIST.

CHAPELS have recently been opened at Gillingham, Dorset; and Torquay, Devon. A second Baptist Church has been formed in Dover.

ORDINATIONS have taken place of the Revds. J. Frise, at Garway, in Herefordshire; J. Spencer, at Llanelly, Caermarthenshire; G. Woodrow, at Workingham, Berks.; E. Edwards, at Beckingham, Somerset; C. Smith, at Tring; and F. W. Gotch, A. B., of Trinity College, Dublin, at Boxmoor, Herts.

THE GENERAL ASSOCIATION OF BAPTISTS IN VIRGINIA, U. S., was founded in 1822, had employed in all about 180 missionaries, aided 100 weak churches, and planted about fifty more. 5000 conversions are reported as connected with these labours.

At its last meeting, which took place in Richmond, June 1, 1839, and the three following days; it was reported, That during the past year eighteen missionaries had been employed, and 310 converts had been baptized in connexion with their labours; and that 4500 dollars had been subscribed for missions. That the Education Society had increased its efforts, had fifty-one students, and had paid for their premises: that the Sunday-school and Tract Societies were flourishing; and that the Virginia and Foreign Baptist Bible Society was presenting a cheering increase of contributions.

"The Baptists," we are told in the Record, just received, "are decidedly the leading denomination in Virginia, embracing six or eight thousands of communicants more than the Methodists; and three times as large a number as any other denomination."

But we are not told what are the numbers. In one Church it is said there are 15000 coloured members, but what is the total number is not stated.

AMERICAN AND FOREIGN BIBLE SOCIETY.—The Second Anniversary of the American and Foreign Bible Society, was attended on Tuesday morning April the 23rd, 1839, in the meeting house of the 1st Baptist church Philadelphia.

The Report of the Treasurer showed a balance at the beginning of the year of more than 19,000 dollars; receipts during the year amounted to nearly 25,000 dollars. Of this there has been appropriated to foreign distribution, chiefly in Farther India, the sum of 25,000 dollars. Salaries, travelling expenses, insurance and other incidental expenses, a little less than 2000 dollars. There has been expended in the stereotyping and printing of bibles and testaments for home distribution, about 10,000 dollars, leaving a little more than 7000 dollars in the treasury.

BAPTIST GENERAL TRACT SOCIETY.—The fifteenth anniversary of the Baptist General Tract Society was attended on Tuesday evening last, in the 1st Baptist Church, Philadelphia.

The number of Tracts printed during the year is 132,022, making 2,778,774 pages. The total receipts of the Society during the year are 9223 dollars, 26 cents. The expenditures have been 9682 dollars, 43 cents, leaving a balance in the treasury of 354 dollars, 34 cents.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.—The 25th Anniversary of the American Baptist Board of Foreign Missions, was attended in the meeting-house of the Spruce Street Church, on Wednesday morning, April 24th 1839. Dr. Sharp, President of the Board, took the chair.

Abstract of the 25th Annual Report.

Missions have been established by the Board, among twelve of the Indian tribes; in France, Germany, and Greece; in Liberia, among the Basas; in Burmah, among the Burmans, Karens, and Peguans; in Arracan, Siam, and China; and among the Asamee and Khamtis, or Shyans, and the Teloogeois;—Total twenty-five.

Connected with these missions, are sixty-six stations, including twenty-nine out-stations. Fifteen stations are among the Indian tribes, sixteen in Europe, two in Africa, and thirty three in Asia. One mission, the Omaha, is suspended, and several stations, including those among the Cherokees, are temporarily vacated, or transferred.

The number of missionaries and assistants, is one hundred and six, forty three of whom are preachers, five preachers and printers,

one a printer, three school teachers, one a farmer, and fifty-three female assistants. Of native preachers and assistants there are 85. Total, 191, viz.

	Miss. and as.	Nat. prs. and as.
In the Indian Missions,	38	10
—missions in Europe,	8	16
—missions in W. Africa,	5	
—missions in Asia,	65	59
	106	85

Three preachers, nine assistants, and fifteen native assistants, have entered the service of the Board during the past year; one preacher two female assistants, and one native assistant, have retired from their connection: one female assistant missionary has died.

The number of churches is forty-five, embracing about 2000 members; and of baptisms reported during the year, 570.

There are sixty-eight schools (reported,) containing from 1200 to 1500 pupils.

Printing has been executed in fourteen languages, amounting in the years 1836 and 1837 to 34,000,000 pp. Two founts of type and a printing press have been added to the printing department in Siam, and a fount of type prepared for printing, in Shyan. Other founts are in course of preparation.

The receipts of the Board during the year ending April 15, 1839, were 88,240 dollars, 73 cents, and the expenditures for the same period, 110,190 dollars, 74 cents;—deficiency of receipts 21,950 dollars 1 cent. On the other hand, the receipts compared with those of the previous year, have increased by about 25,000 dollars and the comparative deficiency decreased by 21,000 dollars.

HOME MISSION.—The American Baptist Home Mission Society met in the meeting-house of the fifth church, on Friday the 26th, at 10 o'clock, A. M. The Report of the Treasury exhibited the receipts of 18,720 dollars, 84 cents,—the expenditure of 17,682 dollars 55 cents.

The report stated that during the year past, 121 missionaries and agents had been employed in 22 different States and territories,—that 88½ years labour had been performed,—that 3,453 sermons had been preached,—11 ministers had been ordained,—24 churches had been constituted,—that 270 had been received by letter,—and 1058 had been baptized.

Passing by much in the report, we here merely notice that in the Wisconsin Territory there has been lately formed an Association of seven churches—that there is one frame meeting-house—and that persons encourage the preaching of the gospel by going nine miles, drawn by oxen. Of Iowa the report said that there were 16 organized counties, some of which have from 4 to

5,000 inhabitants—that the entire population is about 25,000—and but *one* minister of our denomination.

NUMBER OF BAPTISTS IN THE UNITED STATES.—From a few recent numbers of the Baptist Record, we have been able to supply the following information as to the states mentioned.

Massachusetts.—In 1824 there were seven Baptist Associations in the state, containing 139 churches, 125 ministers, and 12,743 members. Now there are eleven associations, containing at least 196 churches, 190 ministers, and 21,800 members; thus showing a gain of about ninety per cent in the last fourteen years. We apprehend the increase of efficiency has been far greater, and more obvious, than the numerical enlargement.

Rhode Island.—Two hundred years ago, the present season, (in the spring most probably, though the exact date is not known) the first Baptist church in Providence was formed, by Roger Williams and his associates. It was very natural that Baptist principles and practice should more abound in this little state, than in her less tolerant neighbours, during all the earlier period of our history. The whole population of the state is less than one sixth of that of Massachusetts; but the number of regular Baptist churches is thirty-six or thirty-eight, we believe, containing about thirty ministers, and more than 5400 members. Besides these, there are of Free-will, six principle and seventh day Baptists, nearly as many more churches, containing an aggregate of more than 4000 members, thus showing about 10,000 or one-tenth of the whole population, actual communicants of Baptist Churches.

Connecticut.—Our best sources of information lead us to suppose, there are now in the state seven associations, 103 churches, and about 12,000 communicants.

New York contains nearly one-sixth part of all the associated Baptists in the United States. The early history, the recent and rapid progress of the denomination, and the means by which, under God, it has been secured, are particularly worthy of regard.

But little later than the middle of the seventeenth century, there was Baptist preaching frequently in N. Y. city by William Wickenden, of Providence, R. I., for which, at one time, he was imprisoned. In 1712, Valentine Wightman, of Connecticut, preached in that city by invitation; and two years afterward he baptized twelve persons, a part of them in the presence, and under the protection, of the civil officers, to prevent a threatened mob. The Governor (Burnet,) as he stood by on this occasion was heard to say, "This was the ancient manner of

baptizing, and in my opinion, much preferable to the practice of modern times." The present first church in N. Y. City, (Gold-street,) was organized as a distinct church in 1762. There was Baptist preaching on Long Island as early as 1700, and a church was constituted there previous to 1724. From the middle to the close of the same century, several Baptist churches were formed in the counties east of the river Hudson, of which those in the eastern part of Dutchess Co. seem to have been the earliest. The New York association was formed in 1791, and not more than three or four other associations were formed in the next twenty years. Benedict says, that "so late as 1764, it does not appear that there were more than four Baptist churches in the state; in 1790 they had increased to sixty, their preachers were about seventy, and their communicants not far from 4000." In 1813, he estimated the number of churches at more than 200, containing more than 16,000 members. There are now thirty-nine or forty associations, containing about 650 churches, and more than 74,000 members. The number added to these churches (in only thirty-four associations,) by baptism the last year, was over 8000

Central and Western N. Y., which in extent and population surpasses several of the independent nations of the European world, began to be settled by civilized inhabitants in the latter part of the last century. Some of the first settlers were Baptists, and as early as 1773, and 1776, meetings were regularly held by private members in different neighbourhoods. In 1787, they were first favoured with occasional preaching, and some were baptized. Six years afterward, namely, in August 1793, a church was regularly organized and fellowshipped, called the first Baptist church in Butternuts. Four years earlier than this, a church had been formed in Springfield, Otsego county. In Sept. 1795, the Otsego association was formed, containing thirteen churches, five ministers, and 424 members. Its first session was held in a small meeting-house, the second in the woods, the third in a barn, and the fourth and fifth in different private houses. At the end of this period, it contained thirty-seven churches, fifteen ministers, and 1718 members. The proportional increase continued to be equally rapid for several years afterward.

Pennsylvania.—Baptists obtained an early settlement in Pennsylvania. Many of the first colonists in this province were from Wales, which may be regarded as the nursery of American Baptists. In the year 1770, Morgan Edwards, then pastor of the first church in Philadelphia, published a brief sketch of the history of the denomination from the commencement up to that time.

In his concluding remarks he states, That there were Baptists among the first settlers of the province; that the first churches consisted chiefly of emigrants from Wales; that at that time they had ten churches, eighteen meeting-houses, eleven ministers, 668 communicants, and an adhering community of 3252 souls.

There are now in this state fifteen Baptist associations, 228 churches, 150 ministers, and about 17,000 communicants. United in one band, and urged forward by the constraining love of Christ, who died to save the perishing, *What might they not do?*

New Jersey.—The oldest church in the state, is that at Middletown, originated in 1667, when the place was purchased from the Indians, though the church was not formally constituted till 1688. The church at Piscataway was constituted in 1689. The Cohansey church was constituted in 1690, and was originated by the emigration of some baptists from Ireland, who settled in the neighbourhood in 1683. This church has had but six pastors in 149 years, our lamented brother Smalley having been the sixth, and ordained over the church in 1790; and what may seem more remarkable in this day of change and removals, each of the pastors continued in the office till his death.

There are now in New Jersey sixty-nine baptist churches, and about sixty ordained and licensed preachers of the Gospel, about forty of whom are steadily labouring in the pastoral office. The whole number of communicants, last November, was 7831, of whom 1560 had been baptized during the year.

CONGREGATIONAL.

THE SPRING HILL COLLEGE, Birmingham has engaged to educate two students for the London Missionary Society, gratuitously: the church over which Rev. T. East presides has provided a scholarship, and an appeal is made for wealthy individuals and churches to do likewise. It will be a great saving to the Mission funds.

NEWPORT PAGNELL EVANGELICAL INSTITUTION.—On Monday, May 13th, the examination of the students took place; on which occasion, Rev. E. Henderson, D. D., presided. The following is the report of the examination:—"Having this day attended the examination of the students of the Newport Pagnell Institution, I have great pleasure in stating, that, in the different departments in which they were examined, they evinced a diligence and ability which reflect great credit on themselves, and on their tutors, by whom their studies are conducted. They read, at the option of the

chairman, portions of Cæsar, Virgil, Cicero, Tacitus, Horace, Herodotus; and in the Cædipus Tyrannus of Sophocles. Essays were read by the four senior students, on subjects connected with mental philosophy, which discovered at once depth of thought, and accuracy of reasoning; and the answers given to the questions proposed on biblical criticism, and mental philosophy, were very satisfactory.

E. HENDERSON,
Newport Pagnell,
May 13, 1839.

Chairman.

STUDENTS OF CHESHUNT COLLEGE.—The annual classical examination of the students at Cheshunt College took place on Wednesday, April 24, 1839, in the presence of several of the trustees, and other friends of the institution. Dr. Stroud in the chair.

After prayer and psalmody, a report of the studies pursued in this department was read by the classical tutor. The students were then orally examined in the following books, and also gave extemporaneous answers in writing, to written questions concerning them. In Greek, the third chapter of the Epistle to the Romans; the Euterpe of Herodotus; and the first book of the Anabasis of Xenophon. In Latin, Horace's Art of Poetry; the sixth book of Virgil's Æneid; and the fourth book of Cæsar's Commentaries. In English two themes were read, and a course of lectures on expression, or composition, delivered by the classical tutor, was the subject of inquiry.

At the conclusion of the examination the following testimonial was given by those who conducted it.

"The examiners are pleased with the proficiency evinced by the students, especially when it is considered that the majority of them have not been more than two years in the College; and are satisfied that much attention has been paid to their classical pursuits, both by themselves and their tutor. The exercise in the Greek Testament was particularly entitled to approbation; and the examiners earnestly hope that this branch of study will always be cultivated with zeal and assiduity, on account of its peculiar importance to the Christian minister.

(Signed) WILLIAM STROUD, M. D.
ROBERT REDPATH, A. M.
JOHN BICKERDIKE."

GLOUCESTERSHIRE CHRISTIAN UNION.—A society was formed in the county of Gloucester in 1836, denominated the Gloucestershire Christian Union. Its nature and objects will best be understood by quoting its first two rules:—1. "That all ministers holding the doctrines of the Trinity—atonement by the death of Christ—the necessity of the Holy Spirit's influence to renew and sanctify the sinner—and the im-

mutable obligation of the moral law as the rule of their conduct, shall be eligible as members of this society." 2. "That the objects of this society be the personal improvement of its members both as Christians and

ministers—the promotion of brotherly kindness and charity among themselves and their churches—the interchange of friendly offices, and the general diffusion of the Gospel, especially within the limits of the county."

POETRY.

ELIJAH'S INTERVIEW.

BY CAMPBELL.

On Horeb's rock the Prophet stood—
The Lord before him passed;
A hurricane in angry mood
Swept by him strong and fast.
The forest fell before its force,
The rocks were shiver'd in its course.
God was not in the blast;
'Twas but the whirlwind of his breath,
Announcing danger, wreck and death.
It ceased. The air grew mute—a cloud
Came, muffling up the sun;
When, through the mountain, deep and loud
An Earthquake thundered on;
The frighted eagle sprang in air,
The wolf ran howling from his lair.
God was not in the storm;
'Twas but the rolling of his car,
The trampling of his steeds from far.

'Twas still again, and nature stood
And calm'd her ruffled frame;
When swift from Heaven a fiery flood
To earth devouring came;
Down to the depth the ocean fled;
The sick'ning sun look'd wan and dead;
Yet God fill'd not the flame;
'Twas but the terror of his eye
That lightened through the troubled sky.

At last a voice all still and small,
Rose sweetly on the ear,
Yet rose so shrill and clear that all
In heaven and earth might hear;
It spoke of peace, it spoke of love;
It spoke as angels speak above—
And God himself was there;
For oh! it was a father's voice,
That bade the trembling world rejoice.

PARTING WORDS.

"And he said, *Let me go, for the day breaketh.*"
Gen. xxxii. 26.

Let me go, the day is breaking—
Dear companions, let me go;
We have spent a night of waking
In the wilderness below;
Upward now I bend my way;
Part we here at break of day.

Let me go; I may not tarry,
Wrestling thus with doubts and fears;
Angels wait my soul to carry,
Where my risen lord appears;
Friends and kindred, weep not so—
If ye love me, let me go.

We have travell'd long together,
Hand in hand, and heart in heart,
Both through fair and stormy weather,
And 'tis hard, 'tis hard to part;
While I sigh, 'Farewell!' to you,
Answer, one and all, 'Adieu!'

'Tis not darkness gathering round me
That withdraws me from your sight,
Walls of flesh no more can bound me,
But, translated into light,
Like the lark on mounting wing,
Though unseen you hear me sing.

Heaven's broad day hath o'er me broken,
Far beyond earth's span of sky;
Am I dead? Nay, by this token,
Know that I have ceased to die;
Would you solve the mystery,
Come up hither—come and see.
J. MONTGOMERY.

THE LEADINGS OF THE SPIRIT SOUGHT.

HOLY SPIRIT! source of love!
Promised Comforter divine!
Come and lead my thoughts above,
Come and on my darkness shine.

I am destitute and poor,
Full of unbelief and pride:
Come and make my peace secure;
Lead me to the crucified.

Purge me from the guilt of sin,
By the great Redeemer's blood:
Make and keep me pure within;
Tell me I'm a child of God.

This, I find, is not my rest;
In a desert now I roam,
Far from all the truly blest—
Far from my beloved home.

Come, thou Comforter divine,
Dissipate my gloom and fear;
Come and tell me I am thine;
Wipe away the falling tear.

When I pass the river death,
Chill'd amidst the rising wave,
Let me with the grasp of faith,
Seize the hand stretch'd out to save.

Then on Canaan's peaceful shore,
Where immortal zephyrs play,
Let me praise for ever more
Jesus, in unclouded day.

W. BUTLER.

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSIONARY SOCIETY.

ANNUAL MEETING.

THE Annual Meeting of this Society was held at the Broad-street Chapel, Nottingham, on Wednesday, June 26th, 1839. The attendance was good, though we have seen larger audiences at our Annual Meetings.

After prayer had been offered by the Rev. H. Hunter, one of the pastors of Stoney-street Church, Nottingham, Mr. Butters, of Spalding, was called to preside. The chairman, in a neat, appropriate speech, stated the object of the meeting, and urged on the audience the cultivation of sympathy with our zealous missionaries, and the importance of responding to their desire for more missionaries.

The Rev. J. G. Pike, of Derby, Secretary to the Society, read an abstract of the Report. It began by stating that it was now eighteen years since the Mission commenced; that many of those who were then deeply interested in its welfare had finished their course; and that many who then were in the ranks of youth had advanced to middle age, but that, notwithstanding all the changes that had taken place in the supporters of the Mission, the Gospel remained the same, in its importance, and vigour, and claims. Many years of trial and discouragement were, at first, endured: no idolater forsook his idols, or ranged himself among the followers of Christ; but of late years the scene was changed: a goodly number were brought to confess the truth, and had experienced its transforming power. Still, however, there was great need of faith and labour. The injunction applied to all, "Whatsoever thy hand findeth to do, do it with thy might."

The Report then adverted to the various stations of the Society's Missionaries.

Midnapore.—Concerning this station, where resided Mr. John Brooks, but little information had been recently received.* It was however known that Mr. and Mrs. Brooks enjoyed good health; that a new chapel had been erected and opened at Berhampore, and that considerable assistance towards defraying the expense had been obtained from the European residents.

At Berhampore Mr. Stubbins has laboured for some time, and his zealous and self-denying efforts have already been crowned with pleasing success. If Ganjam and Piplee could be occupied by our missionaries, we should then have a line of stations completely intersecting the province of Orissa; Berhampore and Midnapore being at the two extremities. Mr. Wilkinson, the last missionary sent out, is to be stationed at Ganjam.

Pooree.—At the grand festival of Juggernaut, held in 1838, six or seven of the Society's agents were present: Messrs. Lacey, Stubbins, Gunga Dhor, Rama Chundra, Bamadeb, and Doitaree. It was computed that there were at least two hundred thousand pilgrims present. Many were made to hear the Gospel, and great numbers of tracts were distributed. The missionaries observe, "Repeatedly, during the jatra, the government

* As Mr. Brooks's friends have not heard from him for twelve months, it is supposed his letters have been lost in the passage.—Ed.

support of idolatry was urged in its favour." Among the various tracts that were circulated, was a pungent one written by brother Sutton, entitled, "The wonderful advantages of a pilgrimage to Juggernaut."

Cuttack.—The state of the Church here is pleasing. There has been, during the past year, a considerable addition of converts. The chapel at Cuttack has been enlarged to double its former size. Seven hundred rupees were raised by the friends at Cuttack, and Mr. Sutton collected, in Calcutta, five hundred more, which sums would nearly cover the expense of the work. Messrs. Lacey and Sutton preached at the reopening. It is a pleasing circumstance, that these two missionaries laid the foundation of this chapel twelve years ago: then they had not one native convert, but now there were more than one hundred listening to the divine word, and many in tears.

Two or three acres of land had been purchased near Cuttack for the cultivation of the native converts, from funds raised in England.

The Native Preachers were reported as active and useful, and the English and Native schools as prospering. From the schools several additions had been made to the Church.

Publications.—The printing-press is brought into active operation: 73,000 pages have already been issued from it. Five hundred dollars have been granted by the American Tract Society, and from that in London 112 reams of paper. An application for more aid has been made by the missionaries, to which, we doubt not, these Societies will respond.

The Report then alluded to some miscellaneous details, among which we noticed a bond which the magistrates had imposed on the native preachers, which was regarded as illegal, and resisted—an opposition raised by the Chaplain of the Company against the free use of the European burying-ground, &c.

When the Report was read, Mr. Sully, one of the aged deacons of Broad-street Church, stated that he had been entrusted with £25 by a lady, to be devoted in the following manner:—£10 to the Foreign Mission, £10 to the Home Mission, and £5 to the Academy Funds. (Cheers.)

The following resolutions were then passed, after addresses by the movers and seconders. We regret that it is not in our power to give any thing like a report of their several speeches.

Moved by Mr. A. Smith, of Quorndon; and seconded by Mr. Peggs, of Bourne:—

"That the Report, of which a part has now been read, be received, and printed, under the direction of the Committee."

Moved by Mr. Hudson, of Queenshead; and seconded by Mr. Goadby, of Leicester:—

"That the goodness of God in introducing, by means of this Society, the glorious Gospel into the benighted regions of Orissa, demands devout thanksgivings; and that prayer for the effusion of the Holy Spirit to prosper the exertions of this and other missionary societies, is the *duty*, and should be the *delight*, of the disciples of Jesus."

Moved by Mr. Burns, of London; and seconded by Mr. Burton, of Portsea:—

"That the thanks of this meeting be given to the Committee, Treasurer, and Secretary; that the latter two officers be requested to continue their services for another year; and that Messrs. R. Clarke, F. Deacon, and T. P. Hull, be added to the Committee in the place of those members who by rule retire."

Mr. Smith augured well for such as were willing freely to part with

their money for Christ. He regretted that while other denominations were doing much we were doing so little. We had the power to do more if we had the disposition. While the Wesleyans were raising £200,000 for general objects surely £1000 might be raised by us. He was delighted with the report. He admired both its doctrine and spirit, and he felt that the success with which God had crowned our efforts were a loud call to persevere.

Mr. Peggs, alluded to the rise and progress and the success and future prospects of the Mission, expressed his deep solicitude for British India, and his desire for the removal of British influence in support of Idolatry: and proposed to give £5, received by him for a prize essay on capital punishment, if the present meeting would make it up £50, for the Mission funds.

Mr. Hudson referred at length to the magnitude of the work of christian missions, the power and claims of the everlasting Gospel, the ardour with which it should be promulgated, the thankfulness that our past success called for, and the importance of prayer and dependance on God.

Mr. Goadby looked back on the past with gratitude, as evincing the power, and guidance, and grace of God; and forward to the future with expanding hope. Prayer was a privilege, a duty, and should be a delight. The greatest gift God could bestow on us was his Holy Spirit, and the obtaining of this high blessing was promised in answer to prayer. If we received this gift we received all we needed: for ourselves, to fill us with joy, and love, and zeal, and devotedness; for our Churches, to give them prosperity; for our mission, to raise up and send forth more labourers; and for the missionaries abroad, to give them power and wisdom which the adversaries could not gainsay or resist, and cause "the wilderness to become a fruitful field, and the fruitful field to be accounted for a forest."

Mr. Burns observed, that we were met in the centre of the Connexion, and at a meeting composed of the stars, forming a galaxy of beauty and light. If the heart were healthy there would not long be disease at the extremities, but a tide of health and life would flow to every part. He hoped an effort would be made for the raising of a respectable collection at this time—say one hundred pounds. Fifty pounds was too little for an anniversary collection. He would pause while sums were promised. (Several pounds were immediately announced; after which, and a few more observations from Mr. B., the collection was made, when it appeared the sum of seventy pounds was realized.)

Mr. Burton urged on all connected with the mission, both collectors and subscribers, the importance of cultivating personal religion. The mission was important; the spread of the Gospel was important; but individually, it was of the highest importance that there should be an enjoyment of divine truth, and an interest in Gospel blessings.

The doxology was then sung, and the meeting separated.

JOURNAL OF MR. STUBBINS.

Nov. 6th.—Went this morning to Berhampore. Commenced by making some observations upon the subject of incarnations. They perceived, from the poem we had been singing, there were ten incarnations spoken of: we would consider them separately. I then went on to consider Bishnu's nine incarnations, showing the avowed object of them. Having done so, I inquired what any one of these had done for the salvation of the immortal soul of man. "Nothing," one man

replied. What have they done for your welfare in any respect whatever? "Not even a little," was the reply. Then what folly it is to worship them, and call upon them to make you happy. We shall now consider an Incarnation that did do something for you. I then proceeded to give them a short history of our blessed Saviour. Having done so, I turned to one man and asked whom he worshipped. He replied, "The Supreme Spirit,"—he despised idols, and all the other gods. Inquired how he worshipped the Supreme Spirit. "With my mind." Reminded him that we must worship him with our bodies too, by living a life consistent to his holy word; that it was written, "God is a Spirit, and they that worship him must worship him in spirit and in truth;" reminded him also that if he wished to worship God aright, he must put away all sinful ways, words, and thoughts, and be pure in heart. Another said, According to his own inclination: so he worshipped thus:—if he wished to worship an image, he did so; if a cow, or any other beast, he did so; it mattered not what he worshipped so long as his mind believed it was right. Endeavoured to convince him of his error, showing that God had given these things to yield service to man, and not man to worship them, but the God who had endowed him with superior faculties, and had given him an immortal soul. He would not stop to hear much, but the rest of the people stayed and listened attentively. Left that and went to another street. Here all were exceedingly attentive from beginning to end, so that we had nothing to do but point out to them the true way of life. Having done so, we went to another street, inhabited by the sweeper caste. Their old Gooroo opposed us a good deal when we told them what sin was: he said they learned to tell lies from us—to get drunk, &c., from us. I demanded to know when he had either heard me, or heard of me, telling a lie, or when he had heard of me getting drunk. He was obliged to succumb, and take it from me to other Europeans. Showed that I had nothing to do with them, and knew nothing about them. An old woman then came up, and said he was a great sinner—he came to them professing to teach them the way to heaven, took away their money, and spent it in drunkenness, fornication, &c. Alas! this is but too true a character of the teachers of these people.

In the evening we went to a distant village, and found almost every inhabitant gathered round two fellows who were singing, and striking two pieces of wood together as an accompaniment to their delightful songs, which were in praise of Ram Chandra and Krishna. As soon as I could get a word in, and hear a little of what they were singing about, I inquired, by way of obtaining attention, when it was that Krishna said these things: was it when he went about stealing the milk, curds, &c.? was it when he eloped with sixteen thousand virgins, or when he stole the wives of eight men? was it when he killed and destroyed all his race, or when he himself was shot? When was it that Ram said this? was it when Raban stole his wife from him, and he, like an ignorant, stupid ass, went wandering about, inquiring, Ha, tree, have you seen my wife? Ha, bird, have you seen my wife? Ha, beast or mountain, or any thing else, have you seen my wife? The poor fellows could stand this no longer, and therefore left us in possession of their congregation, to make a different use of them, with a different theme. We did so, and having talked with them about an hour and a half, left apparently serious impressions on the minds of several.

7th.—Went this morning to Berhampore. Had a pretty attentive congregation. One man insisted that besides Krishna there was no true God. In the evening went to Lachiparda: had a rather small attendance, but the people were very attentive, and a good impression seemed to prevail. This is the village in which we were so exceedingly annoyed by the old Gooroo last summer, when he told the people that if they listened to us they would be baptized in sin. Pooroosootum thought the devil had gone out of town a little while, or had fallen asleep: certain, however, we experienced no opposition.

8th.—Went this morning to a distant village. It was a regular noisy, and apparently worthless time.

In the evening went to a Bazar at the back of Berhampore, and had a precious

rough time: had to contend with the very essence of pride and ignorance. Balajie exposed the folly of worshipping graven images. He had not gone far before they saluted us with volumes of abuse, saying, we reviled their gods, uttering blasphemy, &c. I said we worshiped him whom their own books call the supreme Lord, and we endeavoured to do so, laying aside sin, and following after holiness; but they abandoned him who was their merciful Creator, Benefactor, and Preserver; who then reviled? they not only abandoned him, but they took a block of wood, or piece of stone, or iron, or brass, or a little earth, and made an image, and then called a man to daub a little paint about its sightless eyes, &c., and afterwards, sticking it in a temple called it God, Lord of the world, &c.; who then reviles, you or we? judge for yourselves. Entreated them to consider that they were immortal beings, must soon have done with time, and enter upon eternity; and then receive the reward of the deeds done in the body. Told them a little about the love of God in giving his Son to redeem them; of Christ shedding his own blood to secure their salvation, &c.: but all to no use, quarrel they would—hear they would not. I know not how it is, but there are two or three bazars in Berhampore in which it is almost impossible to remain to preach.

SPECIAL GENERAL MEETING OF THE
LONDON MISSIONARY SOCIETY.

A PUBLIC MEETING of the members and friends of the Society, was held in Exeter Hall, on Tuesday, the 4th of June, according to previous announcement, for the purpose of receiving to the protection of the Society, and the sympathy of the religious public, six christian refugees from the island of Madagascar.

These six are Rafaravavy, formerly reported to have been martyred, but singularly preserved; and another female, named Razáfy. The males are Andriánománana, Rásámáka, Ratsárahómba, and Andriánísá.

The speakers were Thomas Wilson, Esq., Rev. J. J. Freeman, Rev. Arthur Tidman, Rev. Dr. Vaughan, Rev. J. Burnet, and Rev. Dr. Ross, of Kidderminster.

The principal resolution was:—"That this meeting expresses its deepest sympathy with the persecuted Christians of Madagascar in the accumulated sufferings they have sustained in the cause of Christ, and rejoices in the grace of God, which has supported them in the hour of trial, and in the kind Providence which has protected, in circumstances of extreme danger, those now present; and confiding in the promises of God our Saviour, this meeting cherishes the devout assurance, that although obstacles may for a season impede the progress of his Gospel, persecution itself shall be made subservient to the extension and purity of his church, and the ultimate universal triumphs of his kingdom."

They were severally questioned: an extract from the replies may be interesting.

"The Rev. J. J. Freeman addressed the following questions to Rásámáka:—

"Your country is now the land of mar-

tyrdom; there is the blood of the saints; there are many suffering for the sake of Christ; but will the Gospel spread?"

"There are sufferings, there are tribulations, in Madagascar; but the christians there are confiding in God. God is stirring up their spirit, and I do not fear that the Gospel will spread in that country.

"Can your queen overthrow the Gospel—can she overthrow the kingdom of the Saviour in Madagascar?"

"No; our queen can do no more than she is permitted of God to do. With him rests the supreme power; she cannot hinder the progress of the Gospel.

"Do you believe, from your own knowledge, that there are many in Madagascar who, amidst all tribulations, are yet persevering?"

"Yes; there are now to the full 170 with whom we have been in the habit of visiting and conversation; and who are, amidst all tribulations, in the strength of God, desirous of persevering.

"Andriánománana was asked by Mr. Freeman, whether he had a single word to say to the friends of missions before him, to which he replied, 'I wish, first of all, to offer thanks to God for the compassion he has shown to us, that in his mercy he put it into your hearts to send the missionaries to us to make known the way of salvation. I feel that in addressing you I am speaking to those who have felt the love of Christ in their hearts; and while I thank you as being the means of having sent to us the message of salvation, I have one thing on behalf of myself and friends to ask of you, which is, that in your prayers to God you will remember our country; that you will plead with God for that dark land, that God may permit us to return their in due time, and to be the

means of making known to our countrymen the way of salvation. Our lives are in the palm of the hand of the Almighty; we are safe under his protection, but we ask the prayers of the christians of this land, that God may in due time restore us to that land to be a blessing there, and in return for your prayers for us, we will continue in prayer for you, that the Holy Spirit may enable you to persevere to the end.'”

SKETCHES FROM ADDRESSES AT MISSIONARY ANNIVERSARIES.

We have ceased to wonder at new translations.

The Report which we have heard, although but a very brief abstract of it has been communicated, abounds with intelligence that is equally wonderful and delightful. I was thinking while hearing it, how very small a proportion of the intelligence embodied in that Report would, thirty years ago, have filled our minds with a thrill of wonder, delight, and thankfulness. I remember very well the time when the first translation of the New Testament into the Bengalee language, executed by the missionaries at Serampore was brought to Glasgow—why it was held as a kind of era in the Christian churches; it was a novelty with us, and the Glasgow Missionary Society met together on the occasion the book was laid on the table. One occupied the chair, the remembrance of whom awakens all the emotions of filial affection in my own bosom, and an eminently excellent and now sainted minister of Christ, with the book lying on the table before him, and while all around him were in tears of delight, offered up to God the grateful thanksgivings of that meeting for the sight then before them. Although it was a sealed book to them, yet it was a book that was to open the treasures of divine truth to millions. We have now ceased to wonder when we hear of new translations of the Scriptures, and it is a delightful thing, Sir, to recollect that the very abatement of our astonishment is one of the evidences of the progress we have made, and of the extent to which our labours have been blessed by the God of all grace. We can now hear of translation after translation with hardly any emotion of surprise—it is what we have got so much accustomed to. When we hear of the labours and successes of our missionaries in all parts of the world, we have in a great degree ceased to wonder, although we still are filled with growing delight.—*Dr. Wardlaw, at London Missionary Society.*

Christianity Civilizes.

One fact has been mentioned in the Report which struck my own mind as singularly and delightfully felicitous. I felt happy in thinking of it. It is one of the most delightful proofs of the success of missions, and of the cause of God as involved in that success, that we have ever yet met with; I mean the account of what was told to that friend of ours, John Williams, when he conversed with the captain at Sydney, and the captain said to him, “It is no use to send muskets and powder to these groups,” (speaking of Raratonga and the Navigators Islands generally,) “the people want nothing but books and missionaries, pens and ink, slates and paper.” A fine contrast this to the physical force system; a beautiful confirmation of the great truth that the more you diffuse the Gospel, and establish it on its own principles—its own voluntary principles, with nothing but the authority of its Founder for its patronage, and nothing but the law of love for its legislation, and neither act of Parliament nor the force of man to support it. When you find the Gospel thus successful you can trust it: yes you can trust it. Nothing will flow from it but the purest and most benignant success. Who would be afraid of approaching a group of islands where they want nothing but books and missionaries, pens and ink, slates and pencil. No fear of the scalping-knife of the Indian there; no fear of the tomahawk of the savage there; no fear of scenes of carnage, blood, and desolation, there; and I cannot but for a moment think how Europeans and Americans have provoked, in the islands of what are called savages, barbarians, and cannibals, the prejudice and the fearful retaliation which they have sometimes met with. I cannot help feeling that we have been the aggressors, that Europeans and Americans have been the savages. When you have heard of what has been done in savage and cannibal islands—when we have heard of wrongs sustained by captains and crews, by those who have gone in merchant vessels, or traded for the vilest purpose—for the purposes of a traffic as horrid as selfishness or cruelty ever devised—and when these poor savages and barbarians have retaliated—though perhaps sometimes upon innocent persons—the wrongs they have received before, we are not very much surprised. But we have learnt a lesson this day from that testimony, and the more you can send missionaries to distant isles, the more you will civilize, the more you will bless, the more you will elevate: and whenever a merchantman or

seaman goes forth in his character to circumnavigate and occupy the globe, he will find a hearty reception, if he goes in the spirit of Christianity, and aims at nothing else than the spiritual and temporal interest of mankind. No fear for a moment of landing on any shore, of meeting with any people, if you find they want nothing but books and missionaries, pens and ink, slates and pencil.—*Dr. Fletcher, at ditto.*

The destruction of Slavery certain.

There is one incident narrated in the Report with regard to the abolition of slavery in the West Indies, particularly in one town, which I must for a moment recal to your attention. The Report has narrated only a part of the fact, and in my humble judgment it ought to be amended by putting in the whole. We were told in one place that those who were to be emancipated with the striking of the clock at the midnight hour received the boon of liberty on their knees; waiting in humble posture before God, in deep unbroken silence, till the heavy toned clock numbered twelve. Then it was, we are told, that they rose, and with one burst of thanksgiving, sang praises to God. The instance I wish to mention is this, just in that deep and awfully still moment which preceeded the striking of the clock, the voice of heaven was heard—God sent forth his thunder cloud—one vivid flash of lightning dissipated the darkness, and one tremendous clap of thunder gave heaven's echo that the slave was free. I thought that a thunderbolt struck the tree of slavery, and killed it. It may put forth a few leaves, the old juices may remain in it for a little while, but the tree is struck, and die it must.—*Dr. Patten at ditto.*

The Pyramids and Christian Missions.

It is a question that has agitated all the learned men of Europe, Asia, and America; for what purpose were the pyramids of Egypt erected? For what objects were these immense monuments piled up? It has been estimated that six million tons of stone were employed in the erection. The learned world has been all at fault; no philosopher has been able to solve the mysteries that hang in darkness so profound since the first moment that the question was started, and the simple reason is, that they have gone to the wrong place to seek the solution. The true cause of the erection of the Pyramids is connected with religion, that will solve the mystery. It was a fundamental principle in the religion of the Egyptians that if a body could be kept for 3,000 years inviolate and unimpaired, that the soul, after having undergone many

transmigrations would return to the body, and with it pass away to Paradise, and be there for ever. But if on the other hand that body should suffer injury—be in the slightest degree impaired—both body and soul would be certainly annihilated;—hence the embalming of the body—hence that deep-toned affection for the mortal remains of the departed—hence the building of the pyramids for the purpose of saving the soul of one king—the whole nation put in motion—the treasures of the vast empire put in requisition—and the immense mass of granite moved on for the purpose of making one solitary tomb to contain the embalmed body of an individual for 3,000 years, so that one soul might be saved from annihilation. I introduce this fact, and the solution of it, for the purpose of asking this single question—What, then, should Christians do? If the vast resources of an empire are concentrated to save one soul from annihilation, what should Christians do to save the soul, not of one individual, but of 650 millions of men—not from annihilation, but from an eternal residence in fires, intense enough to melt down the very planets.—*Ditto at ditto.*

The Connexion between the Prayer and the Blessing.

It is by the throne above, prayers going up, and blessings coming down. Another fact relates to the Sandwich Islands. It was with very deep emotions that the first missionaries were gathered together for ordination. There was a vast assembly, and the venerable father who was called upon to offer the ordination prayer was so led forth, and the spirit of prayer was so poured out upon the audience, that he went on, unconscious of the flight of time, until almost an hour had been consumed in prayer. There was a deep settled solemn conviction that God was about to do some good thing for the Sandwich islanders. What were the results? While the missionaries were on the way to the Sandwich Islands, the information was on its way to the United States—that the nation had thrown away their gods, and were in the attitude of the isles waiting for the law of the Lord, so that when the missionaries landed, they found the gods were gone, and the place prepared for the reign of the Lord Jesus Christ. Another fact concerning the Sandwich Islands is, that we have recently received intelligence of a most wonderful revival of religion having taken place. Within the compass of a few months, 5,000 have been admitted to the churches, 2,400 stand propounded for admission, having been examined, and there are a great many whom

the missionaries have not yet had time to examine, but of whom they indulge the hope that they have experienced a change of heart.—*Ditto at ditto.*

CALCUTTA.

BOYS' CHRISTIAN BOARDING SCHOOL.

This consists of Boys and young men, who are the children of native christians, or the orphan children of heathen, or converts from heathenism. They are about fifty in number. They are brought altogether into the house, separated from idolators, brought up under Christian influence, instructed in different grades of Bengalee and English literature, and fitted for future usefulness. This school stands very high in public estimation: but the most interesting part to you and to myself is, that there are six pious, humble, clever young men, who promise to be good native preachers. It is to such as these that we must look for the evangelization of India. They alone can stand the heat of a burning sun. They can enter into many places where European constitutions would melt away. They can have access where others would not be admitted; and, for one inquirer who comes to a European, there are ten who apply to a native preacher. Had I room, I could tell you many anecdotes about these youths which would encourage and revive you. Let one suffice.

One of the youth was a Coolin Brahmin, that is, a Brahmin of the highest caste, who is regarded as a sort of god, and may have as many wives as he pleases, of the first rank. His frown makes the people tremble, and his favour fills them with joy. Water in which he has dipped his dirty toe is sucked up like nectar. By slow degrees, however, he was enlightened in the folly and evil of idolatry. This was by attendance on a day-school kept by the missionaries.

Here is one advantage of such a school, that by this means you can get at the first youth in the country, who would be otherwise inaccessible. Parents would shrink with abhorrence at the idea of sending their children to receive merely religious instruction; but they will send them to receive other instruction, though they are plainly told, at the same time, that religious truth is kept prominent in the school, and that, therefore, the children may become christians. When they hear this, they will sometimes fall back upon their cheering doctrine of fatalism,—“What must be, must be.” At other times they do not hesitate to say, that if they thought their

children would become christians in after life, they would kill them at once.

When that young man saw his own miserable condition, and the suitability of the Gospel to his case, he was prepared to renounce all for it; and he had much to give up. His parents and connexions were very wealthy, but bigoted Hindoos. They tried, by kindness and by threats, to prevent him from bringing disgrace upon them; but when he had broken his caste they disinherited him, and cast him off without a pice; so that if a christian institution had not opened to receive him, he must have perished. He had a wife also. They were much attached to each other, but she could not now bear to see him. The poor youth was abandoned by all his friends, but the love of Christ supported him. About two months ago his wife's affection revived in a manner more likely to be met with in romance than in real life. She bribed her servants with her many jewels, escaped from the prison-like walls in which all women of high caste are immured, and got to her husband, who was prepared to receive her outside. The occasion was early in the morning, when the servants and guards lay asleep, intoxicated after their religious festival. It seems that after her husband became a christian she was delivered of a child, but her wrath was so much excited that she would not see it, and never did, as it died soon after. She had never before seen a white face, and her questions were very curious. “Do Christians love their wives?” “Do they really kill their children, and eat them along with cow's flesh?” &c.; for thus she had been instructed. She has now laid aside all her former practices and prejudices, and is enjoying Christian instruction, and gives a pleasing prospect of future usefulness. Though her father is one of the richest landed proprietors in Bengal, she fled with nothing but one valuable chain. She is the first woman of respectability who has burst the shackles of confinement and renounced caste, and has thus broken the ice for others. Her husband's remark was good,—“We must deal gently with her, as she is not able to bear much yet. I came here because I loved Christ, but she has come simply because she loves me.”

The boys are clothed, boarded, educated, and provided with every thing at eight shillings each per month. When I first saw them altogether, with Bibles in their hands, and heard them break forth in a song of praise, and then one of them pray with much apparent simplicity and fervour, though I could not understand a word, I sobbed like a child.—*Baptist Magazine.*

THE
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[NEW SERIES.]

MEMOIR OF MR. WHITE, OF BIRMINGHAM.

“Sure the last end
Of the good man is peace. How calm his exit!
Night dews fall not more gently to the ground,
Nor weary, worn-out winds expire so soft.
Behold him in the evening-tide of life!
A life well spent, whose early care it was
His riper years should not upbraid his green:
By unperceived degrees he wears away;
Yet like the sun, seems larger at his setting!”

The religion of Jesus Christ discovered in the living character is abundantly more striking and influential than when contemplated in the abstract; and for this reason christian biography has ever been held in high and deserved estimation by the christian public. If its principal design was to confer a species of immortality on the dead, and merely to embalm the memory of departed friends, it might then be doubted whether the pen of the historian were properly employed; but if its object is to provide the living with new incentives to a pious and holy life, it cannot be too highly appreciated. Presuming that a brief sketch of the life and experience of our respected and venerable friend, the late Mr. William White, of Birmingham, will accomplish this end, the following account is presented.

Mr. White was born at Rotherham, in Yorkshire, in the year 1759. His parents were poor, but serious persons. When he was very young he lost his father, but his pious mother brought him up in the fear of the Lord; and to her care for his spiritual welfare he ever felt himself greatly indebted. At a suitable age it was his happiness to be placed an apprentice to the late Mr. Jarvis Marshall, of Castle Donington, a stay-maker, who was a member and a deacon of the General Baptist Church in that town. His connexion with this family was a great blessing to him: here his character was formed; he was regularly conducted to the public worship of God, and enjoyed the benefits arising from the pious conversation and excellent example of his beloved master, for whom he entertained a very high regard, and of whose memory he often spoke in the most honourable terms.

Possessing these advantages, he was not only preserved from the company of ungodly persons, and the influence of their contaminating example, but became the subject of early religious impressions; though he was nearly

nineteen years of age before he received those powerful impressions which terminated in his real conversion to God. These were produced by hearing a near relative read an Essay on "the nature and duration of the torments of hell." That night, to use his own words, he could not get a "wink of sleep;" nor did his distress hastily subside, but for three months he was truly wretched. Thus, while some are sweetly drawn by the love of God, he was awakened by strong terrors; his mind was filled with horror and amazement, and his soul was in great bitterness. In this state of mind, he, on one occasion, attended public worship at the neighbouring village of Diseworth, and returning home, musing on what he had heard, and on his own condition as a sinner, he was so overwhelmed with distress that he thought of giving up all for lost, and at once to decline any further attendance on the means of grace. This, doubtless, was a temptation of the great enemy; and he, like many an anxious and desponding inquirer, groaned under it. Happy would it have been for him to have opened his mind to some judicious christian friend; but, thinking the very worst of his case, he had not the courage to make it known. However he could not withdraw his attendance from the ministry of the Word, but with a broken heart went to hear it again that very evening. He continued to occupy one of the back seats, and thence looking round on the congregation, he envied the feelings of the people, who appeared cheerful and happy, while he was miserable beyond description; but, as the sequel will show, it was good for him that he was there. On this occasion the late Mr. B. Wootton was the preacher; and in the course of his observations, he very particularly described the feelings of the humble penitent, and that he might, under low and desponding thoughts, even be ready to give up his inquiries; but added, "if you are sincerely penitent, half the work is done." This expression very much encouraged our friend, for, said he, "I knew I was sincerely penitent." The minister then proceeded to describe the sufferings of Christ for sinners, and to show that he shed his blood for their salvation; he also invited them to cast their all on the Saviour, and to glory in his cross. This was just adapted to the case of the young inquirer, and at that moment he came to the determination, "If I perish, I will perish there." He received the truth, his load of guilt was removed, he lost his burden at the sight of the cross, and felt as he never did before; in short, he was now as happy as he had been miserable. Soon after he felt this blessed change, he expressed his desire to enjoy the privileges of the Church, and was baptized in the open river in the neighbourhood of Kegworth, probably by the late Rev. John Tarrat, being at the time about nineteen years of age. When the term of his apprenticeship expired, he came to Birmingham, intending to stay three months, and then to return. Providence, however, determined otherwise, for here he continued till the day of his death. On his arrival in this town, he sought out the few General Baptists who then met for mutual edification in a dwelling-house; with them he united, nor was his connexion dissolved till his removal to the Church above. Not long after fixing his residence in Birmingham, he entered into the marriage state, a numerous family came round him, and for many years he experienced considerable difficulties in his worldly circumstances, especially as his trade declined, and he had to pursue a new and laborious calling. At this season he passed through deep waters; generally absent from his family for the greater part of the week, toiling for the meat that

perisheth, he frequently returned to them nearly worn out by fatigue. Still, however, he maintained unshaken confidence in the care and the promises of God, and his mind was supported. In addition to these afflictions, and when he was upwards of sixty years of age, his naturally excellent constitution was shaken by that dreadful disease, the stone, and he underwent an operation. On the night previous to its performance, having made up his mind that he could not live, at his request the writer was called in to offer solemn prayer, and to commend him to God. In this exercise he joined most devoutly, and was "heard in that he feared," for by the blessing of God he was relieved, and no return of the complaint ever after troubled him.

Through the whole of his christian course, he was exemplary in his attention to the means of grace; whoever were absent from the solemn assembly, he was sure to be in his place. His attachment to his friends was sincere and constant, though he was a lover of all good men: hence he very much enjoyed the monthly united prayer-meetings for the spread of the Gospel, not only as to their object, but as bringing together Christians of various denominations. In 1822 he was elected to the deacon's office, and discharged its duties diligently and faithfully till the infirmities of age incapacitated him. As he advanced in years, he grew in grace, and there was an evident improvement in his spirit and disposition: he became less irritable, and more bland and child-like in his temper, not that he ever was remarkably the reverse. In the last few years of his life, his memory became very defective, so that he could not long remember any thing. This was to him a source of great pain, and he would often say, "O what a creature I am become;" but when reminded that he could remember Jesus Christ, he would reply, "Yes: why he died for me! surely I never shall forget him!" Nor did he forget him; no: he was the burden of his conversation, and the rejoicing of his heart, even in the agonies of death. About eight years ago he lost his partner. This was a heavy stroke, but he bore the solemn visitation with the fortitude of the Christian; and happy for him when, in the evening of life, he was thus bereaved, for he had children that could feel for him and help him: this being the case, his declining years were tranquil—no anxious cares oppressed him—and his temporal wants were provided for without any solicitude of his own. In these circumstances his thoughts and his conversation related to a better world: seldom would he fail to introduce the subject of religion, whoever might visit him; and his laconic, pointed, and striking observations, will be long remembered by those who heard them.

He was confined to his bed about a fortnight; but nature sunk very rapidly: he was aware of his approaching end, was sensible to the last, and enjoyed the visits of his friends. His mind was perfectly serene, his faith steady, and his prospects unclouded. Some of his last words were in reference to the Saviour: "He knows I love him, and I shall soon be with him." He died June the 2nd, aged eighty years, having been a professor of religion, and a member of the denomination, more than *sixty* years. His remains were deposited in the ground belonging Lombard-street meeting-house, and his funeral discourse was founded on Acts xxi. 16, "An old disciple."

From this brief account of our honoured and beloved friend, the thoughtful reader will, among other things observe,

1. The unspeakable value of early piety. It saved the subject of this memoir from a thousand snares, and laid the foundation of his future eminence as a Christian.

2. The immense importance of the doctrine of the cross. When his sins were set in order before him, and he was not able to look up, nothing could remove his anguish, nothing could bring peace to his troubled spirit, but the death of Christ for sinners: 'tis here alone the humble penitent can obtain relief.

3. The power of religion to sustain and comfort the mind under the complicated ills of life. To our friend the grace of Christ was sufficient, and his strength made perfect in weakness. "*This poor man* cried, and the Lord heard him, and saved him out of all his troubles."

4. The unchanging fidelity of God, and his care for his aged servants. Our brother was not cast off in the time of old age, nor forsaken when his strength failed him; but he realized the truth of the assurance, "Even to your old age I am he, and even to hoar hairs will I carry you." May every aged follower of Christ, bending under the weight of years, and standing on the brink of the grave, make this promise their trust, and in their last moments triumph in the blessings of redeeming grace.

Birmingham, July 27, 1839.

G. CHEATLE.

ON CHRISTIAN OBLIGATION TO CIVIL DUTIES.

DEAR SIR,—I beg to submit to your disposal the following reply to the query in the July number of the Repository, thus expressed:—"Are the duties which devolve upon a man as a citizen, more or less binding when he becomes a Christian, or Christian Minister?"

It is implied in the question, that there are duties incumbent on man as a citizen, or member of civil society. To prove this is therefore unnecessary. Nor is it required to express what those duties are; but it may be desirable to observe, that it is here taken for granted that they are not idolatrous, or otherwise immoral; as in that case, however they may be enjoined by the state, the Christian must resist all obligation to observe them. The question is understood to relate to those duties of a moral and consistent kind, which devolve on man in the different relations that he sustains in the civil community of which he is a member.

With duties of this kind, Christianity in no way interferes, except to confirm, by its precepts and sanctions, the obligations which social order and legislation had imposed. The reception of the Gospel, and the most devoted subjection to the Lord Jesus, do not in the least disqualify for the discharge of any duties, natural, civil, or social; or release from obligations conscientiously to discharge them. In its progress through the world, the Gospel comes to men under every form of civil government, and it neither alters nor interferes with any; but under every form, whether monarchical or republican; aristocratical or democratical; enjoins "every soul to be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God." Rom. xiii. 1. Not that every individual magistrate is specially appointed of God, but that his appointment is order; and to secure this, some form of government is essential, and that form which, in particular circumstances, is found to exist, is, therefore, under the permission and Providence of God. If, to the con-

viction of a majority of any community, an essential alteration in the form of government be deemed necessary or desirable, for the promotion of order and the general good, that form would be no less than the previous one under divine sanction. But under every form, it is additionally binding on the Christian, by the holy and orderly principles of religion, to be a peaceful and loyal subject, or to rule in the fear of the Lord without tyranny and oppression.

All human institutions are imperfect; or if in themselves they were perfect, administered by human agency they would be corrupted. Hence, as the general tendency of power is to arrogance and severity, and of improved intelligence to freedom and equality, there is great danger on the one hand of unreasonably extending the prerogatives of authority, and on the other of pressing liberty, beyond due equality, into licentiousness. The duty of the christian plainly is to guard against both extremes. But here the writer feels that he is going beyond the question, by stating what is christian duty, and not confining himself simply to the christian obligation to civil duty. This, however, it is hoped, will be excused, as the latter question seems sufficiently disposed of by the short and plain answer given above. The inquirer, too, perhaps contemplated more than the question really expresses. In this period of political excitement, it is important for Christians deliberately to consider, in the mild and holy temper of the Gospel, what is the line of duty that they should pursue in reference to questions that greatly agitate many of their fellow-citizens. Possibly it may not be far distant from the query under consideration, to offer a few thoughts on the interest which a Christian should indulge on political questions, and the temper in which he should pursue them.

When a man becomes a sincere Christian, or christian minister, he does not cease to be a citizen, or, except under persecution and tyranny, to retain all his former rights and privileges as a member of civil society. It continues to be his duty, therefore, not only to obey the laws, but to consider the circumstances in which divine providence has placed him, and to employ his influence, whether it be great or small, according to his best estimate, for the public good. If the views that he has formed should lead him violently and resolutely to carry any particular object, from this very circumstance he ought to suspect the correctness of his views, and more than to suspect the propriety of his temper, because they render necessary some degree of violence on the opinions of his neighbour. That his influence may be properly directed, it is becoming in every one, in proportion to his rank in society, and his opportunities for correct information, to endeavour to learn and understand the measures and designs of government, that he may be prepared, if he deem it desirable, either personally, or in connexion with his fellow-citizens, to encourage, or petition against their proceedings. The whole civil community, and all the measures of government, are thus fairly open to the observation, the approval, or constitutional animadversion of every citizen; nor is it necessary that any one should be less interested in them on account of his being a Christian or a christian minister.

In a country like our own, in which there is much liberty and enlightened understanding, in which every one not only believes that he has a right to think, but in some degree does think, there is sure to be a variety of opinions. Freedom of thought and expression has greatly extend-

ed within the last few years, probably as the effect of more general and correct information. Institutions and interests, formed in ages of barbarism and ignorance, having gathered round themselves considerable wealth and power, will naturally make the most obstinate and long-continued resistance to the equalizing tendency of advancing intelligence. The position in which, as a nation, we now stand, evinces this. A very respectable and influential part of the community firmly stand around the ancient institutions, especially those of an ecclesiastical kind, as connected with the state. But need we wonder that this connexion is defended with firmness, and, if you please, obstinacy, when we consider that it is to many the chief source of honour, of wealth, and of influence? It were vain to expect that these would be surrendered on the first summons, however reasonable this might appear; and still less probable, if we admit that, in many instances, they are religiously defended as a sacred deposit, bequeathed by the piety of remote predecessors.

Ultimately, however, the grasp must be relinquished. Unjust monopoly, and civil preference of sects, cannot always be maintained, in opposition to intelligence, increasingly clear and energetic. It may be supposed that legislators of more liberal sentiments will not, willingly, press with much force against ancient, though corrupt institutions, as, from their station in society, they have too great a sympathy with their defenders; but the pressure from without will urge them forward. The question now before us then is, in what part of this outward mass ought Christians to stand? or in what temper should they endeavour to advance civil and social improvement?

It is not supposed that they ought to stand aside, with perfect indifference to any political measures that may be contemplated; that, from the high elevation in which they look forward to a better world, free from all contention, they should see without any interest "the potsherds of the earth strive with the potsherds of the earth." But it would be surely far more consistent with their high and holy calling to be perfectly indifferent to all the devices of politicians, satisfied with the assurance that "the Lord reigneth," and that "the counsel of the Lord shall stand," than to be pioneers in political strife. Such leaders there will be, but various motives will generally induce a sufficient number of mere worldly men to volunteer their services at this post. The occasion must be an extreme one that can justify any subject, much less a Christian, and least of all a christian minister, in being a violent partisan of any political proceedings, and endeavouring to carry any object by tumult and insubordination. If such occasions have been, they were very different from those of our time. Still it is not pretended that there is no room for improvement in our civil and religious circumstances. Inequalities, unreasonable and unjust, both civil and ecclesiastical, yet exist. So far as pious persons are convinced of this, it is proper for them to be ready to exercise their influence, in a just and proper manner, for their removal. All their measures should be enlightened, decided, moderate, and prudent. Under the influence of true religion, men have their passions and imagination under restraint, and are enabled to take a more correct and enlightened view of circumstances than those that are borne away by a wild imagination, or inflamed passions. Let them obtain correct views, then, and endeavour to inform and enlighten the circle in which they move. Having formed their opinions carefully, on deliberate reflection, let distinctness and decision mark the object of

their desire. Thus a greater unanimity would appear among the more enlightened portion of the community, and a much greater moral force would be found in their movements. Prudence and moderation will induce them not to aim at any thing unreasonable, or to accomplish their object by means for which the public judgment is evidently unprepared. Information does not resemble light in the quickness of its transmission, and its evident effect; and however just and excellent an object may be, any attempt to secure it might fail before the public are sufficiently enlightened properly to estimate its value, and pursue it with united effort.

If Christians are satisfied that there are yet great objects for civil and religious improvement to be attained, let them aid the diffusion of information, not by exciting speeches, and tumultuous meetings, but by sober and persevering efforts; and wait patiently till so considerable a portion of the community think with them, as to render the moral force of their application to the legislature irresistible. A conscientious government will not be overcome by faction; and one obstinate and tyrannical would despise the noisy ebullitions of party demagogues, if it did not rather rejoice in them, as affording a plausible pretext for deferring reasonable reforms, and drawing still tighter the bonds of oppression; but an enlightened and unanimous people no government would long continue to resist. By taking this position, then, the truly christian portion of the community will, by moderation, prudence, and steady perseverance, be a phalanx, on which civil and religious liberty may rest when intemperate zealots shall be defeated.

It is mere imagination, or something worse, that leads any to suppose that they only are christian patriots who are determined to carry without delay their projects for political improvement, or die in the attempt. No doubt they would find it sweet to die for their country! But men may be too zealous for the crown of martyrdom! Being willing to forego this honour, they may live to serve their generation more effectually, by temperate and persevering efforts for the public good and for the divine glory. Some inconveniences no doubt exist among us not under the controul of any government. If, therefore, the legislature were modelled according to the desires of the most sanguine speculatist, sources of unhappiness would still remain. These will diminish in proportion as persons are prudent, industrious, and pious. While there is reason to hope that such will, under the gracious care of Divine Providence, be able to obtain the necessaries, and many of the comforts of life, the improvident and intemperate, who are sure to find their appropriate place in some of the outer circles of society, will necessarily have to endure much poverty and wretchedness. Nor would their circumstances, in all probability, be much improved if all the political changes that they contemplate were effected. "He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough." Prov. xxviii. 19.

CIVIS.

SUNDAY-SCHOOL LIBRARIES.

IN a recent number of the *Edinburgh Review*, (No. cxxxix, April, 1839,) there is an article upon French statistics; being, in fact, a review of a work lately published, in which an attempt is made by the writer to bring that mode of applying numbers to the purposes of science, to bear upon the

moral and intellectual condition of that numerous and interesting people. The provinces into which France is divided, and the different characteristics of their inhabitants, enable him to make a comparison of the effects of many general causes upon the physical and mental condition of the several communities. In such an investigation, the influence of religion, which, under some form or name, is so generally diffused through almost every civilized society, is naturally included. The province of Brittany appears, according to the author's researches, (and the test of religious feeling which he adopts, is the proportion which the amount of voluntary subscriptions in support of religion bears to that of the taxes,) to be that in which the highest degree of religious zeal prevails. In the same district, contrarily to what *we*, who both by experience and observation of the effect of religion upon the dispositions and habits of communities, and consequently upon their welfare at large, should expect, it is found that the average of intelligence, comfort, and longevity, is the lowest. This degeneracy of condition is particularly apparent in deficiency of bodily stature—imperfect maintenance of the ties and decencies of family—the prevalence of a general spirit of dependence, inactivity, and improvidence, among the population—and, as might be expected, as general an absence of pecuniary prosperity. On comparing the character of this race with that of the inhabitants of Normandy, among whom petty offences against property, and slight infractions of the laws in general, are more frequent, but who are distinguished by shrewdness, a larger amount of education and intelligence, industry, independence, health, and length of life, the critic appeals to the reader whether he would not greatly prefer the estate of the latter, to that of the former population?

Such an anomaly in the apparent consequences of religion requires to be explained. If religion *could* be convicted of being the source of ignorance and misery, or of proving an obstacle to that advancement in intelligence and happiness which is confessedly a characteristic of the history of the human race, it would indeed be a serious blow to the standing which it holds in the esteem of enlightened and philanthropic men. The form of religion, as will have already been noticed by the reader, which prevails in the benighted and miserable province of Brittany, is that of Roman Catholicism. Roman Catholicism—not such as we have it in England, with its fairest surface exposed to view, and its monstrosities carefully kept out of sight, under the veil of an unestablished and untyrannizing sect, and even assuming airs of liberalism and christian charity—but in its true form, without reserve or disguise, as the natural foe of the highest tendencies of the human mind, and the best interests of man. While it is unestablished, it may be untyrannical, and, as well as not, assume airs of liberalism and christian charity; but let “the spiritual wickedness” only get into its “high places” once more, and we should soon see what would become of the light, liberty, and happiness of any population that might be under its power: in a little while they would not be found.

It is hardly necessary, however, to describe to *our* readers the line of demarkation between “pure religion and undefiled,” and the superstitions and absurdities of popery. We rejoice in writing for those who know, without being told, that there is every difference in the world between them. We may go on to remark, that there is no ground whatever for the supposition, that religion represses enquiry, or *can* operate as an obstacle to mental improvement, either in the individual, or in communities. In the individual it fixes no limit, which did not previously exist, to the prosecution of his

researches, and the accumulation of his intellectual stores; nor does it, in any way, forbid him to impart of his substance to any who may be suffering "for lack of knowledge." On the contrary, it often proves the first cause of stimulating to effort the minds of individuals who had before been negligent of them, and had allowed their powers to remain sluggish and unproductive, of happiness or profit, to themselves or others; and who, but for the stimulus thus received, might have gone on dark, useless, and in the most exquisite sense, *uneducated*, through the future years of life; might, in fact, have walked blindfold to the grave. Religion is a stimulating and ambitious principle. It rouses a man to the view of powers, responsibilities, and destinies, in himself and others, superior to what he had been in the habit of contemplating; it removes the limits of his knowledge and acquirements farther from him than he before thought them to be; it not only assures him that he has liberty to exercise his faculties and energies, but that it is his duty to do so, aye, to exercise them all; it gives him feasts of victory, points to further fields of conquest, and bids him not be satisfied till he is filled with the fulness of God which filleth all in all. It has seldom happened, that religious men have become intelligent in a degree which much exceeds the ordinary rate of intelligence which surrounds them, without endeavouring to benefit others by their advantages. The spirit of religion and knowledge are so much alike, and it costs an intelligent man so little trouble to impart happiness, that we cannot wonder he should often be doing it. Besides, in nine cases out of ten, unless a man happens to be of a particularly selfish disposition, the act of imparting gives him so much pleasure as to form a temptation; so that he must really be so selfish, as to be willing to deny himself in order to prevent the good of others, for him not to desire to communicate a portion of his superior knowledge. Most of the institutions, for the prosecution of scientific and benevolent purposes, for the diffusion of knowledge, and for the promotion of education, which have existed, or which do exist, to adorn this, or any other country or age, have been commenced by intelligent and religious men. At the present time, in the least enlightened parts of the world, christian missionaries are the principal depôts of information in the places where they reside, and the most active and successful distributors of it. Where communities are so favourably situated as to have a majority of their members religious and instructed, they are invariably the persons most forward in communicating instruction to those who are still ignorant; and we may add, the most anxious to improve the condition of those, who, from any cause, may be in a state of distress. Thus, in the case of the individual, knowledge and religion, as from a centre, radiate to every object in his neighbourhood; while in that of communities, their diffusion is like the light of the sun, which descends upon every portion of the mass, and illuminates the whole. "The entrance of Thy word giveth light."

There is, however, a difference to be observed in the way in which religious interests are carried on, and in the degree of intelligence with which they are accompanied in different societies. According to our view, religion may exist in a social form in two very different ways. It may be either, as Dr. Chalmers expresses it, almost "a mere matter of popular and sensitive impression," or it may be a well-understood, as well as duly felt principle, acknowledged and acted upon as the rule of life. The first is the simplest form in which it can exist; one in which we believe those changes of heart may have been undergone which are necessary before acceptance with the

Divine Being can take place, and which comprises the essential elements of conversion. Such a state may, in our opinion, have passed upon an individual without occasioning any very notable increase of intelligence, (we use the term, of course, in its most general sense,) and still have renewed his character, and reformed his life. In this state it is obvious, the subject of a religious change will be, in the main, dependent upon others for the views which he may take, both of divine and general truth; and can hardly, with justice, be praised or blamed for their character. He will not have acquired that force of thought, disposable at will, and to be summoned on occasion, with which it is desirable he should continue to explore the religion he has embraced, or which may enable him to defend it against the attacks of enemies. A community of such individuals may be conceived; and we have little doubt but that such have existed. We can imagine that, if not molested by the admission of new views, or the assaults of opponents, they might go on for an indefinite length of time, sustaining the profession of religion with credit and consistency, and even adorning it, by evident proofs of sincerity, and well-meant efforts to promote the sense and experience of the high moral pleasures they themselves enjoyed. Still, however, we should not consider such a church or congregation the best example of what religion, in its social form, is. We should consider it defenceless against the attacks of the enemy; comparatively unconscious of its obligations, privileges, and condition; the easy victim of disorder, delusion, or even tyranny; in a word, highly imperfect and insecure. In the other case we have supposed, where religion is not only received as a conscientious principle, and allowed the mastery of the affections, but is also supported and admired on rational grounds, a different history follows its reception, either by the individual, or by communities. It then becomes, in verity, "the light of life." It sheds light upon every thing—it borrows light from every thing. Its presence in the mind gives the impulse to greater and more powerful movements than have been made before, and forms a principle of enlargement, which extends to every department. Religious hope and power are the forerunners of hope and power upon every other subject; the faculty of "looking behind and before" is increased; expectation is strengthened, effort is stimulated, history becomes full of hints, the future precious as gold. Communities of such Christians are most important and valuable portions of society, and constitute essential ingredients in the staple of national strength; and of the general prosperity of the wider communities by which they are surrounded, they invariably partake a large share. In their members, the diffusion of knowledge, the maintenance of rights, the relief of distress, and the improvement of society, find their ablest friends. Such religious societies, strong and peaceful in themselves, invulnerable to "those that are without," increase largely from small beginnings, and bid fair to survive beyond the limits of human foresight and calculation.

Between the two opposite states, which we have made a feeble attempt to sketch, there may exist any number of intermediate stages, which religious associations may occupy. In some instances, the inclination may be towards the preponderance of blind feeling; in others, it will be towards the more perfect form of intelligence and feeling united. Now, although we have no favourable leaning to the Catholics, and we hope we shall not be suspected of such, we must, if we are ingenuous, avow our belief, that the former of these two states only requires to be carried far enough to render any community ripe for the usurpation of that, or any other form of

error and domination ; and that, in proportion as any religious society approaches it, does it endanger itself, and tend to imbecility. We can easily conceive that, in the case of many of the ignorant Catholics of Brittany, religious *feeling*, let it be as gross superstition as it may, may prevail to a great extent, and control the population, so far as to restrain them from some acts of acknowledged wickedness ; nor do we think that the author is wrong in attributing the immunity which the province enjoys from penal crimes to that cause. So we think that a protestant community may go on, led by strong sentiment, and sustaining, by good conduct, the christian profession, without enjoying that rate of intelligence which it is highly desirable should pervade the minds of its members. We would not offend by our honesty, but it is our belief, that many of our Churches are in this predicament at the present moment. We take it for granted, that there are not *now* any who really *prefer* a state of ignorance to one of enlightenment, or who seriously think it more favourable to the growth of piety. We are ashamed, by the insinuation, to allude to a time when there was any foundation for such a suspicion. We cling to the hope, that no one now holds such an opinion. In fact, we cannot persuade ourselves that there is a member of our communion that would not rather see the connexion a body of intelligent, conscientious, and zealous Christians, each anxious to do his best in promoting the common cause, and rendering his free, uninfluenced suffrage on all points requiring his attention, than a host of supple and confiding, but ignorant members, however well-intentioned, led on by a few men of superior intelligence. We are sure the men who would, in all probability, in such a case, be the leaders, far prefer to discharge their duty as the executors of independent and enlightened brethren, to substituting their own discretion for the will of such a community, thus honourably expressed. We will, then, suppose all parties agreed as to the general desirableness of the object ; it only remains to ask, how can that desirable degree of intelligence be promoted ?

Excluding ministers from our calculation, we will venture to say, that there is no class in religious associations, in the form which they generally present among ourselves at the present time, which give so much the cast of intelligence, or the contrary to them, or exert so much influence upon their future character, in this respect, as Sunday-school teachers. If we wished to ascertain the character and prospects of a cause, we should go first to the chapel, and then to the school. Sunday-school teaching is the most popular kind of voluntary religious effort, especially among the younger members of Churches and congregations in the present day. The proportion of young persons whom it occupies, compared with those who enlist their services in other departments, such as tract distributing, benevolent societies, &c., is in an almost overwhelming majority. There are not *many* persons who find the employment unpleasant ; and no inconsiderable portion enjoy the opportunity of communicating their thoughts and information to younger minds, to whom they will be *instruction*. The scene and society of a Sunday-school are, when it is at all well-conducted, cheerful ; and there is an agreeable feeling of *something going on*, which is observable by spectators, and is particularly grateful to the young persons engaged, with whose natural disposition for activity it just falls in. It brings together members of all classes in society, connected with the cause ; is the place where they first make bold to speak to one another, and more effectually than any thing else, breaks down "walls of partition." The "teachers' meeting," also, is the

first deliberative assembly, generally speaking, of which the young people have the honour of being elected members—we are not joking, it is an honour. It is remarkable, too, when persons become teachers in a Sunday-school, how long they generally continue so, and with what unremitting zeal and fidelity they pursue their benevolent employment. Speaking from our own observation, we should say, that, in a majority of instances, they adhere to it till settlement in life, removal, or some unavoidable circumstance compels them to discontinue their engagement. It is by no means a thing that unfrequently happens, to hear persons, in after life, describe with the utmost zest the pleasure they had in their teaching days. Many future ministers there make their first attempts at public speaking, in the shape of addresses to the children. To dismiss it in round terms, in the majority of religious interests with which we are acquainted, the younger portion of their constituents look to the Sunday-school as the centre of attraction.

If, then, intelligence be desirable as an element of prosperity, it is not a matter of little importance what degree of it prevails in this circle. It is also more particularly important, that knowledge and correct notions prevail here, as it is more likely here, than any where else, that their absence will not occasion *ignorance* merely, but *error*—a much worse evil, because much more difficult to be remedied. Minds in intercourse—exchanging—are sure to get hold of something, right or wrong; something they are always seeking after, and something they *will* have. The maxim of the old philosophers, incapable though it be of demonstration in the physical, is very true in the economy of the moral world—“Nature abhors a vacuum.” The serious question then is, What is the best means that can be adopted for furnishing a proper source of intellectual improvement and supply to Sunday-school teachers?

We answer, The establishment of Sunday-school libraries. Having gone so far, perhaps we shall be expected to give our idea of what the constitution of such a library should be, and how such an one should be begun where nothing of the kind exists. It is impossible to lay down any one plan which shall be applicable to the particular circumstances of every case; but the following is an outline of what, in our opinion, might be pretty generally adopted. A fund should first be raised, either from any existing surplus in the annual income of the school, or by small periodical subscriptions from the teachers. It would be, in all cases, desirable that the persons using the books should pay something towards their purchase, in order to give them a feeling of property in the institution—an essential condition of its permanent prosperity. A committee of teachers, whose judgment could be relied upon, should be chosen, to decide upon the books to be purchased; and every member of the institution should have the right of nominating a work, subject to the decision of the committee. A librarian, or librarians, should be appointed by the committee, armed with power to exact the fines which should be payable for detention of books beyond the time allowed. A convenient period for books to be kept, is from one week to a fortnight; renewable when the time is expired. For us to fill up the practical detail, however, is quite unnecessary. Our only object is to introduce the subject to general consideration. It is one which appears to us, as a means of promoting the best kind of enlightenment—knowledge in connection with religion—invested with a serious degree of importance. Our wish is, that the time may be hastened when the reception of religion will be known and considered as the signal for increased intelligence; when the religious inhabitants of towns shall be expected, as a matter of course, whether rich or

poor, to be among the ranks of their best-informed. Such a state of things we believe to be on the advance; and while governments are pressing to aid in the great work, and the friends of bigotry and fanaticism are stepping forward, in accordance with their true character, and with that self-willed and mean-spirited line of policy they have ever pursued, to oppose them, let us be up and doing. As dissenters, as independents of the genuine order, as philanthropists in reality, and not merely in name, let us cast in our grain of influence in the right scale; and then, we trust, that one day communities, bearing the same name as ourselves, may numerously arise; may arise to conquer difficulty, distance rivals, outlive opposition, and "flourish, fresh and fair," in the unconfined range of the future, when we and our generation have mingled with the clods of the valley. PETRONUS.

CORRESPONDENCE.

REMARKS ON T. S.'s REPLY TO A QUERY.

To the Editor of the General Baptist Repository.

SIR,—I beg to send you a few remarks on the answer by T. S., inserted in the Repository for July, to the question proposed in the No. for April last by T. W., "Why they were baptized a second time," referring to Acts xix. 5. I did not trouble you with an answer to T. W.'s inquiry, in the hope that his second reading of the passage would have cleared up his difficulty. The answer of T. S. has, however, induced me to trespass upon your time, because I think that he, as well as the querist, has taken for granted what ought first to have been proved, namely, that the disciples there alluded to were baptized a second time; my opinion being that there was no necessity for such an act, that the historian did not mean to convey such an idea, and that the above-mentioned passage does not warrant such a conclusion.

According to my view of the passage in question, the fourth and fifth verses form a continuous course of observations by the apostle in reply to the answer given to his questions, verses two and three; and looking at the words in this connexion, I understand the fifth verse to read thus: "When they heard [John say] *this*, they were baptized [by John] in the name," &c.

If the opinion of T. W. and T. S. be correct, some new light must have been brought to bear upon the minds of these disciples, which does not appear, for Paul, on that occasion, merely succinctly recapitulated the arguments made use of by John to induce his followers to be baptized in the name of him who "should come after him," and which, therefore, they had repeatedly heard more enlarged upon by that great man; and the apostle then, very naturally, follows up those remarks by stating the consequences which resulted from John's arguments, viz., that "they were baptized in the name of the Lord Jesus;" consequently it could not be their hearing *this* (a word supplied by our translators) which would induce them to be re-baptized, they having been well acquainted with it all before.

Further, the terms employed by Luke are corroborative of this view, for if these persons were baptized a second time, they were first baptized in the name of "him that was to come," and afterwards "in the name of the Lord Jesus." These are the precise words, and I understand them to convey neither more nor less than their own legitimate meaning.

Again, if a second baptism were so necessary for these twelve persons, it must have been equally so for all the multitudes of John's disciples; and in that case he would, on some occasion, have given them intimation as to what ought to be their future proceedings. If it were worth while, a great number of places in the Scriptures might be referred to as affording an excellent opportunity for an introduction of some allusion to its propriety, if any such had existed.

It may also be remarked that, in case of any such necessity as is assumed by T. S., it could hardly be conjectured but that John's disciples, or the greater part of them, would have been anxious to follow out the principles inculcated by their leader, and earnestly endeavour to attain the full and ultimate object of their profession; and if so, we should have been informed of many, in large or small companies, applying for the administration of a rite so essential. We have, however, no intelligence of this description, or of any direction by Jesus Christ, or his apostles, to seek them out, in order to their second baptism, though, had it been proper, such an act of benevolence and love might reasonably have been expected from our most compassionate Redeemer, and his zealous apostles would not have been found backward in such an exercise of brotherly kindness. On all these matters, however, a perfect silence is preserved throughout the sacred volume, unless, indeed, the passage now under consideration is an exception, which is to be proved.

Had a second baptism been necessary, that it should not have been either directly or remotely alluded to in the case of Apollos, Acts xviii. 25, 26, is altogether unaccountable.

If it be asked for what purpose Paul's observations were made, it may be safely answered, for the information of those by whom he was surrounded, and to show them that these good men had been made partakers equally with themselves of the blessings of salvation, and which was attested by the effusion of the Holy Ghost, by which they spake with tongues and prophesied.

It may be gathered from the preceding observations, that I esteem the remark by T. S., that "there is reason to believe that all John's disciples were re-baptized," to be a gratuitous assumption, totally destitute of proof, and, as I think, of probability. I confess myself to be unable to comprehend his qualification, as to "such of them as became Christians;" they either were Christians on their public profession, or they were not: if they were, their baptism was christian baptism; if not, it seems to me they had submitted to a useless ceremony.

But, further, on the occasion of the memorable discourse by Peter, his reproofs were especially directed against those who had crucified the Lord of Life and Glory, to which it is not for a moment to be supposed that John's disciples would have given their sanction, and therefore it is certain they were not at all implicated in that transaction. It may therefore be inferred that *none* of them were present; and, if I mistake not, the passage cited by T. S., Acts ii. 38, will substantiate this position. T. S. very correctly observes, they are called upon to be "baptized every one of them;" but in the text they are equally called upon to "repent," which would afford just ground for contending that they had not received the baptism of repentance, for Peter would not have required of them a second act of public repentance for their own sin, and could not enjoin even a first for a sin of which they were not guilty; so that if this passage prove

any thing, it proves too much, and therefore, according to the rules of logicians, destroys itself.

These sentiments being declared, I wish to leave the subject, that every brother may, in the fear of the Lord, form his own conclusion, having no desire to enter into the unprofitable field of controversy. I had written much more upon the subject, which I have suppressed; notwithstanding, I fear I have trespassed too much upon your pages, and perhaps upon your patience. If you think fit to insert these remarks in the General Baptist Repository, they are at your service.

26, Earl-street West, London, Aug. 10, 1839.

T. H. BISSILL.

DR. WATTS AND THE GERMAN DIVINES.

“*Nomine deceptus panas sumpsit usque superque quam satis est.*”—HORACE.

MR. EDITOR,—I will thank you to insert a short reply to the article in your last number, subscribed S. P. W., initials which, when read in the Oriental mode, give us the name and residence of a venerated and beloved father in the ministry. While regretting the circumstance which originated this production from his pen, I was delighted with the fervid eloquence with which he has vindicated the character and writings of the great and good Dr. Watts. Your correspondent is hereby informed what you, Sir, may learn, by a reference to my MS., that, like Villius in Horace, he has been “*nomine deceptus*,”—deceived by the name, for my reference was not to Dr. Watts, but to *De Wette*, late Theological Professor in the University of Berlin, and afterwards at Basle, who was one of the most daring and mischievous anti-supernaturalists!

I was grieved at the error when I first perceived it, and fully intended to request you to correct it—I forgot to do so till too late. S. P. W. must be convinced that the association of Dr. Watts’s name with the German divines was not only *undeserved*, but unnatural; and he *might have suspected* that the error was in the printer, and not in the writer.* As to the prudence and propriety of giving publicity to such criticisms as I have quoted from the German divines, I confess your correspondent is far more able to judge than myself; but all may not be able to sympathize with his “doubts.” Besides, the Repository is not published exclusively for the simple-hearted, in whose minds there is “a happy ignorance of critical difficulties.” The inquisitive members of our Bible classes, and the intelligent teachers of our Sabbath-schools, to say nothing of those “who labour in the word and doctrine,” are eager to learn whatever is, or can be, said on *any*, but particularly on *difficult* portions of the sacred writings. Why not minister to their gratification and improvement? It may also be observed, that among other denominations of Christians, and in other religious periodicals, considerable attention is paid to the department of Biblical criticism. What have we to fear from it? or why should we neglect it?

Yours &c.,

W. U.

HISTORY OF THE CONNEXION.

MR. EDITOR,—Having intimated my intention of publishing a “Brief History of the New Connexion of General Baptists,” for our schools, young members, &c., I beg now to state, that for the present I relinquish that design. I do so, chiefly, because I have not been able to obtain all the minutes written and printed from the formation of the Connexion, which are indispensable to the execution of the plan I had laid down. I also feel bound to express my grateful acknowledgements to my venerable friend, James Smith, for the kindness he manifested in

* Our esteemed correspondent usually writes very legibly, but the word in this case was not so plainly written as to render mistake improbable.—ED.

allowing me the use of the very valuable documents and papers he possessed on the subject, and all of which shall be carefully returned.

I am, dear brother,

Yours truly,

J. BURNS.

London, August, 1839.

P. S.—I shall greatly rejoice if any brother, who can have access to such documents, will take up the subject, and give us the General Baptist History in a portable and cheap volume.

REVIEW.

THE CHRISTIAN MINISTRY CONTEMPLATED, in the devotional spirit it requires, in its labours, its importance, and its results. By J. G. PIKE, author of "*Persuasive to Early Piety*," &c. London: Ward, and Co., Paternoster Row; Derby: Richardson, and Wilkins and Son. 8vo., pp. 116.

This valuable and instructive treatise is founded on a charge given by the esteemed author to his son. Various topics then lightly touched are here enlarged upon, and some additional ones are introduced. The form of a sermon, however, is still retained. The text chosen is Acts vi. 4, "But we will give ourselves continually to prayer, and the ministry of the word." After some pointed remarks, by way of exordium, in which the writer states freely his conviction, that secular professions and trades are uncongential with the christian ministry, he proceeds to remark, "That the life of a christian pastor should be eminently a life of prayer." This is urged as essential to his spiritual life, and to strengthen the power of religion—as essential to such a discharge of the pastoral duties as will insure the approbation of Christ—as requisite to promote an acquaintance with divine truth—to enter into the spirit of the office—to secure the divine blessing on his labours—to advance, by his intercession, the piety and spiritual prosperity of the Church, and to the spiritual and acceptable offering of public prayer, which, it is remarked, should be sincere, simple, solemn, and christian.

Our author then proceeds, secondly, to offer some observations on the christian ministry, which, he remarks, is a ministry of reconciliation, of the word of Christ and not of men, the full discharge of which ministry includes all the duties of the christian pastor. He then exhorts as to preaching the word—that the grand truths of the Gospel be clearly and distinctly exhibited—that a lively faith in the truths that are uttered be prayerfully sought for—that preaching should be solemn, heartfelt, plain, suitable to the audience, adapted to do good, and not prompted or influenced by the love of human applause.

Some suitable directions and examples are then given in reference to visiting the flock, attending the sick, instructing the young, and the general improvement of time, and entire consecration to the work of the ministry as in the sight of God.

The preacher then presents to view the motives which urge to this discharge of the christian ministry, as the nature of the ministry—our obligations to Christ—love to the flock—the help which Christ will give—value of the soul—the good that may be effected by their ministry, and its eternal duration—the present the only season for such labour, and the account to be given—and the reward to be received by every faithful pastor.

An appendix contains directions for the formation of a visiting book, extracts from a sermon of Dr. Dwight on Acts xxiv. 25, and some very useful observations on the mode of delivering sermons.

After having given this extended analysis of the volume before us, we shall not present our readers with any extracts, referring them, and especially students and junior ministers, to the work itself. To say we have read this small volume with pleasure and profit is but very feebly to express the feelings and emotions its perusal has produced. Happy would it be for the Churches of God, and thrice happy for the ministers of the sanctuary, if the devotion, the deep sense of invisible and eternal realities, the holy consecration to the duties and objects of the christian ministry, so forcibly recommended in these pages, were the prominent characteristics of all who are invested with the ministerial and pastoral office. To peruse this small volume, at least once a year, would be of essential service to every minister of Christ. We have read no work that, in faithfulness and affection, and in pungency of appeal, approaches more nearly to Baxter's Reformed Pastor.

THE CONSTITUTION AND ORDER OF A GOSPEL CHURCH CONSIDERED. By J. FAWCETT, A.M. A New Edition, reprinted from that of 1798. G. Wightman, London.

This is a small, scriptural, and useful manual. It describes the constitution and order of a Gospel Church, on scripture principles, and with scripture proofs. We are not acquainted with an equally simple, satisfactory, and suitable book to be put into the hands of all members of Churches. It deserves general circulation.

DOMESTIC DISCIPLINE. By HENRY FORSTER BURDER, D. D. *Ward & Co., London.*

The various duties and responsibilities of the domestic relations, of husbands and wives, parents and children, masters and servants, are set forth in this very small volume with that clearness and scriptural accuracy, and ease and propriety of feeling, for which its author is remarkable. Every class may derive benefit from its attentive perusal.

Ward's Library of Standard Divinity.

HELP TO ZION'S TRAVELLERS. By R. HALL. *Reprinted from the Edition of 1781.*

THE NATURE AND GLORY of the Gospel of Jesus Christ; the Nature and Consequences of Spiritual Blindness; and the Nature and Effects of Divine Illumination. By JOSEPH BELLAMY, D. D., *Minister of the Gospel in New England. Reprinted from the Edition of 1762.*

We cannot but admire the care and pains of Ward Co., in the execution of their spirited determination to publish, in an elegant, correct, and cheap form, the choicest productions of best divines, that their reprints may be from the most approved editions of these works. The two numbers now before us contain, in about eighty and fifty neatly printed pages, for the respective sums of fourteen and eighteen pence, as such matter as has been usually presented, in a less elegant shape, for four or five shillings. As to the works themselves, they are known to be the productions of men excellent and esteemed in their day. They contain much sound and scriptural divinity, though many of our readers would regard them as being too decidedly and strongly calvinistic for modern times.

A remark of the late venerable Dan Taylor, as to Mr. Hall's book, may not be out of place here. "The *new birth*, the *joys* and *sorrows* of the true Christian, and the *doublings* that sometimes arise from internal depravity in the real saint—on all these, according to my judgment, Mr. H. makes wise and judicious remarks, such as are founded on Scripture, and calculated to promote the interests of holiness, and the peace of the genuine followers of the Lamb. When I find, from time to time, that good men are so nearly the same on these *experimental* subjects, I can hardly restrain my grief upon reflecting that they differ so widely, and especially that they are sometimes so ready to be angry with one another, on other matters. I think, however, that I receive one advantage from it: it endears heaven to me, and raises my heart in the prospect of that happy day and world where they shall certainly see 'eye to eye,' and 'know as they are known,' for ever and ever."—*Life by Adam Taylor, p. 168.*

This happiness has doubtless been realized.

PORTRAIT of the REV. H. HUNTER, and of the REV. W. PICKERING, Pastors of the Church at Stoney-street, Nottingham. Allen, Nottingham.

With the merits of the portrait of Mr. Pickering many of our readers are acquainted; it is a striking and impressive likeness, which will be valued by those who know Mr. P., as a faithful memorial of him.

The portrait of Mr. Hunter is more exquisitely engraved than the former; but though it is a resemblance, and what will generally be called "a good likeness," it does not appear to us as possessing the striking characteristics of Mr. Pickering's. While we write, it lies before us, and seems so to improve on acquaintance, as almost to compel us to obliterate what is above written. The best plan, that we know, of settling the respective merits of these portraits, is to recommend them to the attention of our readers, which we safely may do, as very excellent, and leave them, when they have purchased them, to decide upon the peculiar claims of each at their leisure.

VARIETIES.

CHRISTIANITY, THE REGENERATOR OF MANKIND.—Moral disorders do exist. The wide spread of deep-rooted evil is mutually admitted and deeply lamented. Ages have wept over the miseries of fallen man, and his wretchedness now reaches the heart, and awakens the sympathies of every philanthropist. Every generation, feeling the pressure of human woe, has originated, perhaps, with the kindest disposition, new

systems to regenerate and save guilty man. The oblivion which hides, in irrevocable judgment, many abortive attempts, might teach vain mortals their weakness and folly. Time makes innovations upon every thing except revealed religion. Nature has been convulsed; nations, once existing in splendour, have been buried in trackless ruin; innumerable intellectual and moral schemes, which once employed the mightiest minds to

bring to perfection, have sunk into oblivion; yet the Christian religion, without any compromise of its principles, or any diminution of its energy, still sheds its light above the horizon, in all its meridian splendour, and achieves its bloodless and progressive triumphs, amidst the combined agencies, human and infernal, by which it has been for centuries opposed.—*Hudson's Socialism.*

THE CHRISTIAN RELIGION A WELL COMPACTED SYSTEM.—The Christian religion is a system of true doctrines, of holy institutions, and of perfect morals;—a scheme of heavenly knowledge, of sound religious principles, of pure faith, and of good manners;—a charter of inviolable and individual rights and privileges, not only for the rich, but especially for the poor;—an infallible rule of good order and righteous government, and an imperishable bond of sacred union;—a never failing source of real and lasting enjoyment of every kind;—and a sure ground of hope and a distinct pledge of immortality beyond the grave. The sorrows of life are alleviated by religion's consoling influence, and by its sanctifying power, "all things work together for good to them that love God." It teaches us to acquire honestly the good things of this life, and directs the possession and use of them, when obtained. Infidelity finds you in sorrow and leaves you in misery. In infidelity there is so much falsehood in doctrine, and such a dreadful disagreement in its principles, combined with such a oneness and energy in its tendencies to immortality, that no union in good can be effected by its operation. Between the doctrines and morals, the principles and practice required by the gospel, there is a beautiful harmony, and always an indissoluble bond of union, constituting one perfect and well-compacted system of heavenly truth. Christ is the Head of the Church, the "one Mediator between God and men," by whom came "grace and truth" to harmonize the world.—*Ditto.*

CHRISTIANITY PROMOTES ORDER.—We are born in society, live in the midst of our fellow-men, and every part of the social community is relatively connected with the whole. There must be character, order, and government; or self-interest, pride, independence, hatred to authority, unbridled passions, and the fury of unrestrained licentiousness, would destroy all happiness, and ruin all social enjoyment. See the wisdom of God in the gospel of his Son. It goes to the root of the evil, and first changes the heart; it begins with individuals, and makes them the subjects of personal piety; thus laying a firm foundation in the personal and vital possession of true godliness, upon which to

build a social edifice, marked with every variety of real good. Individuals are viewed as connected with families, families are recognized as related to the particular society of which they form a part, and each particular society is declared to be relatively connected with the great family of mankind. In the great community of man, diversities in relative position, in station, and in circumstances will exist; for if you could reduce all distinctions among men to the same level every morning, each evening would find some elevated, and others depressed. Christianity does not destroy natural and unavoidable diversities in a social community; but it points out their value, shows their dependence, sanctifies their existence, and directs their operation for the benefit of the whole. God is the eternal source of all law, and the fountain of all love; and he has given in his blessed word a righteous law to govern, and a pure principle of love to rule in his great family. Worship God, imitate the Lord Jesus, obey his law, and be governed by the principle of love, which the Gospel requires, and all the diversified conditions of human life would harmonize, and promote the order, peace, and happiness of a well-regulated community.—*Ditto.*

POPULATION OF CALCUTTA.—By a census recently taken, it is ascertained that there are 500,000 inhabitants in the city and its immediate suburbs; and it is estimated, that within the radius of five miles there are 500,000 more. Of this million of human creatures, thirteen-twentieths, or 650,000, are Hindoos; six-twentieths, or 300,000, are Mussulmans; and the remaining one-twentieth, or 50,000, consists of people of various nations, Armenians, Jews, Arabs, Parsees, Mugs, Chinese, with Europeans and their descendants. Including the Indo-Britons, and a few Greeks and Armenians, there are about 10,000 nominal Christians, of whom nearly two-thirds are Protestants, and one-third Roman Catholics. Officers stationed at the principal avenues into the city found that 100,000 persons entered it daily from the surrounding villages.—*Baptist Mag.*

POPERY.—A catholic priest, of Lynn, states,—“Full half of the land in Lancashire, is owned by Catholic gentry: in Liverpool the Catholic population amounts to 75,000; in Manchester to 80,000; in the vicinity of Manchester, in Bolton, Burry, Oldham, Stockport, Macclesfield, Duckinfield, as also in Preston, Blackburn, Wigan, and several other towns and villages, their numbers are in equal proportion. Great, too, is the proportion in other parts of the country, especially in the midland counties and in London.

OBITUARY.

EMMA SUTCLIFFE.—Died, on Lord's-day morning, May 19th, 1839, in the twentieth year of her age, Emma, the beloved wife of the Rev. J. Sutcliffe, Baptist minister, Rochester. How mysterious are the ways of Providence! but how consoling to the pious mind is the consideration, that while clouds and darkness are round about him, yet righteousness and judgment are the habitation of his throne; and that however painful and mysterious at present may be his dealings with his children, those dealings are designed for good, and that,

"God is his own Interpreter,
And he can make it plain."

Death has for the first time visited us as a Church, and has called away the youngest of our members. What a solemn warning to the survivors to be also ready, because in such an hour as we think not the Son of man may come.

The subject of this brief memoir was baptized her by now bereaved husband, on Lord's day, August 17th, 1834, the day on which the Church in this village was formed, being then in the 15th year of her age. The profession thus early made, was, through divine grace, adorned with a life of consistent piety; and it can be truly said by her disconsolate husband, that as a member of his Church under his pastoral care, she never gave him one moment's uneasiness, but, on the contrary, that her regular attendance upon the means of grace, her devout attention, her simple but earnest prayers, and her meek and modest deportment, have often been a source of much satisfaction to his own mind, as affording the most pleasing evidence of the sincerity of her profession, and of her anxious desire to grow in grace. "Them that honour me, I will honour!"

The following is an extract from a letter written a few weeks after her baptism,—“I never can be thankful enough to the Lord for directing me to the Saviour. I sometimes think it matters but little how I am situated in this world, so that I may win Christ, and find my way to heaven. I do feel an hungering and thirsting after righteousness, to which I was once a stranger; prayer is now my delight. I love to read the word of God; but, notwithstanding this, I have often to grieve and mourn over my sinfulness, and that I have not made so much improvement as I think I might have done in the divine life. 'Tis true I am blessed with many privileges—may the God of all grace help me to improve them!”

A few months after her baptism she went, as an apprentice, to Uttoxeter. The follow-

ing is from a letter written soon after this change in her circumstances:—"I return you thanks for your kind letter; it has been a source of comfort and encouragement to my soul. Since I have been removed from you, I have often felt at a loss for some one to converse with on spiritual things. At first I felt it very much, for I thought perhaps I might be laughed at, and ridiculed, but I have been more comfortable than I could expect. I have often to regret my backwardness in speaking of the goodness of the Lord. Sometimes I am ready to think that, after all, I shall be found a cast away; but Christ came not to call the righteous, but sinners, to repentance, and if I perish, it shall be at the foot of the cross; but I have of late enjoyed many refreshing seasons from the presence of the Lord—I have felt the Lord very precious to my soul. When they, by whom I am surrounded, are speaking of their pleasures and enjoyments, I am led to lift up my heart in prayer to God, and to thank him for his mercy in leading me, as I trust he has done, to seek after those pleasures and enjoyments which will afford me peace of mind when I am called to leave this world for ever. At present, while engaged in the duties of the day, I neither see nor hear any thing that is profitable to my soul, so that when I can get a little time, I lift up my heart in prayer, and cry unto God for grace and strength to withstand the many temptations to which I am exposed." She went to Uttoxeter on the Monday, and returned to Rochester on the Saturday evening, but on one occasion she spent the Sabbath at Uttoxeter, and attended the Rev. J. Cooke's chapel, of which she thus wrote the following week:—"I will just say, for your encouragement, that on Sunday morning, while sitting under the sound of the Gospel, I do humbly hope I did feel something of that peace of mind which the world can neither give nor take away; I think I can say, his presence did cheer my heart, and I did wish and pray that you might feel the same."

For a considerable time she was an active tract distributor, and from the commencement of our Sabbath-school, to the close of her life, she was a regular and efficient teacher. She was married to her pastor on Thursday, Dec. 27th, 1838, by the Rev. J. G. Piko, whose prayer on that occasion was remarked as peculiarly impressive, and full of holy unction; especially when he entreated that she might be a comfort and a solace to her husband in the midst of those momentous duties and anxieties that might occupy his attention as a minister of the Gospel; but how soon has he been deprived of her

society! how early she has joined the armies of the skies! Subsequently to this period she was promising fair for life; her prospects of a worldly nature were of a pleasing and encouraging character; but how uncertain is all earthly enjoyment, how uncertain life itself; for what is your life? it is even a vapour, that appeareth for a little time, and then vanisheth away. For some weeks she had complained of a pain in her head, but nothing of a serious nature was apprehended. She had assistance on Friday evening, May 10th, at which time she took to her bed; but the doctor thought it was merely the stomach which was disordered, and which affected the head. She continued to get worse, and on Monday another medical gentleman was called in, who at once pronounced her complaint inflammation in the brain. Severe remedies were immediately adopted, and continued to be employed, but all were in vain in effectually arresting the progress of the complaint. On Wednesday and Thursday she appeared a little better, but was worse again on Friday, on which day the temple artery was opened, and a cup full of blood taken from the head; but she continued to get worse, till death terminated her sufferings on Sabbath morning. The nature of her complaint was such as to allow of very little conversation during her affliction. To the inquiry of her husband, if she felt comfortable in her mind, she replied, "Yes." She was frequently insensible, but while in a state of insensibility she gave pleasing evidence as to the bent of her mind, by repeating various hymns, some peculiarly adapted to her circumstances, upon which she laid great emphasis; she also sung several hymns. It was deeply affecting to see her lie insensible to all below, and singing,

"And Oh! what joys shall crown that happy meeting;
[ing.]"

We'll bow before the throne, each other greet-

On one occasion, when insensible, she said, "I shall be a bright star in my John's crown: he is my father; the best friend I have on earth." From the few words which fell from her lips from time to time it is thought, that her mind was tranquil and happy; though she felt, to a great extent, the painfulness of being called, at so early a period of life, to leave her earthly friends, and especially her dear husband, to whom she said, "You must not fret, He knows best." Some such conversation as the following took place. She said, "Jesus was first and last, he was all in all." It was replied, "Yes; I can do little for you, but He can"—she said, "you can lead me to the way." She requested him to pray for her, and he inquired if he must pray that God would pardon her sins

and save her, she said, "Yes; and all blessings—bless him." She said, "I have a wicked heart; I want to love him more; I want to

"——— read my title clear,
To mansions in the skies;"

and she twice repeated three verses of that hymn, which were almost the last words she spoke. She was not perfect: she had her failings and imperfections, which no one knew better than herself; but it may truly be said of her, that her character was without a stain, her conduct irreproachable, and her whole deportment such as to lead to the conclusion, that she had been with Jesus, and learned of him. By her death, the Church has lost an useful and honourable member; the family, to which she belonged, a dutiful child and sister; and her husband, a kind and affectionate companion and wife. But the loss of her earthly friends is her everlasting gain, as she has doubtless landed safe on Canaan's blissful shore, and now joins in the song of Moses and of the Lamb. "And I heard a voice from heaven, saying, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that may rest from their labours; and their works do follow them." J. S.

MRS. MARGARET BROOKS, the wife of Mr. John Brooks, a deacon of the General Baptist Church, Stalybridge, at the commencement of her affliction, was in so good a state of health, that, so far as her friends perceive, death would call on many, ere he would summon her to pay the debt of nature. She attended twice at her own place of worship only two days prior to the attack of that disease which so quickly terminated her mortal existence. Her bodily sufferings were so acute and violent, occasioned by an inflamed and ulcerated throat, that reason was shortly so far dethroned, that, at intervals, during several days, she was delirious. When she had remained in this lamentable state about the space of a week, her affliction, an erysipelas, commonly called St. Anthony's fire, broke out in her face, in a whitish swelling. As soon as her reason had returned, and her complaint had assumed a more external aspect, her friends began to cherish a lively hope that she would recover from her distressing affliction. However, as if reason and bodily vision had already dissolved their mortal union, when the former came, the latter departed, for through her face swelling, her eyes closed in a few hours, never to open upon her friends and relatives again in this world, till the last day, on which all the righteous will appear at the sound of the archangel's trumpet, in the peerless glory of their illustrious Redeemer,

whom they will hasten to glorify, as well as by Him to be glorified.

An impression that "she must die and not live," had obviously been made upon her mind before any person had suspected her to be in imminent danger; for when the doctor had expressed his opinion that her affliction would not be fatal, after he had left the room, she told her nurse that his opinion would never be realised. She remained sensible, and apparently with less pain, than at any former period of her illness, from the Tuesday evening till the Thursday morning, when a manifest change took place; for her strength began to decline, and she plainly appeared to be hastening, at a rapid speed, to the house appointed for all living. She continued to give evident signs of her approaching dissolution, till about noon on Thursday, when her soul snapt the cords of mortality, quitted its earthly tabernacle, and entered into the world of spirits.

Our departed sister, according to a law in nature, quickened her speed as she approached the centre of *moral attraction*, till, by the most intimate union with it, she had realized her most ardent expectation, and obtained her utmost desires. For a length of time prior to her affliction, "Christ and Him crucified" seemed to possess irresistible charms, and she apparently heard Him described with great interest, and sensible pleasure. During the time that she was debarred from the enjoyment of natural light, her lips were frequently observed to move, apparently engaged in the exercise of prayer, of which she was particularly fond, and in which she very cordially joined her friends. To questions put to her, soon after the return of her reason, respecting the foundation of her faith, she gave very pointed and satisfactory answers, which grew in importance as the symptoms of her mortality increased. On one occasion, when she had been asked what her prospects might be with respect to eternal things, she replied, "I am sometimes very comfortable in thinking of the promises, and at other times doubts and fears arise in my mind." Oftener than once, upon being questioned what she considered the foundation of her confidence, she said, "Christ is the rock, his work is perfect." The person that waited on her in her sickness, having read to her the 103rd Psalm, asked her if she could adopt the sentiment contained in it, when she instantly exclaimed, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." The grace of God enabled her to possess her soul in singular patience.

When her husband perceived that her

recovery was very doubtful, feeling more deeply concerned about her eternal welfare, he was very pointed in his enquiries concerning her future prospects. In reply to several questions put by him, respecting the state of her immortal soul, which were followed by an earnest exhortation, to behold the Lamb of God, which taketh away the sin of the world, she repeated various portions of scripture; such as, "I believe Jesus Christ is the Son of God," "who bore our sins in his own body on the tree." A short time before her departure from this life, she declared to her partner, that her desire was to believe solely and wholly on the sure foundation, the Lamb slain from the foundation of the world. The same person, not long before her death, having asked her whether she felt happy in Christ, to whom she replied with peculiar emphasis, "Happy in Christ, happy in Christ." On being told that Jesus is an all-sufficient Saviour, she added, "and an all-sufficient friend too." In her struggles with the last enemy, she endeavoured to repeat the following lines after her husband, as expressing her views of the atonement, and of Christ, as the only Saviour,—

Fix'd on this ground would I remain,
Though my heart fail, and flesh decay;
This only can my soul sustain,
When earth's foundations melt away;
Mercy's full power I then shall prove,
Lov'd with an everlasting love.

Though Mrs Brooks's circumstances were easy, and her worldly prospects not discouraging, she expressed a desire to depart, declaring that she could cheerfully give up all in this world except her partner, and her daughter Hannah. She died on the 21st of February, and her Pastor improved her death on the 3rd of March, to a numerous congregation, from Rev. xiv. 13. She was added to the Church by Mr. William Pickering, then of Staiybridge, now of Nottingham. May all the surviving members be always ready, that when the Son of man shall come, they may enter with him to the marriage supper. T. S.

BETTY RITTLEBY.—On March 5th, 1839, Betty, wife of the late William Rittleby, departed this life, aged seventy-two years. She was the oldest member of the General Baptist Church at Birchcliffe. Her husband died Jan. 3rd, 1834, having been a deacon of the same Church for many years: afterwards his son John was chosen a deacon, but he died Jan. 2nd, 1837. Our departed sister had been a member nearly half a century, and her place on the Lord's-day was but seldom empty—she was regular in all the means of grace, and was an ornament to her profession. During her affliction, her

mind was kept in peace; her faith in the Lord Jesus Christ seemed unshaken, always relying on the promises of the Gospel. Though she was deeply sensible of her own depravity, yet she never seemed to doubt the efficacy of Christ's blood. She died of dropsy. Wearisome days and nights were appointed unto her, yet she was resigned to the will of God, and was never heard to drop one murmuring word against the Lord. She was interred, March 24th, in the chapel-yard at Birchcliffe; and on the 24th, her minister preached her funeral sermon from her favourite text, Hebrews xiii. 5, to a very large and serious congregation.

MALLY GREENWOOD.—March 14, 1839, departed this life, Mally, wife of William Greenwood, aged twenty-nine years. She was the daughter of the late Henry Townsend, who was a deacon, and an occasional preacher, in the General Baptist Church at Heptonstall Slack, and died Feb. 12, 1814, (see G. B. R., vol vi., p. 135.) It appears the deceased was the subject of serious impressions from her youth up. She possessed a sweet and pleasant temper, and a strain of piety was manifest in her conversation. She was baptized, with eighteen more, May 25th, 1837, and united with the General Baptist Church at Birchcliffe. She was taken with a violent pain in the breast on March 24th, which brought on the pleurisy, and

ended in an inflammation on the lungs. A few hours before her death, she expressed a strong desire to see her brothers, that she might warn them to prepare to meet their God: as to herself, she believed she was going to heaven. She was interred in the chapel yard at Birchcliffe, March 17th.

In a few hours after the funeral, her mother-in-law, Martha Greenwood, aged 62 years, who lived in the next house, departed this life in hope of immortality, having been a member of the same Church for many years. On March 31st, their minister addressed a large congregation at Birchcliffe on this affecting Providence, in a discourse from Psalm xxxvii. 5.

SUSAN, wife of Jonathan Rittley, died Jan. 15th, 1839, aged sixty-six years.

JOHN SMITH changed this world for a better, April 1st, 1839, at the age of forty-seven years.

MARY, wife of John Harsfall, had her prayers answered, May 1st, 1839, viz., to leave this world and go to Christ, which is far better.

The three last were all members of the General Baptist Church at Birchcliffe, and had long born heavy affliction with christian fortitude, and resignation to the will of God. **HENRY HOLLINRAKE.**

INTELLIGENCE.

GENERAL BAPTIST.

THE YORKSHIRE CONFERENCE assembled at Queenshead, August 12th, 1839. Mr. John Midgley opened the public service in the morning by reading and prayer, and Mr. Richard Ingham, of Bradford, preached from Heb. xiii. 1.

Inquiries were made of the delegates from the Churches, when collections will be made, through the district, to reduce the debt on the chapel at Prospect place, Bradford. The Churches are requested to admit the case at their earliest convenience.

A statistical account of the Church was read to the meeting, and a request for the next year's interest to be paid from the fund of the Home Mission. The meeting directed that the interest be paid another year. Mr. W. Butler was requested to write to the Churches in Yorkshire, and request them to contribute to the fund of the Home Mission, at the ratio of one shilling per member per annum, if practicable, and to remit all amounts, already collected, to the Treasurer without delay.

Arrangements were made to collect for

the Foreign Mission, in September next, and the Secretary was directed to write to Mr. J. G. Pike, respecting his visit to Yorkshire; which is very much desired by his friends.

The next Conference to be held at Heptonstall Slack, Dec. 25th, 1839. Mr. W. Crabtree to preach. Inn, the White Swan, Heptonstall. **JAMES HODGSON.**

THE LONDON CONFERENCE.—The next London Conference will be held (D. V.) in Edward Street Chapel, Dorset Square, Mary-le-bone, on Tuesday, Sept. 10th. The business of Conference to commence at ten o'clock. In the afternoon, if business do not engross the whole time, a revival prayer-meeting will be held. In the evening, five brethren, chosen by the Church to serve them in the office of deacon, will be publicly ordained to that office. The Rev. Joseph Wallis is expected to preach.

BORO' ROAD CHAPEL, LONDON.—We learn, with pleasure, that Mr. John Stevenson has been very successful in his late tour among the Churches in collecting for this large undertaking. He has thus realized, we are informed, from £300 to £400.

PORTSEA.—We learn that the new chapel

hero is rapidly progressing. A correspondent describes it as a very handsome chapel, that will hold from ten to twelve hundred people.

BAPTISM AT WEST RETFORD.—On Lord's-day, Aug. 11th, 1839, the ordinance of believers' baptism was attended to in the General Baptist chapel, West Retford, when eleven persons (five males and six females) made a profession of their attachment to Christ before many witnesses. This was an interesting day. Some are scholars, and some teachers, in our Sabbath-school. It was feared that the feeble state of some would have prevented them from attending to the ordinances of Christ; but they were enabled to do so, and were refreshed both in body and mind.

At ten o'clock, service commenced in the chapel—vast numbers attended. Mr. Fogg baptized, and Mr. Plowright preached from Matt. xxi. 25. In the afternoon, Mr. Plowright read and prayed, and Mr. Fogg preached from Rev. xix. 9. The Lord's-supper was then administered, and the newly-baptized received in the usual way. At night, Mr. Fogg spoke on steadfastness, from Gal. v. 1. We held an inquirers' meeting after the evening service, when upwards of sixty staid; some wept much, and some could rejoice in the Lord. This hath been a high day to us. We have several candidates for fellowship. One of the newly-baptized was from Mitterton. May God revive his work!

SPECTATOR.

BAPTISM AT BASFORD.—On Lord's-day, June 23rd, 1839, the ordinance of believers' baptism was administered to eight persons in a fish-pond belonging to Mr. Woodward, whose daughter was one of the candidates. Our beloved minister preached a faithful and appropriate discourse from Mark xvi. 16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Great order prevailed, and it was truly gratifying to see the attention given to the discourse, which was delivered at the water side. May the Great Head of the Church continue to smile upon us, and add unto us such as shall be everlastingly saved.

T. BRAMLEY.

MR. PRESTON'S LABOURS AT ISLINGTON.—We have received a note from Mr. Preston, in which he informs us that his labours at Islington have been discontinued for two reasons; one is, that the other section of the Baptist denomination are about to erect a spacious Chapel there, and he does not wish to be a competitor, or impede their progress; and another is, that he has been invited to settle with a General Baptist

Church in the country, as their pastor, though unforeseen circumstances, after some delay and absence from home, have terminated that engagement. He is "now," he informs us, "waiting God's opening providence for a field of labour."

STAMFORD.—A series of open-air services, in the sheep-market of this town, have been projected by the ministers of the Independent, Wesleyan, and Baptist denominations. Mr. Islip commenced on Lord's-day, August 4th, Mr. Peggs followed, and one of the travelling preachers of the Wesleyans is to follow. It is supposed a thousand persons were present at the first opportunity. Such efforts are in the spirit and bearing of primitive Christianity. The writer enjoyed the opportunity, and was glad to see more people than usual in the evening at the chapel. Let the friends of Christ and perishing souls thus combine to spread the Gospel in the towns and country villages. "Union is strength."

August 15th, 1839.

B.

BASFORD.—On Lord's-day, July 28th, two sermons were preached in the General Baptist chapel, New Basford, in behalf of the Sabbath-school belonging to that cause. The sermon in the afternoon was preached by Mr. R. Hardy; that in the evening by Mr. Bray, of Old Basford. Collection, £8, 15s., donation from a friend, 5s. In respect to the above school, we can truly say, the Lord has not suffered us to "labour in vain, nor spend our strength for nought." It has proved a blessed to many, and is now in a prosperous state. May we still be blessed in our attempts to train up a people for the Lord.

X.

WHETSTONE.—Two sermons were preached in this place for the benefit of the Sabbath-school, on Lord's-day, Aug. 11, 1839, by Messrs. Goadby and Wigg, of Leicester. The collections amounted to the liberal sum of £5, 15s. Whetstone is a branch station of the Church in Dover-street, Leicester.

BOSTON.—We are happy to have been informed by Mr. Noble, of Boston, that the congregation in this town has very greatly increased since the commencement of Mr. Matthews' labours in that place.

PRESENTATION OF PRIZE ESSAY TO THE QUEEN.—We understand that the Prize Essay on Capital Punishment, written by our friend Mr. Peggs, has been presented to Her Majesty the Queen, and that "Her Majesty has been graciously pleased to accept the same." Lord John Russell, in acknowledging the receipt of the copies forwarded to him through the post office, "presents thanks for the copy of the Essay enclosed for his Lordship."

NEW BRITISH AND FOREIGN SCHOOL, BOURN.—We are happy to learn that the venerable chapel of our friends at Bourn has been prepared for the accommodation of a public school, which commenced on the 15th inst. This is as it should be: the old chapels should become schools, and new chapels be built. "He must increase."

ON POSTING LETTERS TO INDIA.—A correspondent begs us to state to the friends of the mission, that all letters to Orissa should be paid to London, with an additional *two-pence* for the sea postage. A letter put into the letter-box at the India House, Leadenhall Street, London, will go without further expense. Our friends in India are much cheered by correspondence.

A "ONE BAPTISM"—Here is an account of a delightful scene which, according to Zion's Advocate, occurred in Harrison, Me. Three denominations giving testimony in favor of the oneness of the gospel ordinances once practised by the primitive Baptists. Brother Starr observes:—"Some of all the religious denominations in town, (as also some from neighbouring towns,) met at the Congregational meeting house; and after a portion of Scripture was read, and prayer was offered, the assembly, which consisted of some hundreds, repaired to a cove at the head of the pond in Brighton, to baptize four persons who were about to join that Church, but who chose to be immersed where there 'was much water,' as the Scriptures testify in relation to the Baptists anciently. Brother Searle, the pastor of the Congregational Church of Brighton and Harrison, was present on the occasion.

"After I had engaged in prayer, sung hymn 321 of the selection, and read some passages of Scripture, we commenced baptizing in the following manner: after I had baptized the first person, and was coming up out of the water, Brother Searle entered with his candidate, and baptized him: and as he was coming up out of the water, I entered with another of our candidates; and thus he continued until he had baptized his four candidates, after which I baptized the remainder of the eight, as above stated; and then Brother Whitney, of the Free Will Baptist connexion, baptized one, who will probably unite with that Church."—*From the N. H. Baptist Register.*

BAPTIST.

NEW CHAPELS have been recently opened in Rayader, in the county of Radnor; and at Bagsbot, Surrey.

NEW CHURCHES have been recently

formed at Bagland, Glamorganshire; Risely, Beds.; and Rhymey, Monmouthshire.

ORDINATIONS are reported of the Revds. W. Bowen, at Baglaud; Mr. Flanders, at Risely; W. Evans, at Rhymey; and W. Chamberlain, at Eastcote, Northamptonshire.

STEPNEY COLLEGE—On Friday evening June 28th, the annual meeting of Stepney College was held at the King's Head Tavern, Poultry. The Treasurer, W. B. Gurney, Esq., in the chair. During the last year, twenty-six students have enjoyed the benefits of the institution; and the reports of the tutors as to their conduct, and those of the examiners as to their attainments in the several departments of learning to which they had applied themselves, were exceedingly gratifying. The enlargement of the college, which was announced in our pages during the last year as begun, has been for some months completed; and we are happy to add, owing to the laudable exertions of several of the ministers educated at Stepney, the whole cost of it has been discharged. Two of its late students are at this moment as missionaries on their voyage to remote parts of the world: the Rev. Francis Tucker, B. A., to Calcutta, and the Rev. E. Francis, to Jamaica.—*Bap. Mag.*

BRISTOL EDUCATION SOCIETY.—Sixteen students were in the house during the last session; four have terminated their studies; and one is going to spend some sessions in Scotland.

The following appeal, from the pen of Mr. Crisp, deserves the serious attention of the whole Christian Church.—"I would make an appeal to the wealthier members of our Churches, urging them to reflect on the good which they may be instrumental in effecting, by not merely allowing their sons, whom God has both disposed and fitted for ministerial labour, to enter on this work, rather than fix on employments attended with greater worldly advantages, but by encouraging them to make the necessary sacrifice. Has this subject been sufficiently considered by parents who, through the bountiful providence of God, are able thus materially to promote the cause of the Redeemer, and the welfare of our Churches? Has not an early desire for the ministry been nipped in the bud in some instances by being discountenanced or opposed on prudential grounds, as soon as it has been discovered. Are there not members in some of the more opulent families in our denomination, who would at this moment have been engaged in ministerial labours, had not parental influence been directed, in their early years, against the bias of their minds, the inclination accom-

panied by the requisite qualifications for the office, but becoming inactive, and at length sinking into indifference, for want of encouragement? And may there not be, at present, some young persons who are prepared to make a sacrifice of worldly advantages by consecrating themselves to the work of the ministry, if those to whom they look for guidance would foster and sanction, rather

than repress their desires? Is it right that the ministerial office should be viewed in the light of an inferior calling! But is it not likely to be thus regarded among the higher classes in religious society, while they leave it generally in the hands of those who are beneath them, forgetting how much it is in their power to contribute to raise it in general estimation above its present level."

POETRY.

"I AM COME A LIGHT INTO THE WORLD."

OFFSPRING of uncreated light!
Effulgent flame of Deity!
We gaze on Thee with pure delight;
Thy glory cheers our nature's night,
And chases all our fears away.

As oft, of old, thy glimmering ray
Shone faintly through the mystic dream,
Lighting the Patriarch pilgrim's way,
'Twas then his solace and his stay,
Though but the herald of thy beam.

Fired with thy soul-inspiring power,
Prophetic bards attuned their songs,
Rejoiced to see thy natal hour:
Wrapt in thy kindlings, we adore,
And join the fervour of our tongues.

Dire superstition wide hath spread
Its dark dominion, spirit unblest;
And those for whom thy heart once bled,
Hath plunged in misery more dread
Than ever wrung the captive's breast.

Tyrants may slaughter breathe, and death,
But cannot bind the soul: that's free.
Once fired with heaven's all-kindling breath,
The spirit grasps a fadeless wreath,
Uprising from mortality.

Where satan reigns, with tyrant sway,
And myriads grope in deadliest night,
Thy quick'ning, saving power display;
O turn their darkness into day,
And cheer their souls with living light.
Leicester.

W. H.

SEED-TIME AND HARVEST.

THE ploughman preparing the soil,
And carefully sowing the seed,
Amidst all his culture and toil,
He hopes for a harvest indeed.

And when the green blade comes in sight,
And then the ripe corn in the ear,
He welcomes with rural delight
The scene so enchanting and fair.

Thus Jesus, by methods divine,
Is striving to cultivate me;
And 'tis his own gracious design,
A bountiful produce to see.

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But barren and wild I have been,
Though favour'd with sunshine and rain;
Alas! for no fruit can be seen:
How justly might Jesus complain!

O may I be careful to grow
In holiness, knowledge, and love,
Till all the rich harvest below
Be stored in the garner above!

J. BIRCH.

A CONSOLATORY THOUGHT.

The following lines by the Rev. W. Pearce, of Calcutta, were addressed to Mrs. L. A. Lowrie, an American Missionary who died shortly after her arrival at India.

"DAVID to build the house desired;
Yet was his wish denied,
'Twas in thy heart,' Jehovah said,
'With that I'm satisfied.'

So did'st thou wish beloved friend,
To raise his temple here,
God has the pious wish approved,
And thou his love shalt share.

God needs us not: were all removed
His temple must arise.
Then as *He* wills we'll serve on earth,
Or triumph in the skies."

HEAVEN DESIRED.

HAIL! happy day,
When I shall soar away,
And leave all earthly care behind,
Too grov'ling for the mind;
When with untiring gaze,
My eye shall rest in sweet delight,
On that high throne divinely bright,
Where uncreated glories blaze!

While standing on this mortal shore,
That vision casts a shadow o'er
Those golden joys, and friendships dear,
My heart prefer'd before;
Why, Saviour, should I linger here,
My absence to deplore,
From that celestial blissful place,
Where the rich beauties of thy face
Shall be concealed no more!

J. BIRCH.

MISSIONARY OBSERVER.

JOURNAL OF MR. STUBBINS.

9th.—Went this morning to a village, and found but a small congregation, the greater part of whom seemed to pay but little attention, and those who did opposed considerably, affirming, that there was no God but Juggernaut. Altogether, it was a flat time. In the evening, went to Berhampore: found things much as we found them in the village this morning, except that we had a large congregation. They began at first to laugh and sneer at us, and were much more disposed to talk than be talked to. I reminded them that such conduct was unjust; and at best, but displayed ignorance. If they believed their own books, they must know that hereafter they would receive the fruit of their present works. The time was coming when they would say, "Oh! that I had attended to, instead of despised the day of salvation!" Distributed several books amongst them.

10th.—Went this morning to Haladipadara. But O the roads! they were so dreadfully bad that it was almost impossible to get along; we were splashed almost all over. The roads now, almost all over here, are so bad that we very often have to go on narrow ridges between fields of rice, which are made to keep in the water. These are often so narrow as to render it extremely dangerous for any person riding, for if the horse once sets a false step, there is no alternative of his being mired. However, these roads are not much troubled with horses, none ever going upon them but my own; and fortunately for me, mine is as careful as the roads are dangerous. In the course of time, and in a dirty condition, we reached the village: many persons came together, and all attended well, except one man, the brahmin of the village; he attempted to oppose, but was cut up pretty sharply by Pooroosootum. The people then turned upon him, inquiring why he should reveal his deceit and lies before us; still, however, he persisted, stating that spirit dwelt in all things. I inquired, if it was in the stone upon which I stood? Yes. I demanded, at least, one evidence, telling him, if he would give me but one I should be satisfied. This, however, he did not attempt, but said it was so, and peculiarly so in the gods. Inquired, If he believed his own books? Yes. Every word? Yes. Can you see your gods? Yes. Will they ever perish? No. Then you blaspheme your own shastras, for they say all visible things will perish, &c. Here he was quite stuck fast, and I proceeded to make some observations from the quotation, shewing that these earthly gods and things, and our bodies, &c., would perish; but things that are unseen will not: thus the true God, who is spirit, is eternal; our own souls also are immortal; and in eternity we must reap the reward of our present works, &c. In the evening, went to Berhampore, but did not do any thing amongst the people, as domestic affairs, provisions, &c., called loud for some attention. These things are a great nuisance to me.

11th.—Conducted English and Oriya worship as usual.

12th.—Felt rather weary, or idle, or perhaps both, this morning, and therefore did not go out. In the afternoon, left between two and three for Ralaba and Rangipur. Congregations in both places small, but very attentive. Village congregations, for the present, will be generally small, as almost every one is in his field, except the idle scum and filth of creation, so that we now invariably go to villages with a fair prospect before us; viz., of having a small, confused, noisy, ignorant audience. However, sometimes we have reason to hope impressions are made, as appeared to be the case to-day. However, we stopped out too long: darkness came on when we had near four miles to go on the dreadful road on which we travelled on the 10th.

13th.—Went this morning to Berhampore. One vile fellow used the most filthy, obscene language I ever heard. No part of it can have a place here. One of his themes was, What harm is there in living in fornication, adultery, &c.: people did so before they were married, and he did not see how mere marriage ought to

restrain them—there could be nothing wrong in it. Several others also used much obscene language. We have a good deal more opposition to contend with in Berhampore than formerly; chiefly from the brahmins. I can scarcely guess the reason, unless it is, they see that many, very many, openly deride idolatry, and express themselves favourable to christianity. This is a most dreadful stroke to the idolatrous priesthood, and they leave no stones unturned to upset a growing feeling in behalf of religion. In the evening, went to two other bazars. In the first, the people seemed delighted beyond measure—to hear what we said with excessive interest. In the second, we experienced some opposition. One man was determined that we should show him God. Gave him several quotations from his own books showing that God was spirit, and therefore could not be seen; still, however, he persisted in his determination. Asked, if he could see his own spirit? No. But you believe, upon good evidence, that you have a spirit? Yes. Then look at the works of God; consider them in the creation generally, in the formation of your own body especially, &c.; and after this will you not believe there is a God unless you see him. Still, however, he would see the Supreme Spirit; nothing would satisfy short of this. Every one present laughed heartily at him, calling him an excessive idiot. We left off talking to him, and addressed the congregation, who listened very attentively.

14th.—Went this morning to Berhampore. One man, addressing Pooroosootum, said, “In a former birth you were very righteous: you presented fruits, flowers, &c., to your Gooroo, and in an excellent manner worshipped: on that account you are now well clothed and fed; but I did not do so, and therefore receive not these things, but am poor and needy. In the first age of the world men lived to four hundred years, in the second to three hundred, in the third to two hundred, and in the present to one hundred; but in consequence of sin greatly increasing, some died at ten, some at five, some at one, some at a few days, and some in their mother’s womb; but all was in consequence of sins committed in a former birth.” Pooroosootum showed that all this was false; that we were born but once, and died but once; and that the fruits of our present works would be realized in eternity. The man expressed his conviction that all this was true, and said he wanted some time to talk with us about several other things, and when he had time, he would come to my house for that purpose.

In the evening went to two other Bazars. In the first not a single question or objection was proposed: all heard very attentively. In the second the people heard with raptures of delight: all said, “this is indeed true.” When asked if they had any objection to make, the spontaneous reply was, “Who can break these words?”

15th.—Went this morning to Berhampore. At first the people heard very attentively; but at length a man began telling a long tale of a war between an elephant and a crocodile, as recorded in their shasters, so it must be true! This elephant was formerly a king; but in consequence of some sin which he committed, a Rusi cursed him, saying, he should be born an elephant. When the king heard this, he inquired how he should then obtain salvation. The Rusi replied, “Whenever you engage in war with a crocodile, you must then, in highest praises, call upon God, which, when Bishnu hears, he will come to your deliverance; then, also, you will receive your proper nature.” After this the poor king was born an elephant; and it so happened that, one day when he went to drink, a crocodile seized him by his two feet, and thus a regular war between them ensued, which lasted, without a moment’s intermission, for a thousand years. After having fought so long, the elephant remembered that he was to call upon God, and thus commenced in a most vociferous manner. Bishnu hearing him, came to his assistance. It is evident, therefore, that Bishnu is God, or when he called upon God, Bishnu would not have come to his assistance. Pooroosootum first showed the folly of the idea, that a man should be born an elephant, and then showed the vast difference, according to their own books, between the Supreme Being and Bishnu.

16th.—Went this morning to Berhampore. Went first amongst a number of

poor, destitute, wretched beings, who heard us with great delight. After having spent some time with them, we went to another Bazar, and had a considerable congregation. One man told us we ate the Company's rice. I convinced the people that such was not the case, and delivered our message with little opposition.

In the evening went to Ghusani village. Here we had a nice, attentive, little, congregation, the first I have ever seen there, though I have often been. Illustrated the love of God, by supposing a king should issue a command to all his subjects, that any person guilty of murder should be hung; that the king's most intimate friend was the first who committed the crime; the king was much concerned; he could not endure the idea of executing him, but he could not forfeit his word. While in this dilemma, the king's own son came forward, and proposed to be substitute for the offender, and bear his punishment; the king, his father, accepted the engagement, and so loved the man as to take the punishment from him, and lay it upon his own son. I illustrated, to a considerable length, from this the love of God and of Christ. Toward the conclusion of my address, I asked them if they had any thing to say. An old man inquired, if we repeated the name of God perpetually, would not our sins be forgiven? I asked him, in reply, if he brake the command of the king, and should afterwards go and say, Ha raja, Ha raja, whether the king would pardon him? "No." Just so with God. Made known to him the way in which he might obtain pardon.

REPEAL OF THE PILGRIM TAX.

An over-land communication.

THE following over-land communication from the Rev. C. LACEY, at the temple of Juggernaut in Orissa, contains some very important information respecting the repeal of the Pilgrim Tax, and the discontinuance of much of the connexion which has long subsisted between the British Government and the Temple.

"Pooree, April, 28th, 1839.

"My dear Brother Peggs,

"We received your joint letter a few days ago, but I have before mentioned to you, that I am no friend to joint letters, and shall not look for more of them henceforth. I am at Pooree for the sake of accompanying my dear boy, and before the day on which he arrived had closed, his pulse had come down from 110 to 84; he is, thank God, much better, and I hope will do well. The temple still rears its lofty turrets to the skies, as if to defy the god-head and mock the prayers and expectations of his servants; its long shadow still covers the land, producing moral pollution; fitting millions for woe, and spreading on every hand disease and destitution, pestilence and death. But I have to tell you that one effectual step towards its doom is taken! is taken! I hear the shout of exultation sound from place to place, and from land to land! I see angels hovering over the doomed embattlements, and while tears roll from their eyes at the dark, the distinctive, historic retrospect of the place, rendered ten-fold more dark and destructive by the guilty associations of Christians. I see them talk

over, with eyes glistening satisfaction, that the tower has begun to fall, anticipating the time when Immanuel's sceptre shall wave over this fair and populous land.

"But waving what I see and feel, let me tell you that orders have been received by the Commissioner, A. M. Mills, Esq., from the supreme Government, that the *Pilgrim Tax is to be immediately and entirely abolished!* When therefore you get this, which will be about *two months* hence, you may think the Pilgrims are passing in free, to the ruth festival, and that I am preaching and distributing tracts without having it said '*If Juggernaut be not true, why do your Government take a tax of his pilgrims and support him in all this glory?*' But I must explain particulars—

1. The Tax is not to be collected either by our Government, or by the Rajah, or any body else, *it is totally abolished.*
2. All interference with the Temple or Establishment by the Government is to cease.
3. All patronage in the ordering of Cars, draggers of them, servants, gifts of cloth, &c. is to be withheld.
4. A good Police is to be kept up to preserve peace and prevent extortion.
5. *Fifty Thousand Rupees, (£5000.)* are to be given annually by the Hon. Company, towards the establishment of Juggernaut, from the regular revenue of the Province, in furtherance of an engagement to that effect when the Province and Temple came into their hands. These are the particulars, so far as they are known here, to those who are most acquainted with the subject.—

The last clause you will say, *murs the whole,*

a double shame; still the repeal will do good, and *this stain must be wiped off*. It has begun to move, to move to die; and certainly the Government never can support idolatry by grants of this description. I suspect they have adopted it to retire with grace, and that it will be withdrawn soon. I have much more to say, but have not time nor room.

"The Orissa Christians have obtained their families, but not their property! I am locating them at Kbundita on the banks of the Kursea river. Will send you a letter from Gunga soon.

"Yours affectionately,
"C. LACEY."

The receipt of this intelligence from India will be grateful to myriads.—It is to be regretted that the British Government did not at once and for ever discontinue all connexion with the infamous temple of Juggernaut; it has done well, but it might and should have done better.—*"What agreement hath the temple of God with idols?"*—The Province of Orissa was subjected to the British Government in 1803, and "Possession," says Hamilton, "was taken of the town and temple of Pooree by the British, Sep. 18th—the sacred will of the idol, having been first ascertained through the medium of the officiating priest!" What a farce!—A British army at the gate of Juggernaut's city would soon settle the question of entrance. No British superintendance at the temple existed till Jan. 1806, and hence there is no plea for giving £5000 per annum, to support this popular idol. The income of the temple lands Koorda, now taken by the Government, is stated at 26,818 rupees per annum, and the grant by it to the temple in 1806 was 56,000 rupees. Christianity does not require our Government to rob heathen temples of their endowed property.—It says in reference to a thousand evils—*"Touch not, taste not, handle not."* Let the professedly Christian Government of India return the proceeds of Juggernauts endowed lands, and retire from all connexion with idolatry and its polluting and deadly rites and pilgrimages.—*"Let them alone."*—It is pleasing to hear from the Chairman of the Hon. Court of Directors, that, "the tax is done away at Allahabad, and that measures are in progress to abolish it at Gyah and Juggernaut." British connexion with idolatry, is an evil of great extent and atrocity in India; let not the friends of our common Christianity rest till it be entirely removed. The state of native converts to Christianity in India, being deprived of their property, loudly calls for redress from the enlightened rulers of British India. Let

this subject be pressed upon their attention,—liberty of conscience should be enjoyed throughout the British empire.

Bourn, Aug. 10, 1839.

J. PEGGS.

A GENERAL VIEW OF THE RESULTS OF MISSIONARY EFFORT.

An Abridged Extract from the Rev. Howard Malcom's "Travels in South-Eastern Asia," &c.

Let us now look at the amount which has been accomplished.

1. Numerous and formidable impediments have been removed.

2. A great body of missionaries and native preachers are in actual service.

The reports of some Societies do not distinguish between missionaries and assistants, printers, &c., so that it is not possible to state the precise number of each. It will not be far from the truth to say that there are one thousand ordained missionaries, fifty printers, three hundred schoolmasters and assistants, and some hundred native preachers.

3. The word of God, in whole or in part, has been translated by modern missionaries into nearly a hundred languages.

4. A considerable number of languages have been reduced to writing.

Strange sounds have been caught, orthography settled, parts of speech separated, and modes of construction determined. In doing this, it has been necessary to go into wearisome and perplexing examinations of native utterance; to collect, without helps, all the words of whole languages; and to study deeply the whole system of universal grammar, or structures of language in general.

For some of these languages characters have been invented, in whole or in part.

5. Missionaries have given to the heathen nearly all the useful literature they now enjoy.

With a few exceptions, they have been the introducers of the art of printing into all the pagan nations where it now exists.

6. Tracts, and practical works, have been produced in considerable variety.

7. In nearly every mission there have been prepared a grammar, vocabulary, and dictionary. Not a few of these helps have already advanced, under successive missionaries, to a good degree of perfection, and are among the noblest literary works of the day.

8. An amount literally incalculable of Bibles and tracts has been put into circulation.

Making the fullest deduction for such of these as may have been destroyed, mil-

lions doubtless remain, to prove, as we may trust, seed sown in good ground.

9. Great mechanical facilities have been created.

Besides the presses employed on foreign languages, by the Bible and Tract Societies of Europe and America, there are now in full operation in heathen lands more than forty printing-offices, belonging to Missionary Societies. Some of these have from five to ten presses, generally of the best construction.

10. Schools of various grades are established, and a multitude of youth have received a christian education.

From the statistics furnished on this head by some Societies, and the imperfect returns of others, I set down the pupils now in missionary schools, throughout the world, at nearly three hundred thousand.

11. The blessings of christian morality have been widely diffused.

Some whole nations have adopted Christianity. In Greenland,* in Labrador, and in more than thirty islands of the Southern Seas, paganism has ceased to be the national faith! These have become, in the customary sense, christian countries. Instead of poverty, wars, and plunderings, are found plenty, peace, and security. Instead of murdered infants, neglected children, degraded wives, and burning widows, are seen domestic peace and social endearments. Instead of idleness, are the comforts of intelligent industry. Intellectual cultivation has supplanted brutal insensibility. Rulers and kings, laying aside ferocity and selfishness, are seen governing their people by Bible laws, and anxious for the general good.

There are, also, in the midst of heathen lands, christian villages and districts, shining as lights in dark places; such, for instance, as at Serampore, Luckantiapore, Tanjore, Tenevelly, Ceylon, Mata, and scores beside.

"Dialects unheard
At Babel, or at Jewish Pentecost,
Now first articulate divinest sounds,
And swell the universal anthem."

12. In some places, the entire fabric of idolatry is shaken.

The knowledge of the one true God, and of salvation through his Son, has, in several regions, become general. Hundreds of the best informed persons openly ridicule and denounce the prevailing superstition; and thousands have their confidence in it weakened, if not destroyed. Conviction of the truth is established in the minds of multitudes who dare not openly confess it. Not

* In Greenland there remained, in 1834, only one hundred and fifty heathen.

a few of the converts have been from among the distinguished members of society, and even from the priesthood.

13. The effect of missions on the European population abroad.

Carey said that when he arrived in Calcutta, he could hear of only three pious persons in India, excepting the four or five missionaries! Now a considerable number, even among the highest ranks in many parts of the East, openly serve God. Hundreds of soldiers, and many officers, have been converted under missionary labours. Places of worship are built, and the Sabbath observed, where Christians had long resided without giving any visible sign of their faith. Missions now have the countenance of a large number of gentlemen who make no profession of religion. Apologies for paganism, and opposition to Christianity, are nearly silenced. In various places, handsome contributions towards the schools, &c., are obtained from the officers and gentry on the spot.

14. Lastly, and chiefly, souls have been converted to God.

From the best data we can obtain, we may safely estimate the present number of converts, after deducting such as may be supposed to have been received on an outward profession merely, at more than a hundred thousand.

In many cases, these are formed into Churches, with pastors and deacons. The native preachers and catechists amount to more than a thousand. Many of these have received a good education in mission schools. Some (and the class is increasing) have become authors, and produced books, tracts, and hymns, of great value. Let the reader pause and consider the facts contained in these last four sentences; for though they are barely named, they are of great importance.

Some of these churches have already begun to contribute, even in pecuniary ways, to the furtherance of the great work. It is thus at the Sandwich islands, in Burmah, and many other stations. Even the poor Africans at Griqua town contributed in 1836, to the funds of the Society, about twenty-seven pounds; and at Bethelsdorp, in the same year, nearly ninety pounds sterling.

In addition to these thousands of converts now shining as lights in darks places, we must not forget the thousands who have died in the faith. In the case of Serampore, out of two thousand baptized, only six hundred survive. We ought, therefore, probably to add another hundred thousand for converts deceased.

These glorious fruits are now safe in the garner of God. Schwartz, Brainerd, David, Schmidt, Carey, and a great company of

missionaries, have their converts with them before the throne. No apostacy, no temptations, no weakness can overtake them now. There they are, where we would go. Some are there to whose salvation we ourselves have ministered. Soon we shall embrace them, not only in the blessedness of a joint salvation, but in the delicious consciousness of having been the instruments of their deliverance.

If, after such thoughts, we could come down again to mathematical calculation, we might consider that the total number of conversions, divided by the number of missionaries who fully acquired the vernacular tongues, would give from three hundred to four hundred converts to each! Can the ministry at home reckon thus? Truly the measure of missionary success needs only to be closely scanned to become a theme of wonder, rather than of discouragement.

A HINDOO IDOL DISGRACED.

"The orthodox Hindoos of Kidderpore, near Calcutta, have been thrown into considerable consternation in consequence of the desecration of their idol Puchanund, which is situated on the road side not far from Kidderpore bridge. A Bengalee Mussalman, by profession a Kakeem, in the night of Sunday last forced open the door of the temple, and struck off the head of Puchanund. The man was found by the night patrol, walking up and down in front of the temple, with the head of the idol in both his hands. On being challenged with the object of his being near the temple at that late hour of the night, he said that he had the head of Puchanund in his hands, on which he was immediately conveyed to the Kidderpore thanna, where he continues till he can be ushered into the presence of the magistrates. His reason for mutilating the idol is said to be this:—A patient of his being seriously unwell, he made a vow to the idol, that in the event of his patient's recovery, he would sacrifice a kid at the shrine. His patient, however, died, and the Kakeem lost fourteen rupees, which had been contracted for in the event of the recovery of his patient. He resolved upon being revenged upon Puchanund, and proceeded to the temple, after the Brahmias had retired, forced open the door, and thus addressed the idol:—'You have not been propitious to my prayer: my patient is dead, and I have lost my fourteen rupees; notwithstanding, I have brought you an offering of bread and meat, and some liquor, so that if you are really what your votaries pretend, feast upon the viands I have brought you.' This speech he re-

peated from time to time for nearly two hours, when receiving no reply from the idol, nor perceiving any indications on the part of Puchanund to accept the offering, he broke off his godship's head, and returned to the street, where he was found by the patrols. We learn that the officiating Brahmias have brought an accusation against him of having stolen the *multuk*, or crown, belonging to the idol, worth 250 rupees. It is said they have been induced to do so with a view to have him more severely punished than they apprehend he otherwise could be, for simply decapitating the god. The gates of the temple are shut in consequence of the mutilation of the idol, and another idol, supposed to be his companion, is placed in the vestibule, to whom the daily offerings are now made. The offering of sacrifices at the shrines of Hindoo gods shows how ignorant of the Koran the Bengalee Mussulmans must be, to put faith in Hindoo deities. But we have been informed that people calling themselves Christians—native converts to the Romish persuasion—also offer sacrifices."—*Bengal Hurkuru*, Oct. 4, 1838.

What important and affecting lessons this incident teaches! Truly the Scripture speaks correctly of idols,—“They that make them are like unto them; and so is every one that trusteth in them.” P.

MAHOMMEDAN DEVOTION.

The *Oriental Herald*, for April, 1839, contains the following account, dated Dec. 14, 1838:—

“Yesterday, being the last Thursday of the *Ramazan*, his Majesty, the Great Mogul, went to prayers in State at the *Jumma Musjeed, Delhi*, followed by many thousands of his loving subjects, eager to eat of the largess which was bountifully distributed from the royal Kondah. To one who had never seen such a procession, the whole affair was peculiarly interesting. The king came out of his vast palace at mid-day, mounted on a stately elephant, while a royal salute of twenty-one guns announced the exit. The palace guards, and a great body of armed men, clad in blue and brown, formed a street for the passage of the procession, which consisted of princes on elephants, and a multitude afoot. Pigeons were thrown up and fluttered away. On reaching the foot of the magnificent flight of steps leading to the Musjeed, his Majesty alighted, and, under the escort of chobdars and armed men, walked to the inner recess of the mosque, beneath the chief dome, at the extremity of the spacious square. Here he was soon

at his devotions, and his example was immediately followed by at least 15,000 persons, who had entered the great square, and now stood in rows, with their face turned westward. The sound of a bell imposed silence upon the multitude. Not a whisper was audible from the devout assembly: you might literally have heard a pin drop! I was with a party in a room above the chief entrance, whence an excellent view was commanded of the whole scene. Nothing could be more striking than the *ensemble*, particularly when, on the Muezzins proclaiming the name of the Most High, the whole congregation went down upon their knees as one man, rising almost instantly, and thus producing on the eye of the spectator an effect similar to that of the heaving and sinking of one vast billow. When his Majesty had finished his devotions in the centre of the Musjeed, he proceeded to a small apartment in the north-west corner of the building, and there did homage to a hair of the prophet's beard, which relic is carefully preserved by a corps of Moolabs, who annually expose it to the royal gaze! The king then returned to the palace in the same state, followed by multitudes of beggars, who every now and then halted to scramble for

the four anna pieces which were cast indiscriminately amongst them."

Who but must regret that ignorance of the person and work—the grace and intercession of Christ, which prevails in Mahomedan countries?

August 9, 1839.

P.

IDOLATROUS OATHS IN INDIA.

The *Oriental Herald*, for August, 1839, contains the following account:—

"We understand that Mr. J. W. Alexander has resigned the office of Commissioner of the Court of Requests, on the ground that he has conscientious scruples touching the administering idolatrous oaths. Baboo Russomay Dutt has succeeded to the Commissionship of the Court of Requests vacated by Mr. J. W. Alexander."

It may be observed, that the Mahometan is sworn upon the Koran; the Hindoo, in Bengal, upon the waters of the Ganges; the Ooreahs upon the *maha Presand*, or holy food of Juggernaut, &c. What can an enlightened, conscientious Christian have to do with such absurdities and impurities? When will Britain "cease to pervert the right ways of the Lord," by her connexion with idolatry? P.

GENERAL MISSIONARY INTELLIGENCE.

POPERY.—The French minister, whose duty it is to attend to the religion of the nation, when speaking of the Romish bishopric lately established at Algiers, took occasion to say, in the Chamber of Deputies, that he had an equal eye to the claims of protestants; and that a consistory, with a pastor, had been established to meet their wants. This news was very grateful to the French protestants. It does not appear, however, that this had been done when the French ministry was dissolved. Meantime, a French journal gives the following account of the departure of the bishop of Algiers for his post:—"On the 27th January last, the bishop of Algiers left Rome for his See, carrying with him, among other presents from the Pope, the extremity of the second toe of the apostle Philip, under whose invocation the cathedral of Algiers is placed, and a parcel of the bones of St. Augustine!" Let not any one too fondly hope that popery is no longer the degrading superstition which it was in the middle ages!

FIRE OF MISSION PREMISES AT TONGA. In the evening of Sep. 4, 1838, the mission premises in Tonga, occupied by the Rev. C. Tucker, Wesleyan Missionary, were destroyed by fire, which began in a room belonging to the native girls. Mr. and Mrs. T. escaped

without serious injury, and no lives were lost; but all their books and clothes have perished. Nearly all Mr. Tucker's translations executed during the year, including seventy Psalms, and the whole of Proverbs and Hebrews, with part of St. Mark, have fallen a prey to the flames. The sympathy manifested by the natives deeply affected the sufferers. The old king removed one of his own houses down to the premises occupied by the Rev. Stephen Rabone, for Mr. and Mrs. Tucker's residence, until new premises could be built.

FRENCH OUTRAGE AT TAHITI.—In satisfaction of an insult alleged to have been offered to the French flag, which appears to have consisted in the queen's refusing to admit two Romanist missionaries from France to settle in the islands, the captain of the French frigate "Venus," demanded,

"That the queen should pay down 2000 dollars; that the French flag should be hoisted on the island, and a salute fired under it of twenty-one guns; and that the queen should write an humble apology to the king of the French."

As the "Venus" was cleared for action, and the town of Matavai threatened with destruction in case of refusal, the queen had no alternative, but was compelled to comply.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 10.]

OCTOBER 1839.

[NEW SERIES.

THE AMERICAN AND FOREIGN BIBLE SOCIETY.

THE wide and extensive distribution of the Holy Scriptures is a source of devout gratitude to every good man. Recognizing them as "given by inspiration of God," as containing his mind and will, disclosing the methods and purposes of his grace, and being able to make men "wise unto salvation, through faith which is in Christ Jesus," every friend of his erring and guilty race rejoices that thousands and millions of copies have been circulated in every nation under heaven. On this principle "the British and Foreign Bible Society," with its various auxiliaries, both at home and abroad, has been invested with charms, and admitted to possess claims of the most commanding order. It has been the acknowledged centre of universal attraction: Christians of every name have been its supporters. Professing to derive their doctrines from the Bible, and to rest their hopes on its infallible truths, they have gladly accorded their labours, prayers, sympathies, and contributions for its advancement; and have mingled their thanksgivings before the throne of God on account of its successes.

It is, however, greatly to be regretted, that this joy should be not un-mixed with grief. The Bible Society is a human institution, its leaders and promoters are but fallible men; and though its avowed object is to circulate the pure Word of God without note or comment, in too many cases has the spirit of ecclesiastical prejudice or sectarian bigotry appeared. That among the *persons* who are its advocates this should be occasionally seen, either in committees, or on the platform, is not surprising, and might be endured; but that it should so far interfere with the general purposes of the Society as to cause it to present a sectarian aspect, and to restrict its aid to those translations in which certain words are not translated at all, or are rendered agreeable to peculiar usages, and not according to the strict and acknowledged import of the original, is matter for lamentation. If the Scriptures contain the will of God, it is obviously the imperative duty of a translator to give a faithful rendering of every part, every sentence, and even every word, that in the presence not only of men, but of the heart-searching God, he may be clear of the dreadful crime of "handling the word of God deceitfully." His own peculiar creed or practice should be entirely out of sight, and his only object should be, as one under the weightiest responsibilities to God, to give the exact import of the inspired original. "The first and principal business of a translator," says Dr. Louth, "is to give the plain, literal, and grammatical sense of his author; the obvious meaning of his words, phrases, and sentences; and to express them in the language into which he translates, as far as may be, in equivalent words, phrases, and sentences. Whatever indul-

gence may be allowed him in other respects—however excusable he may be if he fail of attaining the elegance, the spirit, the sublimity of his author, which will generally be in some degree the case, if his author excels at all in those qualities—want of fidelity admits of no excuse, and is entitled to no indulgence.”

The want of regard to this very obvious rule is an indication either of an imbecile, superstitious, and irrational attachment to foreign terms, which, to say the least, are unintelligible to common readers; or of dishonesty. If the design is to keep people in the dark, important words will be transferred. They then convey no meaning. This is an ancient popish artifice. Thus the Jesuits of Rheims, who prepared an English Testament in 1582, have such words as *Azymes*, *Neophyte*, *Pasche*, *Baptize*, and a multitude of others: Greek words in Roman letters, with English terminations, “introduced, not with desire of sincerity, but rather of obscurity, so that,” as Fuller, the historian, observed, “their translations needed to be translated over again.” A similar artifice had been resorted to by the wily Gardiner, who pretended that there were many words in the New Testament of such majesty that they must not be translated, but must stand in the English Bible as they were in the Latin. He read a hundred of these to the convocation. Nor did king James entirely abandon the bishop’s plan. The royal pedant interposed his kingly mandate on the consciences of the translators, to prevent them from altering “the old ecclesiastical words,” however strange, or unsuitable, or unmeaning they might be; thus we have *easter*, the name of a Saxon goddess, instead of the passover; *church*, for congregation; *bishop*, *baptize*, *college*, &c. Such was the king-craft of James! He retained the old ecclesiastical words for the purpose of sustaining unscriptural ecclesiastical customs and orders.

Whether the managers of the British and Foreign Bible Society, and the American Bible Society, have been actuated by similar motives in their refusal to aid any versions in which the word baptizo and its cognates are correctly translated, must be left to the judgment of the reader. The preponderance of members in the committees, both in England and America, are pædo-baptists, and the active hostility they have displayed towards an intelligible and correct translation of the words in question, as well as their professed deference to king James’s English translation, cannot fail to suggest that the same principle operated in both cases. The course that each Society has pursued is singularly inconsistent.

1. It is inconsistent with a sincere regard to the import of the divine word. That the term baptizo and its cognates have a definite signification is perfectly clear. The best scholars of every age and name—the use of the term in classic and profane authors—and the import of the earliest translations, all teach us that it is to dip or immerse. Why then not translate it? The reason is obvious.

2. It is inconsistent with their former course. They have aided in the circulation of the Scriptures in which these words were not transferred, but translated.

3. It is inconsistent with their present conduct. If they wished the words in question not to be translated at all, and on that principle refused aid to those versions made by baptist missionaries, on the ground that they have not left them untranslated, why do they give sanction and support to such as have either translated the words incorrectly, or, as in some instances,

actually changed them and substituted others? Yet this they have done.

An Arminian New Testament, one of the most ancient versions, has not long ago been printed at Shuraz, with the word *baptizo* for the first time transferred, and this at the expense of the British and Foreign Bible Society! Where will they stop if they begin the practice of altering the ancient versions?

“But the most appalling fact is, that which relates to the New Testament in modern Greek, reprinted by the American Bible Society in 1833. The following are a few of the instances in which words dictated by the Holy Spirit have been taken from the New Testament of our Lord, and other words substituted.

“In Mark vii. 4.—And when they come from market, except they *baptize*, they eat not, And many other things there be, which they have received to hold, as the *baptism* of cups and pots, &c. In this passage, the word βαπτισῶνται (*baptize*) has been ‘taken from’ the original text, and the word νιφθῶσι put in its place. The word βαπτισμοῦς has also been removed from this verse, and πλυσίματα substituted. The same alteration has been made in the 8th verse, where βαπτισμοῦς has again been changed into πλυσίματα. Can there be any good reason for these changes, when, the words βαπτισμῶν and βαπτισματα, are retained in Hebrews vi. 2. and ix. 10?—Does not this fact show, that the translators knew, that the modern Greeks understood the word βαπτω, and its derivatives, as well as the ancient Greeks?

“But it may be said, that as the words νιφθῶσι and πλυσίματα mean, to wash; these changes were introduced to make the modern Greek Testament conform to King James’ version. If so, we would ask our brethren of all denominations, whether it is right to alter the word of God, and make it conform to a *human standard*? We do not now inquire, what is the meaning of βαπτισῶνται, and βαπτισμοῦς; but we ask, are not these the words which the Holy Spirit moved the inspired writer to employ? If they are, then, are not these alterations of the original text, an impeachment of infinite wisdom?

“In Luke xi. 38.—‘And when the pharisee saw it, he marvelled that he had not first washed (*baptized*) before dinner.’ In this passage, the word εμιφθη has been substituted for εβαπτισθη, which is the word, the Holy Spirit directed Luke to use.

“In Mathew iii. 11. and other places; εν υδατι, IN *water*, has been altered to, μετο νερον, WITH *water*. This change is not only in plain contradiction of the obvious sense of the original; but is opposed to the authority of all the ancient versions, and several of the first English versions.

“It is further worthy of remark, that in the edition published for the British and Foreign Bible Society, in 1810, Mark vii. 4, not only changes βαπτισῶνται into πλυμενα, to wash, but has a *glaring addition*, viz., the phrase τα χειρατους, ‘their hands;’ making it read, except they wash THEIR HANDS they eat not!

“In these instances have not the words of the Holy Spirit been ‘taken from,’ and the words of man been ‘added to,’ the inspired book?”—*Constitution of the American and Foreign Bible Society.*

Again,—“In the Chinese New Testament, lithographed in Batavia, under the superintendence of Rev. W. H. Medhurst, of the London Missionary Society, baptizo and its cognates, are rendered by the term,

Se' Le', the washing Ceremony. The Romish missionaries to China always used this phrase, when they wished to speak or write of Baptism in the Chinese language. Dr. Morrison, and all other Pædobaptists have done the same. Here is another edition of the Chinese New Testament, by Mr. Gutzlaff and others, printed from wooden blocks, at Singapore, under the superintendence of Rev. Mr. Tracy, of the American Pædobaptist Board. In this version also, *Se' Le'*, is put for Baptism, so that it is said the Saviour should perform 'the washing ceremony with the Holy Ghost and with fire.' For a moment think upon Luke iii. 16, *literally translated* from this Chinese New Testament. 'John answered, I indeed perform the washing ceremony upon you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he shall perform the washing ceremony upon you with the Holy Ghost and with fire.' PERFORM THE WASHING CEREMONY WITH FIRE! Can we forbear to exclaim with the Psalmist, '*It is time for thee, Lord, to work, for they have made void thy law.*'"—*Address of Spencer Cone, at New York.*

The same statements are substantially correct as to the most modern translations. They have not contented themselves with transferring the word, but have translated it to wash, to make a wash, to sprinkle, to apply water, &c., with the sanction of both Societies!

The refusal of these Societies to aid in the circulation of the Holy Scriptures in the east, made by baptist missionaries, in which the word baptizo is translated, has led to the formation of a new Bible Society, whose name is at the head of this article, and our object is briefly to lay before our readers the origin, principles, and progress of the American and Foreign Bible Society.

About the year 1830, three of the pædo-baptist missionaries in India wrote to the Bible Society in England, requesting them not to give assistance to any Indian version in which the word "baptize" was translated to "immerse." They did not live to see the reply to their application. At a subsequent period the Baptist Missionary Society applied to the Bible Society in London, for the aid so long granted to their eastern versions. The Bible Society committee referred the matter to the Calcutta Auxiliary Society, who refused (July 1833) to give any aid to their translations, though acknowledged to be excellent, unless the translation of the terms relating to baptism were "rendered either according to the principle adopted by the English version, or by such terms as might be considered unobjectionable by other denominations of Christians." The Baptist Missionary Society, in 1836, applied again for a grant for the purpose of furnishing their missionaries with a small supply of the version as completed by Mr. Yates, for *the use of the Churches and congregations* connected with their society. This application was refused. In the mean time, (August 1835,) application was made by Messrs. Pearce and Yates, of Calcutta, to the American Bible Society, for that aid which the British, and its auxiliary at Calcutta, had refused to give. In this application it was incidentally mentioned, that aid had been furnished to the American Baptist missionaries in Birmah, without regard to the transfer or translation of the word baptizo. This allusion apparently awakened the Board of Managers, the majority of whom were pædo-baptists, to the consideration of the question. They reported, that it would be *inexpedient* to recommend appropriations until the Board should settle a principle in relation to the word *baptizo*.

After repeated meetings and discussions, a majority of sixteen decided to encourage such versions only *as conform in the principles of their translation to the common English version!* A specimen of the manner in which those principles are carried out in the modern Greek edition we have already seen! Thus, then, both the British and American Bible Societies, the former in 1833, and the latter in 1835, laid aside their catholic dignity, disregarded the claims of an important section of the christian world, *the most important* as regards translations, and assumed the unenviable position of pædo-baptist Societies.

While the baptists in England protested, those in America progressed. They formed a new society, designated "The American and Foreign Bible Society," on the simple and just principle of transferring no words that are capable of being literally translated. They had their first meeting in Philadelphia, in April 1837, pursuant to a circular of a committee appointed by the Hartford conference in April 1836. Auxiliary societies were soon formed in almost every part of the States, the present number of which is upwards of one hundred and ten: contributions flowed in from all quarters, and the first and second annual reports, 1838 and 1839, show an amount of six hundred life members, and contributions amounting to eighty-two thousand dollars. Thus the American baptists, compelled by their desire to give the faithfully translated word of God to mankind, to relinquish their connexion with a Society towards which they estimate that they have contributed, during its comparatively short existence, upwards of one hundred and seventy thousand dollars, have happily and nobly set on foot a new and prosperous institution, on principles which commend it to every man's conscience in the sight of God. In the various appropriations already made, they have not overlooked the General Baptist missionaries in Orissa. Communications from brother A. Sutton also are noticed and quoted in each of their Reports.

Having observed the names of a few English baptists among the contributors to this important Society, it occurred to us, that a brief detail of the occasion of its formation, and principles, might induce many of our readers to add their names, and excite in the breasts of all, a spirit of gratitude to the Giver of all good, for having raised up such devoted friends of the pure word of God in a distant land.

We cannot conclude this desultory article more appropriately than in the language of the Editor of the other Baptist Magazine:—"It remains for British Baptists to consider what course it behoves them to pursue, and to implore guidance from above. May he who gave the command, for the promulgation of which, in common with his other commands, we are pleading, impart to his faithful people all the wisdom and constancy which the exigence requires! If it be contrary to the principles on which the Bible Society is founded, that it should continue to act as it acted during the first five and twenty years of its career—if it be contrary to its principles to allow translators of the highest attainments and piety to express in their versions what they deliberately believe to be the meaning of the inspired text—then, deeply as we shall regret it, we must sacrifice our attachment to a society which we loved for its uniting tendency, which we honoured for its extensive usefulness, which we believed to be, of all human institutions, the most perfect.—*If the principles of the Bible Society are not such as to allow of the free exhibition of any one portion of revealed truth to the*

nations, it does not answer the purpose which we had fondly supposed that divine mercy had assigned it, and it must come, sooner or later, under the frown of the Lord.

SKETCH OF A TOUR IN SUMMER.

THE servant of God should improve every circumstance of life, and endeavour to turn to good account his intercourse with mankind. There is much of human character to be seen in the little incidents which are constantly occurring; I mean the minutæ of life. It is not a few acts in the course of ten years, or five, or even one year, which give a mould to character; or rather which develop character; it is rather the every-day occurrences which take place: and which take place in the more limited circles of social intercourse.

Our estimates of human character are often exceedingly erroneous, simply because, as Mr. Whitfield said, when once asked with regard to the piety of a certain man, he said, "Really I cannot tell: I never lived with him." We must live with men in order properly to know them. By this I mean that we are to have frequent intercourse with them. I recollect once falling into a very great mistake with regard to the mental character of an aged and respectable minister of Christ. I had seen him at a public meeting, and thought that he was very stiff and formal; very clear, but rather cold. After a lapse of some twelve or sixteen months, I was invited to preach in his pulpit. I went to his house, but not with all that pleasure with which I should have gone, had I formed a right estimate of the character of my friend. There was one circumstance which completely relieved my mind just as I approached his house. It was this. He was standing inside his own door, with several little children round him, (not his own;) their little arms were clasped round each leg, and they were looking up into his face, while in *their language* he was talking to and instructing them. It was a beautiful picture; no, it was a reality. It was the development of a warm and affectionate heart; a heart interested in the happiness of all around it. I found it even so. I had fallen into a gross mistake with regard to the character of my aged and respected friend.

Being favoured with a few weeks relaxation from my labours, and feeling rather indisposed, I left home in order, under the blessing of God, to recruit my health. When I arrived at Leicester, and while they were changing horses, it began to rain very heavily. A friend with whom I had been conversing, who had come up at the time, desired one of the porters to place some straw upon the seat on the top of the coach. The porter did so; but before I could well get seated another person, quite a gentleman in appearance, helped himself to almost the whole of the straw. I could not say, perhaps he had asked for some himself. However, I set him down directly as a covetous, selfish, grasping fellow. Well, here again I was sadly mistaken; I have reason to think that he had preferred the same request that my friend had. We had not travelled more than a dozen miles, when we came up to a man who appeared to be a mechanic, with a wife and three or four children, travelling along the road, I suppose, in quest of employment. This very gentleman whom I had set down as a selfish, grasping fellow, seemed a good deal affected with the sight, and, putting his hand into his pocket, he brought out a handful of copper and scattered it amongst the children. Our attention was soon directed from the children scrambling for the money, to the expressions of enlightened sympathy to which he gave utterance.

When we arrived at Northampton, I was delighted with the cleanliness and respectability of the town, but sorry we had not a numerous and prosperous Church here. Perhaps even now a better day is dawning. I ought not to have overlooked Harborough, for I felt pleased as I looked around me, and thought, this is the scene of my young friend Buckley's labours. May many of these souls be the seals of his ministry. The whole country appeared rich and beautiful; and although the rain drops had not been brushed away by the breeze, the beauty of the scenery was not diminished, but, on the contrary, greatly heightened. The sun began to make his appearance, and nature seemed smiling through her tears.

At a few miles distance from Northampton, we entered upon the railway, and passed on to London by steam. For a considerable way the country appeared less interesting; but here and there were presented some rich and lovely landscapes. We passed Berkhamstead, lying in the valley below, while our unsentimental road formed a curve at a short distance from the town. I thought upon the old veteran of Christ who had his dwelling there, and of the pious young men who were labouring conjointly with him in the vineyard of the Lord. May their Churches, like the rich and fertile valleys in which they are situated, bring forth abundant fruit to the honour and glory of God.

By and by we got to the great city. I do not think that I shall be hyperbolising if I call it a little world. What a congregation of human beings, all hastening to death, to judgment, and to their eternal destiny! The first time that I visited this city, I thought every body seemed to live for themselves. All haste, all bustle, as if each said, "I don't care for all the world beside if I get forward." I think there is a good deal of this feeling; but, blessed be God, there is much of the contrary—much that is honourable to man, both as a citizen and a Christian. Amidst the various sections of the Church of Christ, I was pleased with the thought that we had four places where the Gospel was preached, and where sinners might be brought to feel their lost condition, and directed to the Lamb of God that taketh away the sin of the world. O what a torrent of iniquity is every where to be met with! Theatres, Gardens, Gin Temples, Saloons, Hells—all preparing man, immortal man, by a course of crime, by every species of iniquity, for the deepest and most dreadful perdition. And then I thought of the influence of wealth, and talent, and rank, and number, which was constantly exerted on the side of satan. The idea was overwhelming. On the other hand, I was cheered with the thought of the number and character of those Societies which are the offspring of pious and benevolent feeling, and which have been suggested to the mind of the christian philanthropist by the varied forms in which sin presents itself to the eye. I saw masses of children, and I thought of the Sabbath-school. I saw numbers of poor drunkards, following each other in multitudes to the Gin Temples, and I thought of the Temperance Society. I saw lanes and streets, where ignorance of God and the Saviour prevailed, and I thought of the City Mission. I beheld men and women who could not, or would not, save as much money as would purchase a Bible or a good book, and then I thought of the Bible and Tract Society. I viewed, in the splendid buildings, the massy towers, the constant trains of carriages, with their stately horses, the signs of wealth and opulence—rich sinners—worldly grandeur, the handmaid of iniquity—and then I thought of the consecrated talent, the sanctified erudition, the expansive benevolence, the

holy and burning zeal, all of which are to be found amongst this million and a half of human beings. I thought of the truth of God, of the power of the Gospel, of the influence of the Holy Spirit, and of regenerated London, and Christian England, stamping their holy character upon the darkest and most distant regions of the earth. I had not the pleasure of meeting with any of our ministers but brother Burns. We visited the new chapel in the Borough: the situation is excellent. The chapel is a spacious building, and fronting the Borough Road, a large and respectable street. How abundantly has God blessed the labours of our brother Stevenson and his auxiliaries in this place. It is nothing less than the redemption of the Church. I made inquiry, and found that upwards of five hundred souls had been led to the house of prayer within the last few years, most of whom had been totally regardless of their best interests. It is of vast importance that we have a large and respectable chapel in London, and I trust that the whole connexion will render their assistance in this most important and christian enterprize. We ought to have our Annual Missionary Meeting in London, the same as other christian denominations; and if we could not obtain any place in the city, we ought to hold it in our brother's new chapel. I hope we shall be permitted to see another chapel in this great city, and in a more central situation. May the Holy Spirit be poured out upon all our Churches here, and upon their pastors, and render them increasingly healthy and prosperous.

I cannot omit stating, that during my stay here I visited Chelsea, and attended a Temperance Meeting. Brother B. is well known in this district as an advocate of the interests of this Society. I accompanied him to the meeting. Tea was provided; but so much irregularity and confusion I never witnessed. One called for a little bread and butter; and half a loaf, with a quarter of a pound of butter stuck upon it, was put into his hand, without so much as a plate underneath it. Then perhaps two persons would have only one cup and saucer, and not a few none at all. I thought we could manage these matters much better in the country. However I was more than compensated for want of order at tea when the meeting was opened. The place where it was held was a theatre. A Quaker was in the chair. The stage was crowded in every part by ladies, ministers, and gentlemen. The curtain was down. In a few minutes it was drawn up, and the whole body of the house presented one dense mass of human beings. In a moment, and every voice was heard singing the national anthem, "God save the Queen." It acted like some magic power upon my whole frame, and I was delighted with the warm-hearted loyalty of these industrious and temperate mechanics and shopkeepers who stood before me. May our youthful Queen live in the hearts of all her subjects, and may she enjoy the smile and blessing of the King of kings. Many were present who had been rescued from the lowest depths of degradation, and were become good husbands and happy fathers. How many souls go from this great city, and from a state of trial, to eternal perdition, and that in the course of a single year, in consequence of intoxication! The Judge of all the earth only is acquainted with the number.

When I retired to my lodgings in the city, I was pleased to see the master of the house enter the dining-room with the Holy Scriptures, and attend to family prayer. This is as it ought to be. How sweet and cheering to the spirit to meet with spirits of kindred character—with fellow-travellers to the same heavenly and eternal home. And why should not

religion be introduced into boarding-houses? Is it not suitable to man in *all the concerns of life*? Is it not his best companion in all his earthly journey? Yes: religion, like an angel from the heavens, sweetens all his sorrows, checks his impetuosity, urges him to duty, restrains him from sin, pours consolation into his heart, and ever points him upward and onward to a better world.

I went on board a crowded steam boat for Margate, accompanied by a friend whose health had been declining for some time. The sail was enchanting, and my friend seemed to enjoy it. We passed through forests of vessels from different and distant lands. What a splendid place is Greenwich Hospital! once the palace of Queen Elizabeth, and, if I mistake not, the gift of Her Majesty to disabled seamen. It is, indeed, a refuge and a home for those poor fellows who have fought the battles of their country. I am no friend to war, yet it is gratifying to the mind to see so many maimed and wounded sailors enjoy such a peaceful and comfortable home the remainder of their days. Greenwich contains many objects of great interest: the elegant chapel, and the painted hall, are worthy of being visited. As we proceeded, the river increased in width, until the ocean herself appeared spread before us, wide and shoreless, to the distant horizon. Margate is a very interesting town, and especially during the summer months. The bay, the pier, the boldness and sublimity of the chalky cliffs, the comfortable buildings, the clean streets, the attention and kindness paid to visitors, render the place delightful to the man who does not carry a miserable mind with him. There was something which interested me still more: we found here many of the followers of Christ; we found some of the household of faith; we found not much of a sectarian spirit. On Sabbath evening I preached for our Particular Baptist friends with very much pleasure, and assisted at their Missionary Meeting on the Monday evening. They have a good chapel, and had a respectable congregation at the time I was there. Some of their friends told me that a considerable portion of good had been done since *the Gospel had been preached to sinners in their chapel*. I hope the dear good man whom God has sent them will continue to preach the Gospel to sinners while any attend his chapel, and that he may be long spared in health and happiness. I visited Broadstairs: it is a small fishing town, with accommodation for a considerable number of visitors. I was sorry, when visiting this town, that I was not aware there was a respectable aged General Baptist minister in the place. I suppose there is a small chapel here, and one at Ramsgate, occupied by General Baptists, whose doctrinal views are precisely similar to our own. Had I remained another week in the place, I should certainly have visited the minister and the Church, for I suppose that both chapels belong to one Church. I happened to meet with a young man who is an assistant preacher to the old gentleman who is the pastor, and he seemed very anxious that the Church should be united to the Connexion. Ramsgate is a large place, and I do not see why this little cause, which has been scarcely known, should not become a very prosperous and numerous Church. I understood that there was property to some considerable amount connected with the Church. I do hope that the London ministers will encourage the friends at Broadstairs and Ramsgate, and, if possible, pay them an occasional visit. The young man resides in Margate, and has to walk a considerable distance to preach the Gospel. After the Missionary Meeting was over, he waited at the chapel

door to speak to me, and seemed pleased to see the face of a General Baptist minister. I hope we shall not lose sight of this district. The walks along the top of the cliffs are very pleasant, and the wide open sea, with the distant sail here and there along the edge of the horizon, and the crowded steam boats entering and passing by the harbour, are sources of constant amusement, and may be of instruction to the visiting stranger. One day, when my sick friend and I were walking along the top of the cliffs, we entered into conversation with an old man over whose head the blasts of seventy winters had passed. We sat down beside him on a seat placed on the side of the path for the accommodation of visitors. He told us that he lived with his daughter, that he attended Church, and that his time here would not be long. My friend asked him who he trusted in for salvation. He said, "In the Almighty." My friend immediately said, "But don't you know that you are a sinner, and need a Saviour?" We then asked him whether he had heard of Jesus Christ dying for sinners. The old man said, certainly he had, and that he believed Jesus Christ to be the Almighty. It was exceedingly difficult to get a clear view of his condition. However we directed him to the Great Prophet, Priest, and King, who could instruct, and save, and govern his soul. Perhaps the few words dropped by strangers may not soon be forgotten. One day my friend and I were at Ramsgate, and when leaving the harbour, a tall man, a police officer, came up to me, and before I knew any thing of the man, he had my hand in his, and naming my name, asked me kindly how I was. I told him that I did not know him. "Don't you recollect," said he, "visiting a London police officer in N. when he was very ill?" I remembered him directly. I had visited him, and prayed with him, when to all appearance he was very near his latter end. The gratitude of the man would not suffer him to allow me to pass along the street without shaking hands, and acknowledging his obligations. O that the mercy which raised him up from the very gates of death, may direct him to the Lord Jesus Christ! The expression of gratitude is very pleasing, and especially so in circumstances where it is altogether unexpected. When my friend and I returned to our lodgings in Margate, we were much disappointed in not meeting with a christian brother whom we expected to join us. The number of persons that visit this place on a Saturday evening during the summer months is truly wonderful. I should think that on Saturday evening, I saw walking, almost in one body, not less than a thousand persons. There were two old fishermen, natives of the place, standing by the water side, who were gazing upon the multitude of respectable visitors, and I overheard one say to the other, "Isn't that a lovely sight?" The feelings of the old fisherman seemed to be completely roused by the living scene presented before him. In consequence of my friend not deriving any benefit from his visit, but rather getting worse, we left this interesting town to inhale the sweet and balmy air of the Isle of Wight.

(To be continued.)

THE CHURCH AT EPHEBUS.

NO. 4.—THE ADMONITION.

THE inspired records assure us, in the strongest language, that God is "slow to anger, and of great mercy." All the dispensations of divine providence furnish abundant evidence of his infinite compassion and forbearance.

Though mankind, in every age, have with cool effrontery resisted his authority, and despised the clearest demonstrations of his goodness, yet his "paths have dropped fatness," and every revolving year has been crowned with mercy. Judgment is emphatically his strange work. His arm is long uplifted before the stroke is given. He exhorts, warns, beseeches, and exhibits all the tenderness of commiseration. "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? How shall I make thee as Admah? how shall I set thee as Zeboim. My heart is turned within me; my repentings are kindled together." We have seen that the Ephesian Church had cooled in the fervency of her affections towards him, her ardour had been quenched, "grey hairs were here and there upon her," and though she was still adorned with some moral excellencies, yet the vital principle, which animates the new man, was in a languishing state. That exquisite feeling of attachment to the divine character which is mingled with reverential awe, and profound admiration of his unsullied perfections, and which is displayed in the consecration of our energies to his service; that *feeling*, which communicates energy to the faculties of the soul, and sweetly elevates them to the contemplation of God, of Christ, and the realities of the eternal world, had painfully declined. *Yet, "mercy triumphs over wrath."* We hear not a voice of thunder, announcing that the day of grace was over, that the divine patience had been exhausted, and that nothing but tribulation and anguish could be expected. Another striking and memorable proof is given that "God delighteth in mercy." The Church is graciously yet solemnly admonished, and besought "to remember with deep seriousness and contrition whence she had fallen."

Reflection and self-examination are of the utmost importance. The dictate of truth evidently shows that they must be regarded as the first movement of the mind towards humiliation and penitence. As long as we remain in a torpid, thoughtless condition, the heart must continue unmoved, the life must present an awful contrast to the pattern presented for our imitation in the oracles of God. Witness the prodigal Son,—There was no hope of his return until he called to mind the misery he had incurred by his dissipation and folly, then how bitter and agonizing the reflection, that he had *himself* forged the chains by which he was bound! His former happiness, the delightful days of his childhood and youth, contrasted with the degradation and penury to which his crimes had exposed him, occasioned emotions of the most painful and heart-rending character. "How many hired servants of my father's have bread enough and to spare, while I perish with hunger." He instantaneously resolves to quit his degrading employment, and with weeping and supplication return to his father, "I will arise and go to my father, and will say unto him, father, I have sinned against heaven and before thee, and am no more worthy to be called thy son, make me as one of thy hired servants." The habit, then, of looking into the interior of our character, and of carrying the animadversions of conscience to the inmost thoughts and imaginations of the heart, should be diligently and constantly cultivated. This important truth will appear still more evident if we consider that nothing but a deep sense of our real condition will convince us of our guilt and danger, in connexion with the indispensable necessity of immediate change in the whole tenor of our conduct: but how can this sacred feeling be superinduced without unwearied attention to the momentous duty of self examination? Unless we know our sins, how can we renounce them? Unless we are acquainted with our

weaknesses, how can we guard against them? If we have not a thorough knowledge of our backslidings, how can we either repent or reform? It is a fact, then, which cannot be denied, and which demands our peculiar attention; that, unless we look into the very interior of our character, we shall ever remain unprepared to turn from the error of our ways, and cleave to him who is "mighty to save." No truth will be felt, no virtue exercised, the heart will continue a wilderness, bringing forth thorns and briars,—but whilst engaged in the sacred duty of self-examination, nothing can be of greater importance than faithfully to *contrast our present state with our former condition*. This process is observable in the conduct of the prodigal son, and the necessity of it is emphatically impressed on the attention of the Ephesian Church. "Remember from whence thou art fallen." Have we not professed ourselves penitents before God, and expressed a fervent desire to devote the residue of our days to his praise? Have we not experienced a melting of heart in his presence, and sworn fidelity to his cause in defiance of every opposing power? Has not his service been our delight, and communion with him our only source of peace and consolation? We lived as "pilgrims" then;—"our conversation was in heaven;"—we felt that we were "strangers on the earth;"—rays of glory darted on the mind from the regions of light and joy;—we could say with emotions of holy gratitude, Surely heaven is begun below;—we loved the calm retreat, the silent shade, the privacy of the closet, when the soul, uninterrupted by the cares and ills of life, could ascend to God in the delightful exercise of devotion;—we could view the distant country from the summit of Pisgah, and, inspired by the enchanting scene, we

"March'd with holy vigour on,
Supported by our God."

But O how changed! Night has gathered its sable mantle around the soul, and its powers have slumbered. How appalling, when the child of day thus goes back into palpable darkness! And are we not guilty? In this deplorable condition, there can be no spiritual enjoyment—no foretastes of heavenly joy. Every stream of comfort is dried up—hope is beclouded—prayer restrained—and the soothing light of God's countenance withdrawn. Ought not this state to excite deep humiliation and heart-felt sorrow? We have left the Giver of every good and perfect gift, though every returning season proclaims his superabounding goodness—though the heavens and the earth testify, in language which cannot be mistaken, that he is merciful and gracious. Though he has furnished us with unrivalled displays of his compassion, yet (O base ingratitude!) our hearts have entwined around the objects of this perishing world.

"Through all his bonds of love we broke;
We cast away his gifts with scorn."

Such is the **CONTRAST**, the awful contrast, if we are in a backslidden state, between our present and former condition; and is it not to be feared there are multitudes in our Churches who have thus left their first love, and consequently are enshrouded in deep and melancholy darkness. They repose in imaginary safety, and cry "peace, peace," when God frowns. They indolently suffer themselves to be amused with unsubstantial visions, while they are borne along upon a rapid and resistless tide toward the ocean of eternity. Reader, is this thy state? *Pause and consider! Solemnly reflect on the aggravating circumstances which attend thy departure from*

the living God! His yoke is not heavy—his commandments are not grievous. Thou hast sinned against light, against knowledge, against infinite love: listen to the tender expostulation of the Father of mercies—“O my people, what have I done unto thee? wherein have I wearied thee? testify against me.” Remember the happiness thou hast forfeited—the smiles of God’s countenance, strength in the hour of calamity, and anticipations of eternal glory. We are frequently disposed to ask,

“Where is the blessedness we knew
When first we saw the Lord?
Where is the soul refreshing view
Of Jesus and his word?”

Our sins have caused him to hide his face from us: we have grieved the Holy Spirit of God, whereby we are sealed unto the day of redemption. We need not wonder, then, that darkness rests upon the soul, because he is the great fountain whence all spiritual blessings flow: He opens to us the treasures of redeeming love, applies to our consciences the blood of sprinkling, excites holy affections in our hearts, and gives us earnestness of heavenly joy.

But it is not sufficient to contrast our present with our former state, and trace our misery to its source; it is indispensably requisite we should exercise genuine repentance. This duty is solemnly enjoined on the Church of Ephesus by him who cannot err: “Remember whence thou art fallen, and *repent*.” Attention to the *former* duty will materially prepare the mind for the latter; indeed, both are indissolubly connected. Let it be remembered, then, that true repentance involves hatred of sin. This lies at its very foundation. In order to realize this sacred feeling, let us bear in mind that we are the servants of Him who is of purer eyes than to behold iniquity; of Him whose laws are holy, just, and good; of Him who has denounced the severest threatenings against all “ungodliness and unrighteousness of men;” of Him who, to secure the honour of his government, and to evince an abhorrence of evil, inflicted the heaviest woes on his dear Son. Go to the cross, and behold there the odious nature of sin. It was in the tragical event which transpired on Calvary that this implacable enemy of our souls, assuming the dreadful aspect of a traitor and a murderer, plunged its deadly weapons into the heart of immaculate innocence, and doomed to unutterable agonies the Lamb of God and the Saviour of men. Unless the mind be under the controlling influence of hatred toward sin in any form, it is impossible we can be restored to the enjoyment of the divine favour; we must continue strangers to that “peace which passeth all understanding,” and that “joy which is unspeakable and full of glory.”

Repentance also involves genuine sorrow for sin. We must mourn “after a godly sort.” Our sorrow must arise from the consideration of the majesty, purity, and excellence of that Glorious Being whom we have offended; the reasonableness of the law which we have transgressed; the solemn obligations to obedience which we have violated; and the injustice and ingratitude of which we have been guilty, in connexion with the complicated odiousness of our conduct. Abased in the presence of God, and impressed with an awful sense of his purity and glory, we should seek his forgiving mercy through the atonement of his Son. Feeling our sins a heavy burden, too heavy to be borne, we should carry them to a throne of grace, and with genuine sorrow confess them in the presence of our

heavenly Father. This was the conduct of Job when he discovered the corruption of his heart: "I have heard of thee by the hearing of the ear, but now mine eye seeeth thee; wherefore I abhor myself, and repent in dust and ashes." Confession is the first, the proper, the natural language of repentance. Listen to the sweet singer of Israel—"I acknowledge my transgression, and my sin is ever before thee." We are informed that Nehemiah, and the captives who had returned from Babylon, spent one fourth part of the day of their public humiliation in confessing their sins: they penitentially exclaimed, "Thou art just in all that is brought upon us, for thou hast done right; but we have done wickedly."

Genuine sorrow for sin is also invariably accompanied with reformation. Whilst humbling ourselves in the presence of God, in consequence of our backslidings, we should form a holy resolution to depart from iniquity—to avoid the very appearance of evil—continually to labour to subdue every lust—to overcome every foe—to resist every temptation, and never, by choice, to enter upon that path where the tempter is known to spread his snares any more than we would breathe the pestilential air, or traverse a heath which is infested with deadly serpents. Thus penitent, we should return with alacrity to the performance of our "first works." We must, as it were, begin anew, endeavour, in reliance on divine aid, to rekindle our first zeal, regain our former tenderness of conscience, singleness of purpose, devotedness of heart, and activity of life. The closet must be frequented; the throne of heaven must be besieged with all the power of prayer; we must daily watch against every temptation, and every enemy. Thus, and thus only, can victory be achieved over our moral diseases; thus only can immortal health, the life of heaven, return to the languishing mind. And Oh! how delightful to realize such invaluable blessings—health that cannot decay, life that cannot terminate, but is formed to increase, to gather fresh strength, and bloom and flourish for ever. "Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

Burton-on-Trent.

J. J. OWEN.

CORRESPONDENCE.

THE EXTENSION OF THE CONNEXION.

To the Editor of the General Baptist Repository.

DEAR SIR,—It always gives pleasure to the active Christian to learn that brethren connected with the same body are endeavouring to introduce plans for its extension, that the great objects of our Divine Redeemer's death may be more extensively known and its blessings experienced.

Many plans have been devised at various periods of our connexion for its extension, and some of those plans have been considered by many to be admirably calculated to forward the great object, but often for the want of perseverance in the promoters of those plans, and not unfrequently from the cold, sarcastic, and unkind manner with which the well meant efforts of individuals have been treated little has been done, and that glowing and promising ardour, particularly in youthful Christians, been smothered. It is, I hope, true that we are progressing as a religious body, but in no way calculated to meet the demands of society, or our own responsibility. We believe that our views of gospel truths are more con-

sonant with God's word than the views taken by our brethren of other denominations. Then why do we not more zealously endeavour to carry out our sentiments? We consider that the Saviour's commission forms the glory of the gospel, then why do we not give our efforts and advice as Christians to those suggestions that our brethren introduce, which have for their object the extension of the Saviour's kingdom upon earth. A few months ago, when I saw in the Repository the extension plan introduced, I was forcibly struck with the impression that God may be using this writer to awaken the connexion to a sense of its duty and its privileges, of exciting the members to prayer, active and self denying efforts, that they may be instrumental in fulfilling the Saviour's last command.

It does not appear to me that our present mode of operation will answer the end we desire. Our home mission, it must be admitted, is not effective. Some parts of the connexion are acting with commendable zeal, but the body is doing very little, if any thing. While some of the limbs are active the body is inert and almost lifeless; this being the fact, it must occur to the reflecting Christian that something must be attempted—some untried means brought into operation. As to the extension plan, I am no further its advocate than as it appears adapted to answer the great end it contemplates. If this plan be objected to on account of too high a scale of contribution, that scale may be lowered, so that a majority of our members might unite in it. I am of a different opinion to friend "Calculator," in reference to the energies of thousands in the connexion being taxed to the utmost extent; but suppose that is the fact, it will be admitted that thousands in the connexion are not in those circumstances. I take it with a former respected correspondent, that we only want the will, and the object, under the blessing of God, would be accomplished; that could we unite, and be the means of sending the Gospel to two or three of our principal towns, and render considerable assistance to important and needy churches, we should then be carrying out our principles, and God would bless us.

We should then be practical Christians. Let us strive to enter more fully into the spirit of our duty, that we may be more under the enlightening and quickening influences of the Holy Spirit, that we may feel more our obligations and responsibility to our divine Redeemer, and a more ardent love for precious souls; then we shall in a measure feel as God's servant of old felt, when it was his most anxious desire and prayer that Zion should become a praise in the whole earth. I do hope we shall not remain satisfied with our present efforts, but that we shall feel a holy anxiety to know what we can do more to extend our usefulness, if we cannot be the means of conveying salvation to multitudes of souls who are in nature's darkness. I do think that that plan, or the general outline of it, which is published in the July Repository, page 207, if acted upon, would be a means of introducing a new era in regard to the general activity and extension of Christ's kingdom amongst us. Your respected correspondent, "Calculator," I hope will excuse me in saying that, in my opinion, the strain of his remarks to your Marylebone correspondent is not calculated to rouse the connexion to Christian enterprise, or to stimulate them to support well the societies we have; that is not the Spirit by which Christ would have his kingdom extended. If we would be instrumental in this great work, it must be done in the spirit of Christ, its glorious founder and head.

Yours, truly,
W. STEVENSON.

Nottingham, Aug. 15.

SUNDAY-SCHOOL LIBRARIES.

To the Editor of the General Baptist Repository.

SIR,—Perhaps many of our Sunday-school friends are not aware that the "Sunday School Union," and "Religious Tract Society," continue to make grants of Libraries to schools at greatly reduced prices; viz., eight pounds worth for three pounds—

four pounds worth for thirty shillings, &c. The lists of books, and forms of application, may be obtained on application at Pater-noster Row.

The teachers of our Sunday-school meet once a month and take tea together, which tends very much to keep up a mutual spirit of kindness and co-operation: the male friends pay sixpence, and the females four-

pence, the surplus profit of which amounts to from three to five shillings monthly, and forms a fund which is found quite sufficient to keep up a good supply of books for upwards of 300 children.

I cannot agree with "Petronus," in allowing scholars to contribute towards such a fund, or in allowing any fines to be levied, on any account: I think the latter, especially, would be found to operate very injuriously on the school. I see no objection to the members of the Church or congregation contributing money or books; but I think it should be on the express understanding, that they should not be *thereby* entitled to the privilege of reading, which should be confined to those immediately connected with the school, as the church library should be kept entirely distinct from that of the school, the latter being the property of the teachers alone, in trust for the benefit of the school, otherwise I think it would not be well managed. Our teachers have found that an occasional visit from the pastor, and other influential members of the Church, have tended much to encourage them in their labours, and to increase their influence, and consequently usefulness with the children.

If the teachers would make themselves acquainted, as far as possible, with the contents of the several works perused by the scholars, they would be enabled to bring a mass of information from the scholars' own

reading to illustrate the lessons taught, and thus, while instruction of the most valuable kind was imparted, the knowledge they have gained will be recalled, and more deeply impressed upon their minds.

It would prove beneficial if the teachers would occasionally examine their scholars, for the purpose of ascertaining whether they understand the books which are lent them.

Southwark.

Yours respectfully,
Z.

The digest of the Rules appended to this would take too much room: as to these, and the questions mooted in Z.'s letter, we think that it is best for the teachers of all schools to consult their own circumstances and views, and act accordingly. We know one school where the subscriptions of children to the library has been found to operate very beneficially.—ED.

QUERY.

MR. EDITOR,—As there are some who denounce the doctrine of expediency as a doctrine of devils—others say it eats to the right hand and the left—and others eulogize it as worthy of a God, may I be allowed to ask, through the medium of the Repository, Is there any difference between acting from sound principle and expediency; or is it in any possible case lawful for Christians to do that which is inexpedient? W.

REVIEW.

MISSIONARY RECORDS—*Sandwich Islands. Tract Society.* 12mo., pp. 356.

In perusing this and similar works, the reader is ever and anon led to exclaim, "What hath God wrought!"—"How true it is that the Gospel is the power of God to salvation!" When we discover the savage civilized, the cannibal converted, the poor, ignorant, and prostrate inhabitant of formerly unknown isles, instructed in letters, the arts of civilization, &c., raised to the knowledge and enjoyment of God, elevated to the possession of principles and hopes such as only God and his grace can give, we feel the presence of a Divine power, and are constrained to acknowledge the grandeur and efficacy of the missionary enterprise.

The Sandwich Islands are a group in the Northern Pacific, between lat. 21° and 19' N., and long. 153° and 162' W. They were unknown to Europe and the world until discovered by our enterprising Navigator, Capt. Cook, in 1778, and who, at the most southern of them, Hawaii, as our

readers will recollect, was worshiped by them as a God, and afterwards killed.

The narrative in this very interesting volume commences with that period, and is continued until the year 1836. It contains, among many other details, a general description of the islands, their population, extent, climate, natural history, &c.; the idolatry, customs, rites, wars, &c., of the people; the abolition of idolatry; the rise, progress, success, difficulties, and results of the Mission. We cannot refrain from giving one extract.

"After visiting several places in this neighbourhood, in 1829, Mr. Stewart had the pleasure of welcoming a party of the chiefs, including the wife and daughter of Governor Adams, Kamakau, and several others, on board the ship. One of the most interesting of this party was a tall, venerable, fine-featured old lady, with a benignant expression of countenance, and head white as silver; she appeared to be eighty years of age, though probably not so old. She was, in her youth, the wife of the king

of the island, in the time of Captain Cook. Under any circumstances, the sight of an individual thus associated with the discovery of the islands, and the fate of the lamented navigator, would be interesting; but the facts we have already detailed, connected with her later history, rendered it doubly so. She had lived not only to see the introduction of the religion of salvation in her long benighted country, but to share, as was confidently believed, in its richest blessings herself; she is a member of the Church, and has so diligently applied to study, as to be able to read a portion of the New Testament in her native language."

This volume is a pleasing addition to the series already published.

DIALOGUE BETWEEN A POPISH PRIEST AND AN ENGLISH PROTESTANT. By M. POOLE, *Author of the Synopsis Criticorum.* 12mo., pp. 64. *Tract Society.*

PAGAN ROME. *Translated from the French.* 12mo., pp. 64. *Tract Society.*

HOOKE ON JUSTIFICATION. *Tract Society.*

We put these useful and small books together, as belonging to kindred subjects. The titles are different, but the end is the same, viz., to set forth Popery in its true colours. In the first there is a complete exposure and refutation of the extravagant pretensions, and the absurd and unscriptural and idolatrous doctrines and practices, of this so called Church. The writer was a man of no common order, fully master of his subject. The second, though called Pagan Rome, is in fact an exhibition of papistry, showing indirectly, but too plainly to be misunderstood, the heathenish origin of the officers, orders, forms, customs, &c., of papal Rome; in short, leading the reader to apprehend the identity of the two systems. The third consists of extracts from "a learned discourse of justification, works, and how the foundation of faith is overthrown." In this there is an exposition of the great and fundamental doctrine of the Gospel, and a proving that the Church of Rome has forsaken the right way.

We cordially recommend these small volumes to Sabbath-schools, to families, and indeed to all who are concerned to prevent the spread of popery, by setting forth its true and hateful nature. The Tract Society deserves the warmest commendations for their publication.

THE HAPPY CHRISTIAN; or, Piety the only foundation of true and substantial joy. By J. B. WATERBURY, *Author of Advice to a Young Christian.* 12mo., pp. 152. *Tract Society.*

This is a useful and pious work. Its author is clearly a person who has drank deep into the sources of holy and heavenly joy which are open to the servants of God. Happy were it for every christian if he listened to the counsels, and regarded the admonitions, which in this little volume are so forcibly and affectionately administered. This small volume is a suitable present for the young Christian: it may be perused with advantage by the active, by those whose worldly engagements are multiplied, and it will yield consolation to the aged and afflicted.

A FEW COUNSELS TO THE YOUNG BELIEVER. By the REV. C. M. BIRRELL. *Ward and Co., London.*

This little twopenny book answers well to its title. It is a very fitting present to be put into the hands of young professors on their entering a christian course. We seriously recommend to our leading friends the purchase of a number for this purpose: given at such a time, they would be valued, and they cannot fail to be useful.

Ward's Library of Standard Divinity.

THE BEST MATCH; or, the soul's espousal to Christ opened and improved. By EDWARD PEARCE. *Reprinted from the Edition of 1673.*

A TREATISE ON DIVINE PROVIDENCE. By the REV. STEPHEN CHARNOCK, B. D. *Reprinted from the Edition of 1680.*

These two valuable reprints of Ward and Co., are an increasing evidence of their determination to furnish a Library of Standard Divinity. The first, notwithstanding the seeming quaintness of its title, is an excellent, rich, pious, and learned exposition of the Christian's union with Christ. No commendation of ours can equal the merits of the second pamphlet. While perusing them, we were struck with the correctness of a remark incidentally made by the late talented Robert Hall, in reference to the divines of the seventeenth century, "There were giants in those days." There is a completeness, a fulness, and a pious profundity in their treatises, that makes one say of authors, *O si sic omnes!*

OBITUARY.

Mrs. MARY YOUNG.—The doctrine of a special Providence is well fitted to sustain and comfort the Saviour's disciples under

VOL. I.—N. S.

the trials and afflictions of the present life. If rightly understood, and cordially embraced, it enables them to feel that amidst

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privation and calamities, and even in solitude, they are "not alone." That an invisible agency directs their course, guards their interests, and makes all things work together for their good. A firm belief in this doctrine sweetens and sanctifies every pleasure, inspires courage in danger, trust in days of darkness, and contentment in seasons of sorrow and adversity. Seldom have we seen the fruits of confidence in God's care and blessing so fully displayed as in the history of Mrs. Mary Young.

This faithful and exemplary follower of Christ was brought to a knowledge of the truth in very early life. Before the completion of her eleventh year she proposed herself for baptism and church fellowship. The ease and propriety with which she expressed her views and feelings on this subject, in conversation with her highly esteemed minister, (the late Mr. Brewin, of Barton) led him to observe to her mother, "Your little daughter talks like an old experienced Christian." Her application was favourably regarded by the church, and from that early age to the close of life she maintained an unblemished and honourable Christian character. About the age of twenty-three our friend entered the marriage state, with flattering prospects of domestic comfort and worldly prosperity; these, however, were very transient, and were succeeded by severe and long-continued trial. Her husband was unstable in his attachment to religion, and by forming habits of negligence and intemperance wasted his substance and reversed the circumstances of his family. Affectionate remonstrances with him, and earnest prayers in his behalf, appeared to be of no avail, and after enduring unkindness and unfaithfulness several years our departed friend felt it her duty to separate from him, and to cast herself on the care of Providence. Many were her straits, and various her causes of anxiety, but the watchful eye of God was upon her for good. Her heaviest trouble was to be cut off from the society of her dear children, and the temptations to which they were exposed by the unworthy example of their father. It was the subject of her daily prayers that the Most High would "make a way for their escape." These prayers were signally answered; one by one they left him, were replaced under her care and influence, and as they grew up to years of maturity, became the decided followers of Christ. At the last church meeting our friend was able to attend, her youngest son was unanimously accepted as a candidate for baptism. Her gratitude to God on behalf of her beloved children was ardent and abiding. She frequently ob-

served that after so signal an answer to her prayers she never could be mistrustful. Disease had been preying on the feeble constitution of our departed friend several months before she became so seriously ill as to be unable to leave her room. Her sufferings during the whole affliction, especially the last few weeks, were very great, but were borne with remarkable resignation and fortitude. The word of Christ dwelt in her richly. The promises were her daily comfort, and when she had strength to converse with them her Christian friends found her company a means of grace. The most frequent reply to inquiries respecting the state of her mind was, "I know whom I have believed, and I am persuaded he is able to keep that which I have committed unto him." The approach of death she observed with evident satisfaction and gratitude; and when heart and flesh failed, in sweet composure and peace she resigned herself to God as the strength of her heart and her portion for ever. On the following Sabbath evening her funeral sermon was preached by her respected pastor to a large congregation, from 2 Tim. i. 12. "I know whom I have believed," &c.

A few weeks afterwards the surviving parent of Mrs. Young, a worthy member of the same church (Mrs. S. Deacon, widow of the late Rev. S. Deacon, of Barton) with whom she had resided for several years, was attacked with apoplexy, and after lingering eight or ten days, was released from suffering by the welcome summons of the Saviour. Our aged friend was interred by the side of her daughter, and the event of her death improved from Rev. xiv. 13, "Blessed are the dead which die in the Lord. Yea, saith the Spirit, they shall rest from their labours; and their works do follow them."

Leicester, Sept. 16th.

T. S.

MISS ANN WESTON was born May 2nd, 1812. She possessed an amiable and affectionate disposition, and being under the training of pious parents, who are members of the General Baptist Church, Stoney-street, Nottingham, she early manifested an apparent concern about her soul's eternal interest, and gave evidence of her sincerity by a consistency of character, evincing to all her attachment to the Saviour, by her assiduous and unremitting exertions for the extension of his kingdom. As a Sabbath school teacher, as a tract distributor, as a visitor of the sick, and as a collector for various institutions, her labours were prosecuted with unwearied zeal, and were marked with fidelity, coupled with affection. She was remarkable for her humility, and a model for all. After a protracted and

painful affliction, borne with Christian fortitude, her happy spirit sped its way to an infinitely superior state of existence, May 7th, 1839. Her death was improved by

our venerable and highly esteemed pastor, the Rev. William Pickering, from Eccles. ix. 10, "Whatsoever thy hand findeth to do," &c. C. L.

INTELLIGENCE.

GENERAL BAPTIST.

LONDON CONFERENCE.—The London Conference was held at Edward-street chapel, Mary-le-bone, on Tuesday, Sept. 10th. In the morning, the business of the Conference was transacted. Mr. Ferneyhough being called to the chair, brother Bissil engaged in prayer. The reports were of an unusually pleasing and encouraging nature; more prosperity, so far as it may be argued from increase, seems to have been enjoyed than was ever reported to this Conference: though all the Churches did not report, yet it appears from those that have, that ninety-four have been added to the respective Churches in the union by baptism.

The minutes of last Conference were read.

£6, 6s. were received from Commercial-road, and Smarden, for Sevenoaks.

An application being made from Wendover, stating, that this should be their last appeal, the friends at Commercial-road, Suffolk-street, and Paddington, were requested to render them assistance during the next twelve months. An application being made from Tring, which cause, we trust, is very promising, the friends at Berk-hampstead and Chesham were requested to help them.

The cause at Aylesbury being in a very low state, the Churches at Berkhamstead, Chesham, Tring, Wendover, and Ford, were requested to exert themselves to secure supplies for at least once on the Sabbath.

The Secretary having omitted to write to Rushall, not knowing whom to address, engaged to attend to it at his earliest convenience.

Mr. Channer's bill, for Home Missionary expenses at Aylesbury, was discharged by the subscriptions of the friends present, £3, 6s. 5d.

Resolved, That it be discussed at the next Conference whether the Conferences shall not always be held in the metropolis.

The next Conference to be held at Chesham, at or near Whitsuntide; the friends there to determine the character of the public services, and to give due notice of the same.

In the evening, a public service was held, when five brethren were set apart to the office of deacons. Brother Stevenson, a friend introduced to the Conference by brother Wallis, read and prayed; the friend

referred to is of our sentiments, and is preaching somewhere in the west end, and we hope is useful. Brother Wallis delivered a very interesting and impressive discourse to the newly-chosen deacons, from, "They who use well the office of deacon, purchase to themselves a good degree," &c. Brother Stevenson, from the Borough, concluded with prayer. It was throughout an interesting, and it is hoped, profitable day.

E. STEVENSON, *Secretary.*

P. S. We take this opportunity of reminding the friends at Portsea, Isleham, and Ford, that they failed in sending their reports, and we trust they will in future be punctual in doing so.

WARWICKSHIRE CONFERENCE.—The Warwickshire Conference was held on the 30th April, 1839, at the baptist meeting-house, Longford, when, owing to some want of proper information on the subject, the meeting for business was rather thinly attended. The principal business was—

1. That brother Dunkley be appointed the Secretary of the Warwickshire Conference.

2. That brother Wigg, of Leicester, be the next Conference preacher, and the subject to be, *The nature and means of revivals of religion.*

3. That the next Conference be held at the Union-place meeting-house, Longford, on the first Tuesday in October.

4. That the following Churches be requested to join this Conference; or if they think it right to decline uniting in the Conference, that they be most respectfully, and most affectionately, requested to send a delegate, or delegates, for the purposes of exciting and maintaining christian sympathy, and of projecting and executing plans of christian benevolence and zeal. That is to say, Friar-lane, Leicester; Shilton; Thurlaston; Hinckley; Barton; Hugglescote; Cradely; Wolverhampton; and Austrey.

In the morning, brother Knight preached from Luke xv. 20; and in the evening, brother Dunkley, from Psalm cxxii. 6.

JOHN DUNKLEY, *Secretary.*

BOROUGH-ROAD CHAPEL, LONDON.—On Monday evening, August 5th, a public meeting was held by the friends more immediately engaged in the building of the new chapel on the Borough-road. Upwards of 200 persons took tea together, and the

tables being gratuitously furnished, £10 were received from them towards the building of the chapel. When the tea was over, and after singing and prayer, the pastor briefly narrated the circumstances and results of his visit to those Churches and friends in the country from whom he had solicited contributions during the past six or seven weeks of absence from the scene of his stated labours. With devout gratitude to God, and affectionate thankfulness to the christian friends who had given their help, he had to announce the sum of £335 which he had brought with him, and had that day paid into the hands of the treasurer of the building fund. The meeting was then addressed in a very interesting and animated speech by brother Wallis, of the Commercial-road, who, together with a number of his friends, kindly and liberally contributed both to the interest and proceeds of the meeting. The rest of the evening was chiefly occupied in receiving contributions which had been collected by means of cards issued two months before. The contributions thus received, with a few donations then given, amounted to £110, making the whole of the contributions in the hands of the treasurer £960. From a few promises since redeemed, and by donations since given, this sum has now been made up £1000, the amount required to pay the first instalment of our outlay, which is due to the contractors for the building in the end of the present month.

The friends desire unfeignedly to thank God, and heartily to take courage. We should like to name *some* of our kind and liberal friends in the country; but in some instances we are under positive pledges *not* to publish names, and therefore to do so in any instance might seem to be invidious. We cannot, however, forbear to mention the *towns* of Nottingham, Loughborough, Leicester, Derby, Louth, and Boston, where we have found *some* very able and liberal, and *many* very kind friends to our cause. With renewed assurances of the grateful obligation we feel for the cordiality with which our application has been received, and the help which has been so generously and promptly given, we would devoutly and fervently pray that heaven may richly pour forth his own best blessing upon those dear friends who have so kindly extended to us the hand of their christian liberality and love.

Aug. 21st, 1839. JOHN STEVENSON.

BOURNE.—The fourth anniversary of the opening of the chapel at Bourne, was celebrated by three sermons being preached on Lord's-day, Sep. 15th; and a public tea,

and a sermon, on the following evening. Mr. Pickering, of Nottingham, preached in the morning, from Matt. xxviii. 20, "Lo I am with you always, even unto the end of the world;" and in the evening, from Gal. vi. 14, on glorying in the cross of Christ. In the afternoon, Mr. Yates, of Melbourne, preached from James v. 20, "Save a soul from death." Collections on the Sabbath, £36, 18s. 5½d. On Monday, the old chapel, (which has been converted into a British school,) was arranged, and tastefully ornamented, for a public tea, at which more than two hundred persons sat down. After tea addresses were delivered by Messrs. Yates, Hoe, Richards, Butters, and Pickering. Proceeds of the tea, appropriated to the collection £10, 6s. Mr. Yates preached in the evening, on the parable of the tares, from Matt. xiii. 26--30. The last collection, £9, 6s. 6d.; total, £56, 10s. 11½d. May much good result from the visits of the brethren, and "the word of the Lord have free course, and be glorified."

On the Tuesday evening, the Sabbath-school children had their annual treat, when addresses were delivered by the ministers present. Oh that many in our families and schools may be raised up to be a blessing to the Church and the world.

BAPTISMS AT LEICESTER.—On Lord's-day, Sept. 1st, 1839, the ordinance of baptism was administered in three chapels in this town. At Friar-lane, fifteen submitted to this sacred rite; at Archdeacon lane nine; and at Dover-street six. The congregations at each place were large, and at some of them crowded. May the Lord continue to send prosperity!

It is pleasing also to add, that the last remains of the difference which in past years existed between the Churches at Friar-lane and Dover-street, have been consigned to the grave; the friends at the latter place having agreed to relinquish their claim on the remaining moiety of the £100 promised by the other Church as a peace-offering at the time of the separation. May peace be in all our borders, and prosperity in our palaces.

BAPTISM AT ÆNON CHAPEL LONDON.—On Thursday evening, August 29th, eight persons were baptized, two of whom were preachers of the Gospel. Mr. Stevenson, of Great Suffolk-street, delivered a very powerful discourse from Matt. iii. 15. After this, the two friends stated their reasons for obeying Christ in this ordinance, which rendered the service exceedingly interesting and edifying. One of these brethren has been particularly useful as a preacher of the word, and we sincerely trust will be rendered an eminent blessing to the connexion.

BAPTISM AT LYNDBURST.—On Lord's-day, Sept. 1st, four persons were baptized at this place, (two males, and two females), these, with the addition of eight, baptized the first Sabbath in July, make an increase of twelve members in our Church within the last two months. May the Lord still send us prosperity. We have several hopeful enquirers.

W. S.

LINEHOLME CASE.—By the request of the Church at Lineholme, I visited several of the Churches in their behalf, immediately after the Association. The following is an account of the money obtained, which I should be obliged by your inserting in your useful periodical. From the friends at Chesham, £2; Broughton, &c., £2, 15s.; Melbourn, £3, 7s.; Castle Donington, 14s.; Kegworth and Diseworth, 3s. 6d.; Broadstreet, Nottingham, £3, 19s.; Hinckley, £1, 10s.; Longford, £2, 11s. 0½d.; Longford, Union-place, £1, 1s. 9d.; Mr. Roberts, senr., Stoney-street, Nottingham, 10s.; Mr. John Harvey, Leicester, 5s.; Mr. John Sutcliffe, 2s. 6d.; Mr. Thompson, Mill Wood, 10s.; Mr. Hill, ditto, 10s.; A Friend, 1s. 2½d.; Total, £20. Considering the number of places I visited the above sum will appear small, but all things considered, it is as much as I expected—it will be a considerable help to our poor friends at Lineholme, and has been very thankfully received by them. Some of the Churches to which application was made could not then admit the case, but promised to collect for it at some future period. I trust they will fulfil their pledge, and forward their contributions. The case is a very deserving one, and ought to be encouraged. The cause is rising, a considerable addition is about to be made to the Church, and the prospects of future increase are encouraging. In conclusion, my thanks are tendered to my christian friends for the kindness they manifested during my late excursion. I was particularly gratified with my visit to my old friends at Longford, of whose affectionate regards I have had many proofs, and whose interests, I trust, will always lie near my heart. That all our Churches may flourish in the graces of the Spirit, and increase with the increase of God, is the earnest prayer of,

Dear Sir,

Yours very cordially,

W. BUTLER.

Heptonstall Slack,

September 11th, 1839.

ANNIVERSARY SERMONS AT FRIAR-LANE, LEICESTER.—On Lord's-day, Sept. 8th, 1839, two appropriate sermons were preached at the General Baptist Chapel, Friar-lane, Leicester, by the Rev. J. Burns, of Loudon, when collections were made for

the liquidation of the debt remaining on that place of worship. On the Wednesday evening following a tea-meeting was held, the tea gratuitously provided, when 460 persons partook of the refreshing beverage. Afterwards, the meeting was effectively addressed by Revds J. Burns, J. Goadby, T. Stevenson, S. Wigg; and Messrs. Tyers, Beale, and Wright. The collections and subscriptions amounted to the very liberal sum of £121, 17s. 1d. At this meeting several friends came forward, pledging themselves to collect, or subscribe, various sums during the ensuing year, in order that the entire remainder of the debt, £250, may be liquidated at the next anniversary.

NEW INTEREST IN SHEFFIELD.—We are happy to learn, that our Nottingham friends have agreed to hire a large hall in this important town. It is arranged that brethren Hunter, and James Smith, of Nottingham, go over and make the preliminary arrangements. There are several General Baptists residing in Sheffield, who have expressed their readiness to be formed into a Church. May the good hand of God guide and prosper them.

BOSTON.—Mr. Mathews, of Glasgow, has received a cordial and unanimous invitation to this Church, which he has been supplying eight Sabbaths. The congregation is more than doubled, and the prospect at this important town is exceedingly gratifying. Mr. M. was expected to commence his stated ministry at Boston about the end of the last month.

SUTTERTON.—We are happy to learn, that our friends at this place are actively prosecuting a subscription to erect galleries in their chapel. The tide serves; and we are not surprised to learn, that their noble Boston friends encouraged them to launch the effort.

BOURNE.—We hear that the old chapel at this town has been converted into a British school-room. A very happy conversion! We wish many old chapels were the subjects of such conversions, and new ones built in their stead. The school has commenced very favourably.

RESIGNATION OF MR. F. GROSJEAN, A WESLEYAN PREACHER.

My dear Brother,—I herewith forward you, for the Repository, "The Resignation of Mr. F. Grosjean, a Wesleyan Preacher," on being baptized and uniting with the General Baptist Church assembling in Ænon Chapel, London. I think its insertion likely to do good. Mr. G. is a highly respectable, and truly valuable character.

I expect his wife, and several others, to follow in his steps.

I am, Dear Brother,
Yours affectionately,
J. BURNS.

11, Bentick-street, Manchester-square,
September 18th, 1839.

My dear Sir,—I feel it necessary, as you are about to make a fresh plan for preachers, to acquaint you, that I have been led to change my views as regards the question of believer's baptism; a subject which has cost me much, *personally*, and relatively. I have been led to read considerably on the subject the best writers on both sides, and the more I read, the more the subject appeared confused. I then relinquished the task, and resolved if God had made the duty clear in his word, to be decided by that. I prayed as I read to be led into the truth, even though it should be against my then strong predilection in favour of infant sprinkling. The result was, I found the baptism of infants had no scriptural authority; that the baptism of believers alone was commanded; that if I obeyed that command it must be *personally*, not by proxy; that it was as *scriptural* and reasonable to administer the Lord's Supper to an infant as baptism; each requiring especially the exercise of faith. Besides, if my parents could obey this command for me, they might also repent for me, believe for me, &c., &c. These, and other considerations of a similar nature, compelled me to follow in the footsteps of Christ, my master. If I have erred, the scriptures have caused me to err—my Lord's example has caused me to err. As to establishing a duty by inference from Old Testament ceremonies, it savours too much of popery, and in the midst of so much just clamour against that system, I could not, to be consistent with myself, contend for a principle so fraught with mischief to the word of God. If I denounce their no-scriptural dogmas, and call them to the law and to the testimony, I also must submit all my religious acts to the same authority. I must, according to our Lord's words, "pull the beam out of my own eye, ere I can see clearly," &c., &c.

But, sir, clear as the light of scripture has been on the path that has led me to be buried with Christ in baptism, I find, in taking the step, the relative pain the greatest. I have been a Wesleyan methodist four years, and have to bless God that ever I knew them as a people. I have derived much good, I trust eternal good, from them. I have learned from them that which I shall never forget. I love them because

they love the Lord Jesus—I hope I shall ever love them, and pray that God may continue to be with them, and lead them into all truth. I am still a firm believer in the great and general doctrines of redemption, and one with you in heart and spirit, except on this one point. It has caused me deep feelings and much anxious prayer to relinquish my connexion with a body so large, so powerful on God's side, and unite with a much smaller band; but I rejoice that the General Baptists hold every other doctrine with the Wesleyans. And as to the work of publishing glad tidings to sinners, the field that opens before me promises to be as great or greater than the one I leave.

Dear Sir, will you be kind enough to convey to my brethren on the plan, my deepest feeling of love and brotherly affection towards them? I trust our difference of opinion on this point will not diminish our prayers or love for each other. I pray God to bless them all, and make them a great blessing; and venture to hope to ask an interest in their and your prayers. I shall be happy to fill up my appointments on the present plan, (and at all times, when in my power, to serve you,) except it should be your wish to the contrary. I cannot leave you without mentioning the many happy seasons I have had whilst labouring among you: I have had my own soul abundantly blessed while trying to be useful to the souls of others. I know how unworthily I have discharged the office of a preacher, and am humbled under a sense of it; yet I have to bless God that I know I have not laboured in vain. He has, in various instances, passed by the unfitness of the instrument, and gotten himself the glory, to whom I desire to ascribe it for ever. Amen.

With unabated esteem, and fervent love,
I subscribe myself,

Yours in Christ Jesus,
FREDERIC GROSJEAN.

To Rev. J. Scott, Superintendent of
Hinde-street Circuit.

BAPTIST.

A NEW CHAPEL, called Pembroke chapel, was opened July 3rd, at Liverpool; it is composed of white freestone, with a portico of four columns. The interior is substantial, elegant, and chaste, and enlivened with an excellent organ. The collections on the day of opening amounted to upwards of £200, which was the only appeal made to the public: the congregation have privately subscribed £6000.

ORDINATIONS.—On Wednesday, 17th July, Mr. A. M. Stalker was publicly recognised as pastor of the Baptist church, John Street, Aberdeen. On Wednesday, the 24th of July, the Rev. D. Kirkbride was ordained pastor of the Baptist church of Coniston.

REVIVAL MEETINGS AT SHREWSBURY.—A series of revival meetings were held in June last, in the old Baptist chapel, Shrewsbury. The kind services of the Rev. J. Crapps, of Lincoln, being obtained, the special services were commenced on Monday morning, June 17th, with an introductory prayer-meeting. "It was intended," writes the Rev. M. Kent, on July 15th, "at first to confine the services to three days, but such was the deep interest excited, and the powerful impression made by them, not merely in our own church and congregation, but throughout the whole town, that we deemed it right to continue them through the two following days. The unction of the Holy One evidently rested upon the services; convictions of sin were wrought in the consciences of very many, tender sympathies were awakened on behalf of near and dear friends, and a spirit of holy love and importunate prayer pervaded the whole. The appeals made on the Wednesday evening, on the great importance of immediate decision for God, led some, who had previously been brought to the knowledge of the truth, to come to a decision; hence, on Friday evening, at the close of the service, the ordinance of believer's baptism was administered to four persons, all of whom have since been added to the church. Yesterday, I proposed four more as candidates for baptism, and hope soon to propose many more. Such has been the good result of our meeting that I would earnestly recommend all our churches to hold similar ones."

We are gratified to learn that the whole of the services of the late Shropshire Baptist Association, extending through four days, were of the revival character.—*Revivalist*.

WESLEYAN.

NUMBER OF WESLEYAN METHODISTS.

—At the Conference lately held at Liverpool, the number of members in the Society was thus reported :—

In Great Britain, 1839	.....	307,068
1838	.....	296,801
Increase	.....	10,267
In Ireland, 1839	.....	26,383
1838	.....	26,244

Increase.....	139
In the Foreign Stations, 1839	72,727
1838	66,808

Increase 5,919
Exhibiting a total increase, during the past year, of ... 16,325

In addition to the actual increase, the candidates for membership, or persons "admitted on trial," in Great Britain alone, amount to 20,105.

WESLEYAN CENTENARY FUND.—Contributions to the amount of £103,040 2s. 2d. have been received, in part payment of the sums engaged for; and the following have been paid among the various objects of the fund, to the amount of one-half of the sums originally appropriated to the respective objects.

1. For the purposes of the Theological Institution.....£27,500
2. For the Wesleyan Centenary Buildings and to the Wesleyan Missionary Society ... 25,000
3. For the relief of distressed chapels 18,500
4. For the better support of worn-out Preachers and their widows..... 8,100
5. Toward the erection of a Centenary Monumental Church in Dublin..... 2,500
6. To the Wesleyan Education Committee 2,500

CONGREGATIONAL.

NEW CHAPELS HAVE BEEN RECENTLY OPENED at York, Northowram, near Halifax; West Bromwich, Warwickshire; Newtown, Dorset; Ashton Keynes, Wilts; and Marple Bridge, near Manchester.

COMMEMORATION OF WHITFIELD'S PREACHING.—Truly these are extraordinary times, and extraordinary scenes are passing around us. While many are hesitating about the *prudence*—most hateful word when standing in some connexions—about the *prudence* of arresting the attention of the pleasure-takers in the streets of our cities, and the fields and parks of our country, and telling them of the way of salvation, and would prohibit wisdom from lifting up her voice in the streets, open-air preaching is rapidly extending itself in different parts of the land. Our brethren in Gloucestershire have been celebrating on Stinchcomb Hill, near Dursley, the centenary of Whitfield's open-air labours.

This meeting, consisting of above 7000 persons, was held near the spot where Whit-

field commenced out-door preaching. The morning service commenced with singing, after which the Rev. Mr. Conforth, the Wesleyan Minister of Dursley, engaged in prayer. The meeting was then addressed by the Rev. T. East, of Birmingham, on the value of the soul, as the motive to Whitfield's exertions, and by the Rev. Dr. Ross, of Kidderminster, on the sacrifice of self, as exemplified in the entireness of Whitfield's consecration. The Rev. Mr. Glarid, of Kingswood, concluded the morning service with prayer. The Rev. Mr. Burder, of Stroud, commenced the afternoon service with prayer, after which the meeting was addressed by the Rev. Dr. Matheson, of Wolverhampton, on the heathen of the land, special objects of Whitfield's zeal; and the Rev. J. Sibree, on Whitfield's preaching a model, and his reward a motive, to all Christian ministers. The Rev. Mr. Cross then moved, "That this meeting, gratefully acknowledging the indications of the divine favour which attended the out-door preaching of George Whitfield, and which have been vouchsafed to subsequent endeavours of a similar order, would solemnly recommend to the ministers of Jesus Christ in the various counties of England, the formation of Christian unions, embracing the different religious denominations, with a view to a general system of out-door preaching." The resolution having been seconded by the Rev. Mr. Roper, and supported by the Rev. Mr. Burder, was unanimously adopted, and the meeting was closed with prayer, by the Rev. Mr. Winter, of Bristol. The weather was very inclement during the afternoon services; and the rain continuing to fall heavily, the services were adjourned to the Tabernacle, Dursley. Evening services.—The Rev. Mr. Rees, of Chippenham, having offered up prayer, the Rev. J. H. Hinton addressed the assembly on the triumphs of Whitfield's success. The Rev. Dr. Retford, of Worcester, delivered the concluding address, which was on the revival of evangelical religion in England by the labours of the Rev. George Whitfield. The services were concluded by singing and prayer. A very deep impression evidently was produced by the addresses delivered. The most marked attention was paid to each speaker, and so much quietness has seldom been observed in a large place of worship as prevailed on Stinchcomb Hill. The Rev. Dr. Cox was to have discoursed on the theme of Whitfield's preaching, and made extraordinary efforts to reach the place of meeting, but could not get there in time; and the Rev. Dr. Leifchild was to have preached on the authority of Whitfield's example, but was detained at

Reading. It was stated, that the chief of the labour of making the necessary arrangements for the meeting had devolved on the Rev. Jerome Clapp, of Dursley. At the evening meeting of the committee who superintended the meeting it was proposed that a monumental column in memory of Whitfield's labours should be erected on the summit of the hill. Such a monument would be seen from a radius of fifty miles, and from twelve counties. The proposition was cordially received, but we are not aware that any resolution was come to upon the subject.

There was present at the above centenary meeting a man named Richard Poulson, at the advanced age of 103 years, who had heard Whitfield preach on the same spot a century before, having been taken there by his mother.

By the way, of what use would the monumental column be to which we have referred? Let our excellent brethren subscribe a handsome sum to promote open-air preaching, or to erect a "*Whitfield Chapel*," in the nearest populous district to Stinchcomb Hill, where it may be needed. This would be doing good; as for the rest, Whitfield's record is on high, and, on earth, "a man's good name is his best monument."

A NEW CHAPEL AT ST. PETERSBURG is in the course of erection. The foundation stone was laid on Monday June 24, 1839.

MISCELLANEOUS.

RIGHT WORDS.—The late Rev. John Cooke, of Maidenhead, once happened to be in an inn at Reading, in the same room with a gay, dashing young gentleman, who invited him to join him in a glass of spirits and water, which Mr. C. declined, saying he was not thirsty. "What!" said the stranger, "do you never drink but when you are thirsty?" "Very seldom," replied Mr. C. "Then," rejoined the other, "you are as bad as a brute." "And do you, sir, drink when you are not thirsty?" "Oh, yes, very often." Then, sir, you are worse than a brute, for a brute never drinks except to satisfy his thirst." "Well, well, we will not argue about that,—but come, I suppose you are one of the cloth,—tell me which is the way to heaven,—but I must have it in three sentences." "Sir, replied Mr. C., "I wish you had asked me that question in a serious spirit,—it is a serious and important question; and however you proposed it, it is my duty to answer it seriously. You have confined me to three sentences. I must therefore briefly mention what the word of God declares necessary to our going to heaven."

"1. Repentance.—Repentance consists in sorrow for sin; hatred against it; and forsaking of it; and 'unless we repent we shall all perish,' (Luke, xiii. 3.)

"2. Faith.—Faith includes a belief of God's word; reliance on his promises; and subjection to his authority; and 'He that believeth not shall be damned,' (Mark, xvi. 16.)

"3. Love.—Love implies a knowledge of God, communion with him; and 'If any man love not the Lord Jesus Christ, let him be accursed when the Lord shall come,' (1. Cor. xvi. 22.)"

The gentleman made no reply, but immediately quitted the room. Some time afterwards, Mr. C. was walking in his garden by the roadside, when a gentleman riding by, observing him, checked his horse, and drew up, and asked, "Did I not see you, sir, on such a day, at the Bear Inn, at Reading?" "It is possible you might," replied Mr. C.; and fixing his eyes upon him, added, "Yes, sir, I believe you did." The gentleman grasped Mr. C.'s hand, and said with great solemnity, "I shall never forget that interview!" He then rode off, and Mr. C. never saw or heard any more of him afterwards. How forcible are right words, and how desirable is it that Christians

should improve even occasional and transient opportunities of dropping a word, fitly spoken, that may be fixed as a nail in a sure place, and though, perhaps, they may never again meet the individual on earth, the results of which may gladden their souls in eternity!

ATTENDANCE OF SOLDIERS ON DISSENTING WORSHIP.—The following General Order was issued at the Horse Guards, July 10, 1839.

"In reference to the instructions contained in page 240 of the General Regulation^s and Orders of the Army, the General Commanding in Chief desires that commanding officers of regiments and depots, will be particularly careful that no soldier, being a Roman Catholic, or of any religious persuasion differing from the Established Church, shall be compelled to attend divine worship of the Church of England, and that every soldier shall be at full liberty to attend the worship of Almighty God according to the forms prescribed by his own religion, when military duty does not interfere. By command of the Right Hon. Gen. Lord Hill, commanding in chief. John M'Donald, Adjutant-General."

POETRY.

ON THE DEATH OF A BELOVED WIFE,

Who died February 8, 1839.

Adieu, dear partner of my joy and care,
Flows down for thee the unavailing tear.
But we shall meet again, no more to part;
Hope at the thought awakes and soothes my heart.

But O how slow, how sad shall roll the hours,
Till heaven my soul to thee and bliss restores.
See there! Ah, there all pale and dead she lies,
Unconscious of my sorrows and my sighs.

Yes, sighs and tears alike are all in vain—
Not of thee, Lord, but to thee, I complain.
'Tis done—O ever, ever dear adieu!
Each tender name to me is lost in you.

The poor, with me, have lost a friend indeed,
A friend at all times, and a friend in need.
Adieu, thou once so loving and so kind,
When Hymen's bands our hearts in love had join'd.

Like thee may I to friends and foes appear,
Humane and generous, tender and sincere.
Like thee, the rage of death through faith to charm.
And every sting of pain through Christ disarm.

Resign'd and calm death's sentence thou didst hear,
With joy receiv'd it, hope dispell'd thy fear.

The happy spirit now had made her flight,
Angels conduct her to th' ethereal height,

A thousand dazzling wonders to behold;
The heavens, in pomp, their glories now unfold.
The paradise of God appears in view,
In scenes most blissful and transporting too.

A lovely spirit,* as a seraph gay,
Hail'd her arrival to the realms of day.
Methinks I hear her cry, in sweet surprise:—
“My visionary dream I realise,

“This is the paradise which I have seen,
Where in a vision of the night I've been.†
Escap'd from earth I shall be tried no more,
Life's hard probation is for ever o'er.

“I see the Lamb, and O what joy is this!
'Tis extacy indeed! 'tis more than bliss!
The Lamb that suffer'd, bled, and died to save,
The Lamb that conquered hell, death, and the grave.

“Midst of the throne this blessed Lamb I see,
And now I know he died and lives for me.
My doubts and fears, and sorrows all are o'er,
Left in the grave of sin to rise no more.

“Led by the Lamb to living fountains clear,
And God, my God, has wip'd off every tear.
Hunger and thirst I never more shall know,
Fed by the Lamb, and freed from every woe.

“Nor curse, nor death, shall ever me molest,
In these bright mansions of the ever blest.
Here love in substance every bosom swells,
On earth below its shadow only dwells.

“I cease to tell of heaven's magnificence,
No figures of celestial eloquence
Can paint the grandeur of these upper skies.
Ye glories unprofan'd by mortal eyes!

“Be wise, my children, O be wise in time,
Then will you meet me in this blissful clime!
But if you slight the blessed Saviour dear,
I never, never shall behold you here.”

O God of love, of mercy, and of grace,
Ne'er banish them from thy divine embrace.
Grant me with them this blessing I implore,
To meet her near thy throne to part no more.

Barton.

T. J.

* A young and blooming daughter, who died ten years before.

† She dreamed a few days before her death she was in a beautiful garden or paradise, but was informed she must not stay then, which affected her, but in a little time would return again. Then lifting up her head she saw a clock on the side of a magnificent mansion, the hand she thought was just at the eighth hour, in the morning, which was the exact time she breathed her last.

MISSIONARY OBSERVER.

LETTER FROM MR. WILKINSON TO THE SECRETARY.

My dear Sir,

Berhampore, May 20th, 1839.

It is now so long since I wrote to you, that unless you have received information of me from other quarters, you may have entertained fears that I should not be heard of again.

On our arrival in India I wrote to England, but did not send to you, as I had nothing particular to communicate, except that after a long voyage of more than twenty-two weeks, we arrived at Calcutta in good health, Feb. 27th; and of this I supposed you would hear through some other medium. As soon as we landed at Calcutta I wrote to brother Sutton, and in a few days received information from him as to the best means of travelling to Cuttack, and what it would be necessary for me to procure in Calcutta. Brother Brooks heard of our arrival, and kindly came to meet us, and accompany us as far as Midnapore. During our stay in Calcutta, which was about three weeks, we were entertained at the house of Isa: Biss, Esq., from whom, and his lady, we received many marks of christian affection. We had time while we remained there to visit the various institutions, and witness the missionary operations both at Calcutta and Serampore. At the latter place it was our privilege to meet with Dr. Judson, who had been obliged to leave the scene of his successful labours for the benefit of his health.

On our arrival the hot season had so far advanced as to render it unsafe to travel any other way than by night dawk; this was very expensive, and was made more so, as on some parts of the way we were obliged to have Government dawk. On our way we staid a few days at Midnapore, and also at Balasore. At both stations the Lord has blessed the labours of his servants. Brother Brooks has a good chapel, and a very respectable European congregation; his native preacher is a young man from Calcutta, who formerly belonged to the Church Missionary Society.

The American brethren at Balasore were building a new chapel, which was opened a few days after we left. On the same day, brother Noyes baptized the magistrate and his lady. After travelling two nights from Balasore we reached Cuttack, early on the morning of March 30th. Brother Lacey had sent a man on the road to look out for us, and conduct us to his house, where we were soon joined by brother and sister Sutton, brother Stubbins, and Miss Kirkman. This was a very happy meeting: all seemed in good health and spirits. We all united in praising God for the mercies we had experienced. Several of the native preachers also came to welcome the new missionaries. Although we could scarcely understand a word each other spoke, we had no difficulty in making it evident we were mutually pleased to see each other. The first week spent at Cuttack was one of peculiar interest; it was set apart for the purpose of promoting a revival of religion, and for the business of the conference. I could not help contrasting this week with the first spent here by our first missionaries. They were welcomed by no fellow-labourers, cheered by no Christian society, encouraged by no converted heathen, but on our arrival how great was the change; "what hath God wrought?" Six missionaries were at the station to welcome us; many pious Europeans,

some of them high in office, rejoiced at our arrival, and bid us God speed; and not only were we encouraged by many converted heathen, whose cleanly and happy appearance presented a wide contrast to the natives around, but also by several who were employing those talents which distinguished them among idolaters in making known to their brethren the preciousness of a Saviour's love. Some time before we arrived brother Stubbins had bruised his knee and arm by a fall, and for want of proper attention at first, afterwards became very dangerous, and obliged him to be confined to his room; this occasioned a delay in the business of the conference, and caused him to remain longer at Cuttack than he intended. On his recovery the conference was again put off by sickness in brother Lacey's family; his youngest son was attacked by an alarming fever, and remained for some time in a very dangerous state, but has since somewhat recovered. He is now at Porree, with his mother.

We did not expect leaving Cuttack until we became in some degree acquainted with the language; this would have been an advantage to us, as we should then have had instruction from the experienced missionaries, and Mrs. W., by being relieved, to a considerable extent, from her domestic duties, could have devoted her whole time to the language, but the circumstances of brother Stubbins led us to determine to go with him to Berhampore; in our decision the brethren at Cuttack concurred. We arrived here May 12th, Brother S. has almost completed a new house, part of which we rent of him.

Although we came into the country during the most dangerous season of the year we have to thank God that we have not suffered much in our health at present. We felt the heat very much at Cuttack, but at Berhampore we have the benefit of the sea breeze, and the atmosphere is much cooler. I have had a violent attack of diarrhœa, but am now quite well. Mrs. W. is also in good health, and joins me in kind regards to yourself and family. Mr. W. desires especially to be remembered to your daughter Mary Ann.

Believe me, affectionately yours,

H. WILKINSON.

MR. LACEY'S VISIT TO JAGEPOOR.

March 25.—On Lord's Day we were out among the people morning and evening. The brahmins showed great bitterness. One belonging to the unutterably filthy temple of Burrahath called after us, saying, "Sir, you are a lie, your office is a lie, and your books are all lies." His visage was infernal. They succeeded in raising the cry of Hurre bol. Two thousand tracts were distributed to-day, and most of them to readers from the Mofussil. Many heard with seriousness, and were impressed. Amidst the vast multitude I raised my voice to its highest pitch from an eminence, and said, "The books I have given you contain the words of eternal life—the words of the God who made you; to him you must answer for their use and abuse. Take them home—enter into your private department (an apartment) and read them over with care, and pray that God would give you grace to understand. Witness this, sun, ye stars, and all ye heavenly hosts. Lo! these sacred books are with you." The impression was deep and universal. The rush for books was very great.

In the midst of my labours the police daroga came up, an old acquaintance, and was pleased to see me here again. Both he and the Aumen have begged to entertain me during my stay. The daroga sent me a large and excellent dinner, borne by three of his servants. This served me for two days.

Had a long argument with the Molwee on the divinity and atonement of Jesus Christ. What he thinks the disgrace I think the glory of Christ. When I told him that the mountains would be more easily pulled up by the roots than my confidence in the atonement of Christ could be destroyed, that his atonement was the only firm foundation of my hopes, he seemed much surprised that I should feel so, and again and again adverted to it. We united in acts of worship in the afternoon; a little band surrounded by infidels and idolaters. The people crowded around to look on. They afterwards said we must be great sinners, to have so much to confess.

March 28.—On the evening of the twenty-second I set out for the Baranee festival at Jagepoor, a distance of fifty miles. Arrived at Luckyanpoor at two a.m. on the twenty-third, and slept in my palanquin till half-past three, then mounted my mare, and rode to Urruckpoor by eight o'clock. Spoke with the people of the place and the pilgrims as they passed, on the folly and misery of their religion and the truths of Christianity till five o'clock, when I rode on to Bur-rumburda, which I reached about eight o'clock. My hackery not coming up, I was without food or bed. Got a drink of water and bundle of straw; with the former I quenched thirst, and with the other I formed a bed on the ground, on which I slept soundly, for I was properly worn out. Krupa Sindoo, who shared my fate, lay beside me. At four we pushed on, and arrived at Jagepoor about eight in the morning. A large concourse of people, not less than fifty thousand, was collected. Having taken no food for twenty-four hours, I took breakfast, which was very kindly provided by the Mahomedan molwee or aumen of this place, and in the mean time dispatched Rama Bikharee and Bama Dab among the people. We went into the crowd, and spoke by turns to the vast multitudes. After occupying some two hours in addressing them, we distributed books. Disposed of above two thousand tracts and gospels. Much of what was said was heard with seriousness, and made much impression. The crowding and importunity of the people for books was very great. They could not have made more strenuous efforts, no not even for their lives. In the rush for tracts they lost all regard about contact, poitas, mallas, and clothes.

JOURNAL OF MR. STUBBINS.

Nov. 17th.—Have been prevented from going out to-day, having to prepare for my next week's excursion; but had a delightful interview with four men who came to inquire about religion. They seem to be under very serious impressions.

20th.—Left this morning for Ganjam, where we arrived about nine o'clock. Early in the afternoon four of our old inquirers came to see us, and congratulate us on our return to them. They seemed as delighted as if they had seen their brethren from England. We were just going into the Bazar, so that we had very little time to talk with them. Went into a Bazar, where we had a congregation of at least 300 persons. All, for a considerable time, were very attentive; at length an old Brahmin inquired where God was. I answered in the following quotation from their own shastras: "In that place where is neither day nor night, there dwells the Supreme Bramha in undivided light, where Sib, Sowuak, Bramha, and all the gods from beginning to end, never meet with him, world without end." There, I said, is the throne of God—there too are his holy angels—there also are the spirits of those who lived and died in his service; but those who lived and died in sin could not enter, and this was the reason why none of his gods, from first to last, could enter. He then argued that God existed in all things, and that he existed in him, and actuated him to every thing he performed. What, I replied, God in your frail, dying body, that is now tottering and sinking to the grave with disease? (for he was then ill.) He said, "Yes." I then inquired if God was sinful or sinless. "Sinless." Very good: now you said God was in you; he therefore must actuate you to sin. "Oh!" he said, "I never sinned." What, do you never lie? "No." Never have done? "No." Never covet, or steal, or commit adultery? "No." Here the argument ended, for

every body stood laughing at him, and called him a liar. I never try to get a person further than to say he is sinless, but merely afterwards, as in this instance, hold up the falsehood to ridicule; it is quite as much, if not more effectual, than if a man should acknowledge himself a sinner. However, when he got pretty well ashamed of this, he insisted that God was in all things—in wood, stone, &c. Ah! I replied, indeed what do your own books say? Do they not say, "Ignorant fools suppose that the Supreme Spirit dwells in wood, stone, &c.; but wise men know that God dwells not in these?" Here he interrupted, saying, he knew all these—why should I reveal them to these ignorant people, they will all despise me. I told him I had come to make known to them the truth, and if he was ashamed that the truth should be known, why did he countenance and teach such lies, which were opposed both to reason and their own books? But again, your shastras say those excessively ignorant fools who believe that God dwells in wood, stone, iron, and various things, only obtain distress, but never obtain salvation; repeated also two or three other passages from their books, showing the spiritual, sinless, omniscient, and omnipresent nature of God, and told him if he wanted more I would give it him, but he was so dreadfully ashamed of this that he was glad to put a finish to it and turn the subject. He then asked if I did not worship Jaganath. I told him I did. So do I, said he, then what difference is there between the objects we worship? I replied, a great deal,—“Who is Jaganath?” “The god at Puri.” “How can that be? what is the meaning of Jaganath?—I will tell you; it is the ‘Lord of the world.’ But can you say that that peice of carved, painted wood at Puri is Lord of the world?” Here the whole crowd burst into a hearty laugh, and the man left us. I then went on to shew the folly and sin of calling a graven image Lord of the world, and directed them to the true God. Pooroosootum then commenced exposing cast, &c., showing the origin of brahmins, quoting from their own books, which say, when persons know the supreme Brahma, they are brahmins. Shewing also that their most celebrated Ruisis were not Brahmans on account of caste or descent, but from their excellent works. Thus Narud was the son of Brahma’s servant girl. Basisht the son of a prostitute. Bharadwaja a shoemaker’s cast, (exceedingly low). Balmika’s father was an inhabitant of the woods, and used to kill and eat all sorts of flesh. Byas, (perhaps the most celebrated of the Ruisis: he wrote the twelve books of the illustrious bhagabat, and other celebrated works,) his mother was employed in rowing persons over a river. It would exceed the bounds of decency to give here any particular account of their births, suffice it to say, they all sprang from parents of the lowest castes. This detail excited a great deal of talk amongst the people. One brahmin said we reviled their saints. Another standing by said it was not so; that we had only said what their own books said, and that was not reviling. This excited the rage of the other brahmin excessively, and a regular discussion ensued between them on this and other subjects connected with it. We let them keep fighting away, pulling each other to pieces, while we took wind a little. Altogether, it was rendered an excellent exposure of their system. When we had obtained a little silence we went on to point out the plan of salvation, to which many listened with great attention and apparent delight. We then distributed books and left them.

GENERAL MISSIONARY INTELLIGENCE.

FUNDS OF THE LONDON MISSIONARY SOCIETY.—The Directors express a hope, that they shall attain, henceforth, a permanent income of £100,000. Mr. Knill states, that pursuant to this end, a very great increase in the funds has been realized. In Suffolk, £1400; East Riding, Yorkshire, £600; West Riding, ditto, £3200; which sums are a great increase—double or treble of former years.

AFRICAN CIVILIZATION SOCIETY.—A

new Society has been formed under this name, to promote the extinction of the slave trade, and encourage and protect the cultivation of the soil, and legitimate commerce. Many influential noblemen are among its members.

DISCIPLES OF ZOROASTER BAPTIZED.—The Church of Scotland Missions have had the honour and privilege of baptizing (?) two Parsee youths, the first ever baptized by protestants. The Parsees are the repre-

representatives of the ancient Persians; they worship fire; they are somewhat scattered; but they are most numerous in the presidency of Bombay. They consider themselves a select community; they do not worship idols; they are many of them wealthy and industrious. A great commotion was excited through this baptism; threats were used, and an action at law against the Missionaries instituted; but the verdict was against the enemies of Christianity.

AUSTRALIA.—The following is a specimen of the language, and the first little prayer taught the Aborigines at Moreton Bay.

Goddo kùrrumba! wúla gulgab, wula
 God great! these potatoes, this
 lúbalain, wúla búgar, maddain; thutgal
 bread, this meat, bless; through
 Dgesus Kraist, nari Búrrimulto.
 Jesus Christ, my Saviour.
 Yawaibárru.
 Amen.

They appear to be a remarkably stupid people.

DEPARTURE OF MISSIONARIES.—The following Missionaries have recently embarked for their destination:—Rev. James Legge, Rev. W. Charles Milne, and Dr. Hobson, with their wives, at Portsmouth, on the 28th of July, in the "Eliza Stewart," Capt. Miller, for Canton—on the 3rd of August, Rev. George Drummond, Rev. W. Harbutt, Rev. Thomas Slatyer, and Rev. Henry Dickson, with their wives, at Gravesend, in the "Samuel," Capt. Smith, for the South Seas—and, on the 12th, Mrs. Lowndes and her daughter embarked at Gravesend, with recovered health, to rejoin the Rev. Isaac Lowndes, at Corfu, of the London Missionary Society; and the Rev. William Weatherall and Mrs. Weatherall embarked at Gravesend, on the 29th of June, in the "Favourite," Capt. Blekinsop, for Belize, of the Baptist Missionary Society.

BAPTISMS IN JAMAICA.—Fifty-four converts were baptized belonging to Mount Hermon, March 10, 1839; fifty-nine males, and fifty-nine females, were baptized at Jericho, April 28, 1839; and thirty-four persons at Moneague, May 5. Mr. Clarke remarks,—“It is a pleasing thought that the number of males, since freedom commenced, who have applied for baptism, is much larger, in proportion to the females, than it used to be in the cruel days of slavery.

DEATH OF A SCHOOLMASTER AT MONTEGO BAY.—The following affecting ac-

count is given by Mr. Burchell, April 30, 1839:—"I have sustained a very severe loss in the death of my schoolmaster, Mr. Andrews. His only surviving child, out of four, died on Friday morning last, the 18th, and was buried on Saturday. The shock was too great for his affectionate and tender frame, and he sunk under it. He died on Sunday, about half-past ten. He was a decidedly good man, kind and tender-hearted, exceedingly affectionate, and ready to every good word and work. Four years did he conduct himself, in connexion with me, in the most exemplary manner; and the testimony afforded of his amiable and christian character at his funeral was almost unexampled. The poor and aged of the Church wept sorely; yea, they made great lamentation for him. Full five hundred children preceded the corpse, and above a thousand adults followed. The scene at the grave was overwhelming. Many were overcome, and fell upon the ground as dead; and when the earth was thrown upon the coffin, the children burst into loud crying, which was altogether overpowering.

"My own distress is very great: I have lost a humble, useful, and good man, a devoted teacher, a cheerful helper, ever ready, ever willing."

STATISTICS OF BAPTIST CHURCHES IN JAMAICA.—From the Baptist Union Report, kindly forwarded by the Rev. J. Belcher, we extract the following facts: The number of stations occupied by the Baptist Missionaries is sixty-eight; baptized, in 1838, 2874; number of members, 21,337; inquirers, 20,919; marriages solemnized, 1942; scholars—day, 5413; evening, 577; Sunday, 10,127; schoolmasters, 68.

ABOLITION OF SLAVERY BY THE PASHA OF EGYPT.—Among the marvellous and gratifying circumstances of the present times is this, that Mahemet Ali, the Pasha of Egypt, is actually taking means to abolish slavery in Egypt, and the Nubian slave-trade!

We had heard Doctor Bowring, in his late mission to the east, had engaged the attention of this enlightened ruler to the subject, and obtained from him a promise, which he is now fulfilling. A very interesting account of the Pasha's journey of more than five months into Nigritia has already appeared in the papers, to which we have the pleasure of adding final intelligence, from the second series of Foreign Correspondence on the slave-trade, just presented to parliament.... In what astounding contrast does this letter place the Mussulman despot of Egypt with the

christian kingdom of Portugal, with the republic of the United States, and with some of the merchants and manufacturers of England.—*British Emancipator*.

PLEASING CHANGE IN EGYPT.—Before the present Pasha took the reins of government, the country was a prey to the most arbitrary tyranny: murder and robbery filled her cities; so that neither strangers nor the inhabitants durst venture to take an airing, even in the vicinity of the capital, without being armed with swords and pistols. This fear arose, not only from professed robbers and murderers, but more particularly from the agents and accomplices of the governing Beys.

Since that period, the Viceroy has succeeded, by rigorous and determined steps, in punishing these evil-doers; and introducing, by degrees, a strict order, and a better police: so that, at present, Egypt enjoys that great temporal blessing which had been denied to her for ages—security of person and property.

On our arrival in Egypt, and during the first years of our sojourn here, the rigid laws of Mahomedanism were strictly adhered to; a decided line of demarcation separated the believers in Islamism from the Native Christians and Jews, both in a civil and religious sense. The Jews, were not only subject to the grossest insults, but likewise endured every kind of detestable treatment. Even renegadoes were still frequent; generally consisting of such characters as were amenable to the laws—men lost to every feeling of morality, and ready to accept, at the expense of their eternal interests, the allrements offered them by the Government and the religious rulers of Mahomedanism. Turning to Christianity was still punishable with death. How silent, yet how mighty, has been the alteration in this respect, and that within the last few years!—a change which only the long residents in Egypt are able to feel and appreciate.

The ear of the Christian is now seldom annoyed by expressions of insult or epithets of scorn; and even if it should happen occasionally, from ancient habit, the eye is generally sufficient to reprove the aggressor.

The religious government is now taken out of the bands of the Mufti and the Mahomedan Doctors, except in a few nominal matters; the Pasha being the head, and effectually possessing the power over all the religious privileges of the people.

Egypt, ever since its present Ruler, Mahomed Ali, took the reins of power, and especially during the last eighteen years, has year after year become more and more

important, both in its political situation, and in its relation to other countries. She has extended her boundaries in almost every direction; her length at present stretching from 11° to 37° N., comprehending not less than 26° of latitude, or 1560 geographical miles; and her breadth, though it is comparatively inferior, being from the Oases of the Lybian Desert to the western bank of the Euphrates. Her sway commands the whole of Syria, from Adana to Eastern Cilicia, even to the very foot of Mount Taurus. The beautiful and fertile Island of Candia; the Hedjaz, with Medina and Mecca in Arabia; the Oases of the Lybian Desert; with the natives and Tribes of Nubia, Dongola, Sennaar, Kordofan, and lately Fazoglo, with the mountainous regions of the Gold Mines, are all subject to the Pasha. His possessions, therefore, are as extensive and important as were those of any of his most glorious predecessors; whether they were the Baharite Mamlook Sultans; the Caliphs, the Ptolomies; or any of the Rulers of the Pharaotic dynasties.

Just as the Roman World was, at the time of the Apostles, evidently prepared for the spread of the Gospel, not only in respect to the minds of its nations, but also by the security it offered to the Apostles and Evangelists; so the same Almighty hand appears to be now preparing Egypt, and its dependent nations, for Missionary Efforts.

The traveller can with safety now wander from the Cilician Taurus to the southern frontier of Fazoglo, and from the Oases of Lybia to the banks of the Euphrates.—*The Revds. Krusé and Lieder*.

THE DHURMA SHUBA AND THE PILGRIM TAX.—*The Oriental Herald*, for Sep., contains the following extract from a Calcutta paper, *The Englishman*, dated May 21, 1839, which is interesting, as confirming the recent intelligence that some important change was about to take place relative to the Pilgrim Tax in India. “The members of the *Dhurma Shuba* (or holy Society) held a meeting on Sunday last, when the propriety of requesting Government to entrust to that body the levy of the Pilgrim Tax, and the management, protection, and repair of the temples, came under consideration.” It is very undesirable that this Hindoo body should have the collection of the Pilgrim Tax, as they would doubtless convert it into a lucrative speculation. Surely the British Government will reply—“Let the Hindoos in every place manage their own temples and rites: our religion teaches us to have nothing to do with idols: they are vainity, the work of error: in the day of their visitation they will perish.”

J. P.

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REFLECTIONS FOR AUTUMN.

Founded upon 1 Peter i. 24,—“All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.”

THE present season of the year is well adapted to remind us all of the frailness and mortality of our species, for we are now surrounded by many striking emblems of our natural weakness and liability to death. If we walk in our gardens and fields in a sober, contemplative mood, we shall meet with various things which will recall these solemn subjects to our minds, and tend to impress them more deeply on our hearts. Many of the flowers which so lately invited our admiring regard, and loaded the air with a delicious fragrance, are now withered and dead; many of the leaves which clothed and beautified the trees have faded and fallen to the ground; the entire face of nature has undergone a remarkable alteration, and evidence enough is furnished that a period of general dullness and death is fast coming upon us. To those who live without religious reflection, the change alluded to is an object of interest chiefly as it affects their bodily comforts, their secular employments, or their carnal amusements; but those who are habituated to pious meditation, will derive from it such reminiscences and admonitions as may exert a very sanctifying influence on their heart and conduct: it will lead them to ruminate afresh on the mutable and perishable nature of all terrestrial things, especially those fleshly tabernacles in which on earth human spirits reside: they will probably moralize on this subject in a similar way to that of Job, Moses, Isaiah, and other ancient worthies, and most likely exclaim in their *poetical* and *plaintive* phraseology, “Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower and is cut down: he fleeth also as a shadow, and continueth not.” “In the morning he is like grass which groweth up: in the morning it flourisheth and groweth up: in the evening it is cut down and withereth.” “We all do fade as a leaf, and our iniquities, like the wind, have taken us away.” “All flesh is as grass, and all the glory of man as the flower of the field.” Thus, from the volume of nature, as well as revelation, the pious and teachable student will learn those lessons, and receive those suggestions and premonitions, which may be eminently beneficial to his immortal soul. The Greek word *chortos*, which is rendered grass in the passage on which our reflections

are founded, denotes herbage in general, without pointing out any particular species of it; and the word *sarx*, translated flesh, is used not only to represent the substance of which the bodies of men are partly composed, but also that which enters so largely into the composition of beasts, birds, and fishes; so that when we are told "all flesh is as grass," the idea we must receive is this,—the animal and vegetable kingdoms, in some respects, are very much alike. Nor are we left to conjecture in what the resemblance consists, for it is plainly pointed out—"the grass withereth;" all kinds of herbs decay and die, and all kinds of animals decay and die likewise, therefore "all flesh is as grass." That herbs and animals are subjected alike to deterioration and death no argument need be adduced to prove. We know very well that at some particular seasons of the year vegetables and flowers, in great variety and luxuriance, spring up around us, and materially contribute to our convenience and pleasure. After continuing for a little time, however, they exhibit symptoms of declension and destructibility; they lose their fresh and beautiful appearance, and go on gradually drooping and decaying, till at length they die and disappear, so that if we seek them at other seasons they cannot be found: "the wind passeth over them, and they are gone, and the place thereof shall know them no more." Is it not precisely the same with respect to the animal tribes, including, of course, the human species? All of them are brought into being for one purpose or another, and having continued in this world, some for a longer, and some for a shorter period, "the everlasting God," "whose potent arm sustains the keys of hell and death," "hides his face, and they are troubled; he takes away their breath: they die, and return to their dust." "All flesh," then, "is as grass." But it is further predicated of man, that all his glory is as the flower of the grass; i. e., whatever the human race pride themselves upon, whatever properties or qualities they possess which are supposed to render them illustrious and admirable, all these are remarkably transitory; like "the flower of the grass," they speedily "fall away." Many exemplifications of this affecting truth might easily be brought forward: let us reflect upon a few.

Contemplate, first, the *strength* of man. Some people are possessed of vast muscular energy—their corporeal frame is remarkably robust and vigorous; this enables them to put forth very extraordinary effort, and to accomplish such marvellous achievements, with ease and speed, as the generality of mankind could not possibly perform. Well, in consequence of their acknowledged superiority, they are arrogant and boastful; they deem themselves very important and enviable. The *strength* of such individuals, then, is *their glory*—that is the quality on which they principally pride themselves. But, alas! how short must be its duration—how very soon it will be diminished and destroyed. Let affliction attack them, and their corporeal vigour, their physical energy, may be so strangely reduced in the course of a few days, that they will discover the febleness and helplessness of a new born babe.

"Strength, too, thou surly, and less gentle boast
Of those that laugh loud at the village ring!
A fit of common sickness pulls thee down
With greater ease than e'er thou didst the stripling
That rashly dared thee to the unequal fight."

But suppose such individuals are healthful and vigorous all their days;

still in a little time they will be overtaken by death, and then they will inevitably be reduced to the most pitiable impotency; they will not be able to put themselves in their coffin, nor carry themselves to the grave. The transitoriness of human power was remarkably displayed in the case of Sampson: he possessed this property in an unrivalled degree, and his achievements were such as no human being had ever accomplished; but Sampson withered like the grass, and *his* glory fell away like the flower of the field.

“Heard you that groan?

It was his last. See how the great Goliath,
Just like a child that brawl'd itself to rest,
Lies still. What means't thou then, O mighty boaster,
To vaunt of nerves of thine?”

Reflect, in the next place, upon *beauty*. Some persons are deemed extremely handsome; their complexion is fair, their features most agreeable, their whole frame is very symmetrical, and all their movements are perfectly graceful. On account of these qualities, then, they attract the notice of multitudes, and call forth expressions of high admiration. Well, the *beauty* of such individuals is *their glory*. They are pleased with it, and proud of it, and embrace every opportunity of displaying it to the greatest advantage, for it probably obtains for them greater notoriety than any other property they possess. But how perishable is its nature, and how short must be its duration. Let them be visited by some particular, and not uncommon kinds of disease, and their beauty may fade in an instant: let certain direful accidents befall them, and their body may be so mutilated and disfigured that they will ever after *shun*, rather than *court* the observation of mankind. But if nothing of this kind should come upon them, how soon will the cares of the world mar their appearance; or if, perchance, their beauty survives all these, yet how speedily will they fall into the hands of death, and be consigned to the gloomy grave. Then

“The finest nerves will be unstrung,
And every motion die;
Silent the captivating tongue,
And dim the sparkling eye.”

Many of the most perfect beauties the world ever contained are already dead, and their bodies are so thoroughly decomposed, that they could not be distinguished from the commonest dust of the earth.

“O what is beauty's power?
It flourishes and dies.
Will the cold earth its silence break,
To tell how soft, how smooth a cheek,
Beneath its surface lies?
Mute, mute is all
O'er beauty's fall;
Her praise resounds no more when mantled in her pall.”

Once more, reflect on *learning*. That is the object of some people's boasting. They have acquired very extensive information with respect to men and things in general; are accurately acquainted with various sciences; can converse with propriety and fluency in several languages; are well versed in mathematics, metaphysics, and all the different branches of philosophy; they can tell us almost every thing we want to know, and

many things beside that we do not want to know. *Their learning is their glory* then, it places them on a commanding eminence, and invests them with dignity and splendour; but how transient is its nature! how soon it will "vanish away!"

"Alas! proud man!
Great heights are hazardous to the weak head.
Soon, very soon, thy firmest footing fails,
And down thou dropp'st into that darksome place,
Where nor device nor *knowledge* ever came."

Many of our first-rate linguists and philosophers—many of our most diligent and successful students and experimenters, are already gathered to their fathers; and while we stand upon their graves, musing on their present condition, in connexion with the wonderful talents and attainments they formerly displayed, we pensively exclaim, "how are the mighty fallen!"

"Their memory and their sense are gone,
Alike unknowing and unknown."

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord that exercise loving-kindness, judgment, and righteousness in the earth."

We might advert to genius, eloquence, riches, and various other things, as being the objects of human boasting, and it would be very easy to show that all of them "fall away" like "the flower of the grass;" but we forbear. Will my readers permit me to remind them all of the solemn and affecting truth, that they themselves are frail, withering, dying creatures? Yes, you *all* are travelling to the grave, and, ere long, will arrive "at this appointed place of rendezvous." The withering process is just commencing on some of you; you are *not quite* so healthful, vigorous, and blooming as formerly. On others it has made very alarming progress: "the almond tree is flourishing; the grasshopper has become a burden; desire has failed, and you are going apace to your long home." Perhaps this article will be perused by some who are in the morning of life, whose cheeks are ruddy, whose eyes are sparkling, who move about with the utmost agility, and, like flowers in spring, wear a gay and lovely aspect. But, my young friends, *you* must wither and die also. I have no desire to make you melancholy—to banish the pleasant smile from your countenance, nor the cheerful feeling from your heart; but I do wish you to meditate seriously on your latter end; I do request that you will not attempt to forget your frailness and mortality. Be not trifling and reckless, as though youth, and health, and life, would continue for ever; but consider "the measure of your days, what it is, that you may know how frail you are;" and may the Spirit of God "so teach us all to number our days that we may apply our hearts unto wisdom." Then, when the few fleeting years of our pilgrimage shall have passed away, we shall, "through the blood of the everlasting covenant," be exalted to a "better country,"

"Where everlasting spring abides,
And never-withering flowers."

Y. M.

SKETCH OF A TOUR IN SUMMER.

(Continued from page 298.)

HAVING made some inquiries with regard to the quickest and cheapest way of proceeding to the island, we found that, instead of going round the coast, as we had intended, it would be better and cheaper to return to London by sea, and then proceed to Portsmouth. Accordingly, after having waited over Monday, and no appearance of our friend, we set off on Tuesday morning for the great city. Our vessel was completely crowded, so that there was scarcely room to walk about. However the day was fine, and the corn fields on either side of the river, ripening for harvest, reminded us of autumn, and of the closing year, and of the goodness of that God who provides food for man and beast, and who "maketh his sun to shine upon the evil and the good."

My friend and I happened to meet with an intelligent companion, who, although not decidedly pious, appeared "not far from the kingdom of God." He told us that he resided about fourteen miles from London; that he was chief constable of the town in which he lived. He spoke of the prevailing sins of the nation, and of his own town, and of the misery which man inflicted upon himself, and upon his fellow-man. He spoke with feelings of unmingled pleasure of several instances where characters, notoriously wicked characters, who had been a complete nuisance to society, had become sober and useful men. I do not think that any man can take pleasure in the welfare of his fellow-creatures, and especially in their spiritual welfare, without being influenced, in some degree, by the principles of the Gospel.

When we arrived at our lodgings, we found that our friend had been there, and that he had passed us in a steam vessel about half way between London and Margate. I sat down and wrote a letter the same evening. My letter reached him before breakfast next morning, and in the evening of the same day we had the pleasure of meeting in London. So much for steam and friendship, and, I trust, friendship sanctified by religion. My sick friend felt it his duty to remain in London for some time, as he purposed to consult his medical friend, at the same time wishing us to write when we had secured comfortable lodgings on the island.

Having prepared for our journey, we set off in the Southampton train, and travelled upwards of thirty miles by steam. We then took coach for Portsmouth. Some parts of Hampshire are exceedingly barren, and I do not know that I have ever seen cottages in the interior of Ireland which presented a more wretched appearance. All around were vast plains, without any cultivation except small patches of ground contiguous to the cottages, which, like the oases of the desert, relieved the eye of the passing traveller. What an unspeakable mercy, that the true happiness of man depends not upon his external circumstances, but simply and entirely upon the devotedness of his heart to God. "The kingdom of God is within you." The constituent parts of this kingdom are righteousness, peace, and joy in the Holy Ghost. While these fill the heaven of heavens, and the Church of Christ on earth, they can live, and reign, and triumph in every believer's heart. What added to the unpleasantness of part of our journey, we had a strong wind against us, accompanied with heavy rain. I was surprised to see the power of the storm when it came in direct opposition to the power of steam. For some time we travelled very little

faster than we should have done by an ordinary coach. When we left the rail road, we soon got into a part of the country much more interesting. Villages one after another began to present themselves, and large hop fields, surrounding these villages on either side of the road, gave them a cheering and lively appearance. We observed here and there a house of prayer, a place of sacred retreat, where we hoped the blessings of salvation were made known through a Redeemer's name. Before we reached Portsmouth, we passed over a majestic hill from which mother ocean might be discerned, and although at many miles distance, we could easily perceive that the atmosphere was impregnated with its vapours. After having passed through several interesting little towns, we entered Landport, a large and populous place, far from being handsome, yet a few good streets, and many buildings, which appeared comfortable and respectable. After having passed between fortifications, over drawbridges, and through stone archways, the harbour opened to our view. Portsmouth is a very ancient town. The streets are clean, generally speaking, but there is a dullness and heaviness about it which is not very pleasant to a person accustomed to a lively and stirring town.

Almost the whole of the shipping in the harbour belonged to the Navy; scarcely a merchant vessel was to be seen; with this I was very much surprised, considering the immense population of the place. Instead of one town, it appears to be a congregation of towns brought almost in contact with each other. There is Landport, and Gosport, and Portsmouth, and Southsea, and Portsea, and I don't know what besides. Every place abounds with soldiers and sailors, and persons connected with the dock yards. We left our inn to find out the dwelling of brother Burton, which after some time we accomplished, but we had not the pleasure of meeting with him. The next day however he found us, and we were not a little gratified to meet with a dear christian friend in the midst of strangers. As the weather was exceedingly tempestuous, and the sea running very high, we purposed stopping over the Sabbath. We hired furnished lodgings from an old widow lady, a member of the Church of England, and perhaps pious, but almost as superstitious as any papist. She kept us talking about apparitions and lights till we were heartily tired, and to close the whole told us, that she had often prayed, *since her husband's death*, that his soul might be happy. I endeavoured to show her that no change could possibly take place after death, and to pray for the dead was both unscriptural and useless. I was pleased that the old lady was willing to hear and attend to instruction. I fear that there is a strong tendency in many places, in the protestant establishment of this country, toward the errors and dogmas of the Church of Rome. Protestant parents are not sufficiently careful to guard their children against visiting popish chapels, and coming in contact with Roman Catholics. Not long since I was called to visit a man who was in dying circumstances: he was a protestant, so called. He had just returned from France with his family. During their absence from England they had sent their children to a school connected with a nunnery. The young ladies in the nunnery embraced every opportunity of instilling into the minds of the children the doctrines peculiar to Roman Catholics—and they succeeded. One day I called to see the dying man, and at the foot of the bed sat his daughter, a very interesting and lovely looking girl. I saw that she had some pictures which savoured of popery. She candidly confessed that she was a Roman Catholic, and regularly attended the chapel, "And do you

pray to the Virgin Mary, Louisa?" said I. "And do you believe that she can hear you?" "O yes; I believe she can." "My young friend," said I, "you are much mistaken. The Virgin cannot be here, and in France, and in South America, at one and the same moment; and yet the same prayers are presented to her in all these places, and not unfrequently at the same time. Jesus Christ is possessed of the attributes of God, and wherever two or three are gathered together in his name, he has promised to be in the midst." Louisa heard, but she did not believe. Her father died; and she still continues to pray to saints and angels, in direct opposition to the word of eternal truth.

Having made up our minds to stay over Sabbath, I engaged to preach for my young friend on Sabbath evening. As the chapel had been taken down, and a new one being erected, another body of christians had kindly accommodated our friends with the lower part of an old chapel, the upper part being converted into alms houses for aged christians. These kind friends had also built a new chapel, and converted the upper part of their old one into dwellings for the poor servants of Jesus Christ, and the lower part into a school room for their Sabbath-school. Thus, although the Gospel had ceased to be preached in it regularly, still it was indeed a Bethesda—a house of mercy, both to the aged and the young. In the upper part, several aged christians were closing the day of life in comfortable apartments; while below, hundreds of youths, both male and female, were being instructed in the way of salvation. Altogether, it was an object of great interest. Brother Burton preached in the morning to a tolerable congregation, and I should suppose that I had not less than six hundred in the evening. We visited the new chapel, a large and spacious place, very little less than brother Stevenson's chapel in the Borough. Considerable prosperity has attended our brother's labours, and there is little doubt, but if he continues devoted to God, and to his master's cause, and is blessed with health, but we shall have a flourishing church here. The chapel is surrounded by an immense population. The connexion should sympathize with our friends at Portsea in their great undertaking, I was pleased to find our brother so much beloved by his own people, and so much respected by christians of other denominations. May the Great Head of the church make him increasingly useful. He has some warm-hearted and zealous friends, whom I trust will co-operate with him in every means which christian benevolence may devise for the furtherance of the kingdom of Christ.

(To be concluded in our next.)

CALVINISM AND ARMINIANISM.

AMIDST the almost innumerable sections of sentiments into which the Christian world is professedly divided, the terms Calvinist and Arminian have long been the two denominations of division with respect to the dimensions of Divine love to the human family. These distinctions, however, at the present time, are far from being definite. High or Low, as referring to Calvinistic views, imports a most material difference in persons professing the doctrines so denominated at the present time. In various parts of the country I am aware that this distinction is perceptible, but in London it is very manifest, even amongst the Independents, but more especially among the Particular Baptists. I have frequently had opportunity of conversing with each of these parties of both denominations; but the

other day I called upon a respectable Baptist minister of the moderate Calvinistic or Fuller school, to ascertain, if possible, the exact point or points in difference between moderate Calvinism and that system which I believe to be *true*, and which is *no Calvinism at all*. I had heard him preach on the preceding Lord's Day; and though, on the whole, I approved of the doctrine advanced, he had dropped some hints which to me seemed perplexing on the points in question, between what I shall beg leave to call the free and full, and the limited and fettered, plans of human redemption. This circumstance gave me an apposite occasion to introduce the special subject of my immediate inquiry. After about three hours very friendly investigation of the matter, we each of us came to the conclusion, that though the points in debate seemed sometimes so few, and so apparently unimportant, yet if we must afford each of us to keep a conscience, we must also at the same time continue conscientiously to keep up these, to us, *apparently important distinctions*. Now, Mr. Editor, if you will allow space and patience, I will relate in as short a compass as I well can, what these points of difference were. In doing this, allow me just to remark I am not about to betray the secrets of a private interview, but to state the substance of all that I have learned from all the liberals of this class of ministers, either from sermons, or conversations, or writings. I shall briefly mention first some things in which we seem to be agreed.

On the all-important doctrine of the atonement, or the extent and design of the death of Christ, with some apparent reservation, I have found they are, many of them, willing to own that Christ gave himself a ransom for all, tasted death for every man; that his blood is the propitiation for the sins of the whole world. Still, I have found that the majority prefer saying that Christ died for all sin, or all sins, rather than for all mankind as sinners. I have very frequently stated to them on these occasions, that my view of this subject is, that Christ, by his death, redeemed man as man from all the consequences of the fall of Adam, in whatever circumstances, as a lost fallen creature, he may be found. As the Lamb of God, by his sacrifice he "taketh away the sin of the world" *en masse*. So that no human being ever did, or ever will, and never can, go to hell for Adam's sin; neither will any be condemned at the last day merely on the account of their being sinners, let their sins have been ever so great or grievous, but all that perish will be condemned for neglecting or rejecting the Saviour whom God provided for them, and sent to them. To me it is a delightful source of consolation to believe, as I do, on scriptural testimony, that with regard to those who have not sinned after the similitude of Adam's transgression, I mean all infants dying in their infancy, that through the infinite sacrifice of Christ they all go to heaven, without either popish or Protestant sprinkling, or any other human rite or ceremony. The salvation of all dying infants, or, as I should say, of all mankind dying in their infancy, is absolutely certain, depending on no human contingency. That as "sin hath reigned unto death, even so grace reigns unto eternal life" over all these in every age and nation, "through Jesus Christ our Lord." For this triumph over sin and Satan let all say, Glory be to God in the highest, through Jesus Christ our Lord." With regard to the salvation of all the rest of mankind, in my view Divine revelation shows it to be possible, practicable, and comparatively easy, through the redemption which is in us by Christ Jesus. To man, yea, to every man, arriving at years of responsibility, and thus sinning after the similitude of Adam's

transgression, the Gospel brings and offers an all-sufficient remedy. On the first step he takes, as a sinner, from his father's house, in his prodigal course, the Gospel calls him to return to God through Jesus Christ, assuring him that in so doing all his sins shall be pardoned, and his poor lost guilty soul sanctified and saved. In thus stating the plan of salvation I have sometimes met with a solitary minister or professor, who has declared his assent and consent to it; but, generally speaking, few have been willing to come up to this standard, and as I cannot afford to abate one iota, or lower it one-eighth of an inch, why we were obliged, even on this part of the subject, to agree to differ. But it is in the next part of our subject comes the tug of war, in this, to me, important and interesting combat; I mean the ability or non-ability of man, as a lost perishing sinner, to *receive* or *embrace* the salvation of God through Jesus Christ.

The part of the subject which remains to be discussed, divides itself into two branches—man's ability to do the will of God, and his accountability or responsibility for not doing it. These points also involve in them another most momentous doctrine, and which is indeed the hinge on which the whole of the controversy turns, that is, the part which God Almighty takes in the business of man's salvation. Our friends are strenuous for the responsibility of mankind to God for their conduct in this matter, as they say, on the ground of man's ability to perform whatever God requires him to do. But in my apprehension, as I have often told them, there is a fatal flaw in their writings, and their bond of responsibility is a broken one. Let us for a moment notice the kind of ability which they maintain man possesses to do the will of God. From what I can gather from their statements, I should conclude that man *has*, yet at the same time he has *not*, this ability. They lose me, I confess, in their distinctions between the natural and moral power which mankind, according to their statement, possess to do God's will. A very celebrated writer among them at the present day expresses the subject in this manner:—"Man has sufficient power of himself to repent and turn to God;" and I understand him to mean that man has this naturally. Now, this language from the lips or pen of a professed Calvinist puzzles me. Then, if this be true, the fall has not killed man—he is not dead in trespasses and sins. Since, according to this account, he can, independently of what Christ has done or obtained for him, save himself from the ruins of the fall. But I am informed by the same authority, that *no* man ever did, by this power only, repent and turn to God, and that *none* ever will, unless God give them special grace to enable them so to do, but this special grace God gives only to those whom he has absolutely chosen to salvation before the foundation of the world. This statement conducts us to the doctrine on which, I said, as on a hinge, the whole controversy hangs and turns. This is the doctrine of Divine operation, or of the gift of the Holy Spirit of God as connected with Divine decrees.

If the ever blessed God, who, his Word of Truth says, is no respecter of persons, fixed his special favour, without regard to *faith*, for ever on a certain number of the fallen race of Adam, and determined to save them alone—if by the death of his dear Son he made certain provisions for the salvation of these alone—if he chose these to *faith*, and not, as the Scripture saith, *through faith*—if, in his own time and way, he has determined by the irresistible influence and operation of his Holy Spirit, to enable these alone to believe the Gospel to the salvation of their souls—and,

moreover, if he has left all the rest to the unassisted powers of nature, or only gives them such assistance as he knows must necessarily be ineffectual to their restoration, then, I ask, if these things be indeed so, what is modern or moderated Calvinism better than the more ancient or rigid Calvinism. I confess I cannot see one jot or tittle of advantage the former possesses over the latter. Do they not both as evidently show that the cause why any perish is, that God withholds from, or does not impart to, those who perish that power of his Holy Spirit, without which he knows they cannot repent and believe the Gospel? This conduct in the Divine Being would, in my view, make God a respecter of persons, and would at the same time be utterly repugnant to his character as "good to all," "whose tender mercies are over all his works," "who is not willing that any should perish," but "who willeth that all should be saved."

All this awful error, in my judgment, would be rectified by taking our view of the doctrine of election to life everlasting from God's statements of it rather than man's, "Know, then, beloved, your election is of God," which, as revealed in his holy word, I understand to be as follows:—

Whom God did foreknow, or fore-approve of, as penitent sinners and believers in Christ as God's Son, and their only and all-sufficient Saviour, he chose to salvation, through *faith*, according to his eternal purpose, and his revealed plan in his holy word. These are his *elect*—his approved as accepted in Christ, and as living a life of faith in him; they are kept by the "power of God through faith unto salvation, ready to be revealed in the last time." The *non-elect* are those only who, through unbelief, reject the Saviour whom God provided for them, and set before them. "Reprobate silver shall men call them, because God has rejected them for having rejected his Christ."

This statement is in accordance with the magna charta of Christianity, as we have it from the last declarations of its Divine Author, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." This divine declaration proceeds on the ground of the fact stated in God's own word of truth, the gospel of our salvation, "That when we were without strength Christ died for us." And for what did he die for us when we were without strength? certainly to procure strength for us. This he did for all the weak and helpless sons and daughters of Adam, and a sufficient portion of the Holy Spirit, the great power of God, is given to all, to enable every unconverted man and woman to repent and believe the gospel, and obey its sacred injunctions to the full and final salvation of their souls. All this is "of God, who was in Christ, reconciling the world unto himself." So that all who will be condemned in that day of final account will be speechless. And now let us, who have fled for refuge to the hope set before us, say, "To God be all the glory," "who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began."

J. P.

PREACHING IN THE OPEN AIR.

AN APOLOGY.

If the preaching of the Gospel be not right and excellent in itself, it ought not to be done at all; but if it be, then of what consequence is it whether it is carried on under a roof or without one? As though the mere circumstance of being enclosed within walls, and covered with tiles or copper, could make it

better or worse! Would any one complain of a surgeon who set a broken limb, or of a person who gave bread to the hungry, or of a messenger who announced release for the prisoners, because he did it in the open air? But to preach the Gospel is to do better than all these; and why should the inestimable excellency of the thing itself be lost sight of, in the very trivial matter of its being done in or out of doors?

What would have been done formerly, if preaching the Gospel had been confined to places set apart for it? When the apostles were sent out into the world there were no such places for them to occupy. Were they to stop at Antioch or at Ephesus, at Athens or at Corinth, till a church could be built? It is certain at least, that they did not do so. They went into all places of public resort, whether in doors or out, wherever people could be collected, and they had a chance of obtaining a hearing. And why should we be more scrupulous than the first preachers of the Gospel were? Can that be wrong for us in this respect, which was right for them? Or what they did herein, shall we be afraid or ashamed to do?

But we have a greater example and companion in this work than the apostles. Did not our Lord Jesus Christ preach in the open air, in the fields, the villages, and the towns of Israel? And did he ever do any thing that was either wrong in itself, or indecorous and inexpedient? What would those who complain of preaching out of doors now have said if they had lived when our Lord was upon earth? Or what would they say to him if he were to appear again, and pursue a similar course? We are told that he left us an example that we should follow his steps; and in no point can this pattern be more safe, or more obligatory, than in the preaching of the Gospel. If we must incur censure for preaching in the open air, it will be some satisfaction to bear it in common with our divine and adorable Lord.

If we are asked why we cannot be content with our places of worship, our answer is, that many persons do not go to any place of worship at all, nor will they be persuaded to do so. What is to become of them? Their souls are as precious as our own, though they are not sensible of it: and are they to be abandoned to their guilt and misery? What a hard-hearted conclusion would this be! If we can endure to see our fellow-creatures in a state of iniquity and ruin without making any effort for their rescue, it is far otherwise with our Father who is in heaven; for it is not his will that one of these sinners should perish. He has provided a Saviour for all. He encourages all men every where to repent. Are there any, then, whom we are going to abandon to their ruin? We ought to be able to say, we cannot do this; and certainly we may not, even if we could. God has commanded us to preach the Gospel to every creature within our reach; which we may do if we go to them, but which we shall never do if we wait for them to come to us. It is plainly incumbent on every minister of Christ to carry the Gospel to those who will not come to hear it: it is quite immaterial whether he preaches in doors or out; but if he cannot find any way so suitable or so effectual as preaching in the open air, what blame can attach to him for discharging his duty in this manner? Or rather, what can justify him if he does not do so? There is not, as some persons have alleged, any such change in the times as renders preaching out of doors less suitable now than it was ages ago. Men are still sinners. The wrath of God is still revealed from heaven against them. Christ is still exalted to be a Saviour, and except they repent they will all perish. These are the grand features of the times we live in, as they were those of former times. In comparison with these, every other particular is unimportant and trifling. Men have still ears to hear, and consciences to be addressed, and passions to be moved; and the truth is still clothed with power, being mighty through God. Nor does he fail to give testimony to the word of his grace. When the Gospel is preached in the open air, persons do attend who attend no where else; they listen, and in various instances they are turned from darkness into light, and from the power of Satan unto God. And even if men should denounce and despise it, is it to be given up while God testifies his approbation and affords his blessing?

So far from being unsuitable to the present times, it is acknowledged by men of the best information and judgment, that carrying religious instruction to the people, either in doors or out, as may be most convenient, is the only effectual method of applying it to any dense population. On this ground, the archbishop of Dublin has publicly and officially enjoined it on his clergy, and we do not despair of hearing similar injunctions from other parts of the episcopal bench. Would to God that the whole clergy would either set the example, or follow it!

As for those who pretend to take offence at religion on account of preaching in the open air, little respect certainly is due to them. What deference can he deserve who tells you that the only condition on which he will go to heaven is, that you let his neighbour go quietly to hell? Yet this is just what people mean when they forewarn us that we shall create and strengthen prejudices against religion itself! And these people, whom we are to be so very careful not to displease by any unusual methods of saving their fellow-sinners, where are they going already? And where will they go to if we let out of door preaching alone? Are they not rather loath to have the slumbers of others broken lest the endeavour should disturb their own? A much more mischievous prejudice against religion than preaching in the open air can ever produce, has resulted from a contrary cause, namely, from the contentment which ministers have too often shown in discharging their regular official duty, and the quietness with which they have left every thing else undone. It is currently said, that we care for the fleece and not for the flock. God help us to disprove the accusation, not by words but by deeds.

At all events, let preaching in the open air have fair dealing in this land of liberty. Those who think it folly, why should they treat it with more asperity than they do other follies which they see in the streets, and which they pass by in silence, or with a smile? It can be nothing more than folly. A crime it is not in any sense; for no law exists intended to prevent it. Neither, if it has any result at all, can it produce any thing but good. The noise and riot with which it has sometimes been assailed by a few individuals, cast dishonour on none but themselves and their instigators. Those who undertake the labour neither expect nor derive emolument or reward; they know that they not only encounter fatigue, but that they sacrifice a certain kind of reputation, and if they are willing to make the sacrifice, and endure the toil, for the welfare of their fellow-men, it is surely not too much to hope that they may do so in quietness and in peace. Those that will hear, let them hear: those that will not, let them forbear; and God in mercy bless both the one and the other.

B——.

AN EVANGELIST.

CORRESPONDENCE.

MINUTES OF THE ASSOCIATION.

To the Editor of the General Baptist Repository.

Dear Sir,—Will you have the kindness to insert the following particulars in the next number of the Repository, and you will much oblige your brother in the Gospel,
H. HUNTER.

Several of the Churches having sent their States after the Minutes had been gone to press, we found that we could not insert them without considerable labour and expense. How exceedingly desirable that the churches forward their States to the Association. Unless the churches attend to this more punctually it will be impossible to present to the connexion a correct statement of our numbers,

In the returns from India, I am happy

to say that, during the past year, at two of the stations, twenty-four persons had been baptized when the accounts came away. There had been no returns from the other stations as to numbers:

Our respected friend, Mr. Pike, sent over the number baptized at these two stations, (I believe Berhampore and Cuttack,) but the Minutes were gone to press. These are pleasing and encouraging tidings, that at two of our mission stations twenty four precious souls had been "translated out of the kingdom of darkness, and had been brought into the kingdom of God's dear Son."

Let the friends of our missionary cause reflect on the value of the soul, and on the value of these souls; and let them reflect on the beneficial influence which these chris-

tian converts may be expected to exert upon the mass of human beings around them. I think it would be an improvement if the stations, the missionaries, and their assistants, together with the school or schools connected with each, were printed in the Minutes. This is the case with some other missionary societies.

I feel sorry that the Minutes were not circulated a month sooner. There were several causes over which I had no control. It is hoped that they will not be so long delayed should we be spared to see another year.

The friends will see from the size of the Minutes—the quantity, the unusual quantity, of matter which they contain. Hence it is desirable that in giving an account of the states of the churches, “much in little” should invariably be studied.

Those churches which have not paid for their Minutes will forward their money

either to Mr. Brooks, at the Depository, or to the Secretary of the Association, Nottingham. It would save a great deal of trouble, and not a little expense, if the churches were to send their monies with their orders to the annual meeting. If any of the churches have received more copies of the Minutes than were ordered, or more than they can sell, they will oblige the Secretary by forwarding them to Mr. Brooks of Leicester immediately.

As there are several of the Ministers, and friends of the Ministers' Fund, who have received credit in the Minutes for having paid their subscriptions, but who in reality have not forwarded them to the treasurer, these friends will save trouble and postage if they will be kind enough to forward them immediately.

No. 5, Notintine Place, Snenton,
Nottingham, Sept. 1839.

REVIEW.

Ward's Library of Standard Divinity.

AN ELEMENTARY COURSE OF BIBLICAL THEOLOGY, translated from the Work of Professors STORR AND FLATT, with additions by S. S. SCHMUCKER, D. D. Reprinted from the second American edition. 1836.

This is the largest, most learned, and in many respects the most valuable, of the reprints of Ward, and Co. To students, junior ministers, and such as are applying themselves to the investigation of Theology as a science, it is invaluable. Though it can scarcely be expected that in a work of such extent, and embracing such a range of topics as the one before us, there shall not be many propositions and arguments to which we, in common with many others, cannot subscribe, it must be acknowledged by all that this elementary course possesses singular merit. “Theophilus Christian Storr, formerly Theological Professor in the University of Tübingen, was a very distinguished interpreter of the Holy Volume, and one of the most triumphant combatants of the fashionable philosophy with which Europe has been deluged; nor is his colleague and commentator, Dr. C. C. Flatt, at all his inferior. These distinguished champions of truth sustained the cause of orthodoxy for upwards of twenty years, and published, from time to time, the most able replies to the several systems of infidelity which sprung up in Europe. Having been harassed by metaphysical, and speculative, and infidel systems of pretended christianity, they were taught the absolute necessity of building their faith exclusively on the

Word of God; and the present work is purely of this Biblical character.” These extracts from the translator's preface will show the general sentiments and character of its authors. Of the translator we need only state, that he is Professor of Theology in the Lutheran seminary of the general synod of the Evangelical Lutheran Church, in the United States, Gettysburg, Pennsylvania.

The work is divided into four books. I. The Divine authority of the Holy Scriptures. This sustains the genuineness, integrity, and credibility of the New Testament, and also of the old. II. Of God. Here the idea of God, and its truth, is set forth—Creation and Providence, and the Doctrine of the Trinity. III. Of Created Rational Beings. Angels—Men. IV. Of Jesus Christ the Redeemer of men. His Person—Works—Offices. V. Reformation of men, and its relation to their salvation. The whole comprises one hundred and twenty-three sections or lectures.

Our limits forbid either an extended analysis, or copious extracts. The authors were Lutherans, and of course some of their peculiarities appear; as in relation to the eucharist, baptism, &c. On the ancient mode of baptism, there is an admission which we are, however, tempted to introduce.—“IV.—*The primitive mode was probably by immersion.* The disciples of our Lord could understand his command in no other manner than as enjoining immersion; for the baptism of John, to which Jesus himself submitted,* and also the earlier bap-

* John i. 25, &c., 28, 31, 33.

tism (John iv. 1) of the disciples of Jesus, were performed by dipping the subject into cold water, as is evident from the following passages:—Matt. iii. 6, *chaptizonto en tô Jordané*, 'were baptized in Jordan;' ver. 16, *Jesous anebé apo tou udatos*, 'Jesus ascended out of the water;' John iii. 23, *oti udata polla én ekei*, 'because there was much water there.' And that they actually did understand it so, is proved partly by those passages of the New Testament which evidently allude to immersion,—Acts viii. 36, &c., *ote anebésan ec tou udatos*, 'when they had come up out of the water;' ver. 39; xvi. 12—15, *para potamon*, 'at the river;' Rom. vi. 4, *sunctaphémen autó (tô Christó) dia tou baptisματος, ina ósper égerthé Christos ec necron*, 'are buried with him (Christ) by baptism, so that as Christ was raised from the dead,' &c.; comp. Col. ii. 12, and 1 Pet. iii. 21, where baptism is termed the *antitype* of the flood,—and partly from the fact, that immersion was so customary in the ancient church† that, even in the third century, the baptism of the sick, who were merely sprinkled with water, was entirely neglected by some, and by others was thought inferior to the baptism of those who were in health, and who receive baptism, not merely by aspersion, but who actually bathed‡ themselves in water. This is evident from Cyprian, (Epist. 69, ed. Bremæ, p. 185, &c.) and Eusebius, (Hist. Eccles., lib. vi. cap. 43,) where we find the following extract from the letter of the Roman bishop, Cornelius: 'Novatus received baptism on a sick bed by aspersion, (*perichuthéis*), if it can be said that such a person received baptism.' 'No person who had during sickness been baptized by aspersion, was admitted into the clerical office.' Moreover, the old custom of immersion was also retained a long time in the western church, at least, in the case of those who were not indisposed. And even after aspersion had been fully introduced in a part of the western churches, there yet remained several who for some time adhered to the ancient custom. Under these circumstances, it is certainly to be lamented that Luther was not able to accomplish his wish with regard to the introduction of immersion in baptism, as he had done in the restoration of wine in the eucharist. But it is evident that there was a very important dif-

ference between the two cases. After the restoration of the wine, the laity could partake of both bread and wine in the celebration of the supper of our Lord. But, on the contrary, if immersion had at that time been restored, whatever course those who had been baptized by aspersion might pursue, whether they were contented with their baptism, by aspersion, or incurred the danger of disobeying Christ's precept by being baptized twice, they would have been harassed by doubts and fears which it would have been difficult, and perhaps in most cases impossible, to remove."

The translator, in an appended section, objects strongly to these admissions, and vehemently contends, "That the Scriptures contain more evidence for sprinkling and pouring, than for immersion!"

We regard this work as a valuable addition to our biblical literature.

THE RELIGION OF PROTESTANTS A SAFE WAY TO SALVATION. BY WILLIAM CHILLINGWORTH, M. A. In two volumes. Tract Society.

We are heartily glad to see this great, learned, and truly classic work of Chillingworth in a modern dress, and presented in two small volumes for general circulation. It has been justly considered as the most logical and convincing answer that has ever been given to the fallacious sophistries by which the papists defend their opposition to the word of God. We rejoice that the Committee of the Tract Society are awake to the exigencies of the times; and while the most strenuous efforts are put forth by men of high rank and consideration, to diffuse the essential dogmas of popery, that a determination is evinced on the part of this Society to employ its powerful and extensive agency to establish the humble Christian in his reverence for the Holy Scriptures as a divine and sufficient rule of faith. The whole controversy may be said to be comprised in these volumes. We hope they will be widely circulated, and carefully perused. The work is presented without abridgment: various editions have been collated, and every care used to give a correct impression.

MEDITATIONS, representing a Glimpse of Glory; or, a Gospel Discovery of Emmanuel's Land. By ANDREW WELWOOD. Tract Society.

This is a book for the devout, the heavenly minded. Such, if they have it not, are assured that it will be very refreshing to them. No one can seriously peruse this highly devout treatise without obtaining what the title rather quaintly calls "a

† Vide Suicer. Thesaurus Ecclesiasticus, art. *anadus* Bingham, *Origines Ecclesiasticæ*, l. xi chap. 2, Opp. Lond. 1726. English edit. vol. i. p. 521, &c.

‡ Baptism is termed *loutron*, "a washing, or bathing," Ephes. v. 26; Tit. iii. 5. Comp. *leloumenoi*, Heb. x. 22; 1 Pet. iii. 21, *sarcos apothesis rupon*, "putting away the filth of the flesh."

glimpse of glory." If our readers are not familiar with this work we would say secure it for your soul's good; and if they are, we are sensible it will need no commendation from any one. It is one of the brightest gems of British piety.

THE YOUNG MAN FROM HOME. By JOHN ANGEL JAMES.

FRATERNAL APPEALS TO YOUNG MEN. *Tract Society.*

These neat and small works are adapted to be exceedingly useful. The first will commend itself from the deserved celebrity of its author, and the very useful tendency of his writings. The charms and claims of home are set forth with a master's hand; the period of leaving is marked as a critical period; the sources of danger that are open to a young man from home are affectionately set forth; and religion urged with the winning power so congenial to its author as the means of security, comfort, and salvation. When a young man leaves his father's house, and enters into the world, after the prayer and the parting blessing, a little present just to slip into his pocket for his occasional perusal, more suitable than this cannot be conceived of or desired. We have read it with delight.

The other contains four well written appeals—to the sceptical, the gay, the self-righteous, and the procrastinating young man.

GEOGRAPHY OF THE BIBLE; or, some account of the countries and places mentioned in Holy Scripture. *Tract Society.*

A very complete small work, with two maps; very proper for families and Sabbath-schools

BUNYAN ON THE FEAR OF GOD. *Tract Society.*

Here is much of the peculiarities, the

power, and the piety of its celebrated author.

PRIMITIVE CHRISTIANITY; a discourse delivered by the REV. JOHANNES GOSSNER on quitting Munich. *Tract Society.*

THE REVIVAL OF RELIGION. By JAMES DOUGLAS, Esq., of Cavers. *Third Edition. Dinnis, London.*

SOCIALISM EXPOSED. By the Rev. JOSEPH MATHER. *Tract Society.*

These tracts all answer to the their title. The first is a plain, scriptural discourse, full of evangelical doctrine.

The second is a serious and well written address to Christians on the necessity of believing, persevering, and united prayer for the revival of religion, and its maintenance in a state of vigour.

The third is a twenty-four paged tract, and well adapted to effect its purpose. From the appendix we extract the following, as illustrative of the influence of this absurd abomination. "Another person, the editor of a periodical which supports the views of Mr. Owen, and one of the champions of their cause, is charged publicly by the author of a pamphlet, entitled, 'Truth without mystery, mixture of error, or fear of man,' with seducing his own wife's sister; nor has the charge, as far as I can learn, been in any shape denied, or attempted to be disproved. And not only is he not disowned, but is still continued as an acknowledged and recognized supporter and expounder of their principles.

"Another man, who was once a preacher, is now a warm advocate of Socialism, and has given a clear illustration of the kind of morality which may be expected if the principles of this system should become at all general, for he has lived already with not less than eight or ten women in succession."

Such dreadful illustrations speak for themselves.

VARIETIES.

PRAYER.—Prayer, which should give life to the form of religion, may become a form itself; too often we are satisfied with having spoken the right words, as if the mere sounds were to operate as a charm, and do not sufficiently regard that which is the essence of prayer, the pleading of God's own promise, and the continuing to urge it until the answer is obtained. Prayer is the voice of faith, and perseveres in opposition to disappointments and delays. He is no true suppliant who departs because he has not received an immediate answer; but scriptural prayer waits until it obtains.—*Douglas on Revivals.*

RELIGION PREPARES FOR HEAVEN.—Nothing, but religion, can prepare a soul for heaven. You may have a good knowledge of the arts; you may have a competent, or even profound acquaintance with learning and science; you may have talents of a public order, that fit you for action and for influence among your fellow men; but what have these things to do with preparation for heaven? What reference have they to the eternal state? Nothing but holiness will prepare us for a holy heaven. Would a knowledge of trade, agriculture, or science, prepare any one,

without the knowledge and manners of a courtier, to dwell at court? How much less in heaven! No it is sincere, experimental piety alone, that can prepare us to enter into the presence of God. The heavenly character must be acquired on earth, or it never can be acquired at all. Begin then at once. It is a preparation for eternity, and who can commence such a work too early? You may have but little time allotted for this transcendentally momentous affair, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Live for eternity; live for heaven: and the only way to do this, is to live by faith. Once in heaven, you will never leave it. There will be no going out for ever. You will quit your Father's house no more. The celestial family will never break up. Once at home there, you will be at home for ever.—*James's Young Man from Home.*

ON GOING TO SEA. *An affecting anecdote.*—The motives which lead young men to sea are rarely laudable, and often criminal, as the following fact will prove. Two young men, the children of pious and wealthy parents, felt themselves exceedingly displeased at being constantly refused the family carriage on the Lord's day. It was in vain they urged their confinement during the week, as a sufficient reason why they should be thus indulged on the Sunday. It was the father's settled rule, that the authority which commanded him to rest included also his servants and cattle; he therefore turned a deaf ear to their entreaties and remonstrances. In their madness, or in their folly, they determined to resent this refusal, by leaving their situations and going to sea. Intelligence of this step was transmitted to the Rev. John Griffin, of Portsea, and he was requested to make diligent inquiry, and on finding them to use every possible means to induce them to return home. After some search he found them in a rendezvous house, and introducing himself, he stated his business, and urged their return. He however urged in vain; for bent upon the fulfilment of their design, they thanked him for his advice, although determined to reject it. Among other reasons for their return, he urged the feelings of their parents, and especially those of their mother. "Think," said the good man, "what must your mother's situation be, after years of anxious watching and fervent prayer; after looking forward to this time, when in your society and in your welfare she hoped to meet a rich reward for all that she had suffered on your account:

yet in one moment, and by one imprudent step, she finds you plunged into misery, the depths of which you cannot conceive of, and herself the subject of a wretchedness she has not deserved at your hands." In the heart of the youngest there was a sense of gratitude, which answered to this appeal; and bursting into tears, he expressed his sorrow for his conduct, and his willingness to return. Still, the eldest remained obdurate. Neither arguments persuaded him, nor warnings alarmed him. The carriage had been repeatedly refused; he had made up his mind to go to sea, and to sea he would go. "Then," said Mr. Griffin, "come with me to my house; I will get you a ship, and you shall go out as a man and a gentleman." This he declined, assigning as a reason, that it would make his parents feel, to have it said that their son was gone as a common sailor; as a common sailor, therefore, he would go. "Is that your disposition?" was the reply. "Then, young man, go," said Mr. Griffin, "and while I say, God go with you, *be sure your sin will find you out*, and for it God will bring you into judgment." With reluctance, they left him; the younger son was restored to his parents, while all traces of the elder one were lost, and he was mourned for, as one dead.

After the lapse of a considerable time, a loud knocking was heard at Mr. Griffin's door. This was early in the morning. On the servant's going down to open the door, she found a waterman, who wished immediately to see her master. Mr. Griffin soon appeared, and was informed that a young man under sentence of death, and about to be executed on board one of the ships in the harbour, had expressed an earnest desire to see him, urging, among other reasons, he could not die happy unless he did. A short time found the minister of religion on board the ship, when the prisoner, manacled and guarded, was introduced to him, to whom he said, "My poor friend, I feel for your condition, but, as I am a stranger to you, may I ask why you have sent for me; it may be that you have heard me preach at Portsea." Never, sir. Do you not know me." "I do not." "Do you not remember the two young men whom you some years since, urged to return to their parents and to their duty?" "I do! I do remember it; and I remember that you were one of them." "I have sent, then, for you to take my last farewell of you in this world, and to bless you for your efforts to restore me to a sense of my duty. Would God that I had taken your advice; but it is now too late. *My sin has found me out, and for it God has brought me into judgment.* One, and but one consolation remains: I refused the offer of

going to your house until I could be provided for, assigning as a reason, that it would make my parents feel to have it said that their son was a common sailor. A little reflection showed me the cruelty of this determination; I assumed another name, under which I entered myself; and my chief consolation is, that I shall die unpitied and unknown."

What the feelings of Mr. Griffin were at this sad discovery may be more easily conceived than described. He spent some time with him in prayer, and offered him that advice which was best suited to his unhappy case. The prisoner was again placed in confinement, and Mr. Griffin remained with the officer who was then on duty. "Can nothing be done for this poor young man?" was one of the first inquiries made after the prisoner was withdrawn. "I fear not," replied the officer; "the lords of the admiralty have determined to make an example of the first offender in this particular crime. He unfortunately is that offender; and we hourly expect the warrant for his execution. Mr. Griffin determined to go immediately to London, and, in humble dependence upon the Lord, to make every effort to save the criminal's life, or to obtain a commutation of the sentence. It was his lot, on the day of his arrival in the metropolis, to obtain an interview with one of the lords of the admiralty, to whom he stated the respectability of the young man's connexions, his bitter and unfeigned regret for the crime which had forfeited his life; and, with that earnestness which the value of life is calculated to excite, ventured to ask, if it was impossible to spare him. To his regret, he was informed that the warrant for his execution had been that morning signed, and was on its way to the officer whose melancholy duty it was to see it executed. With compassion the nobleman said, "Go back, sir, and prepare him for the worst. I cannot tell what is to be done; but, we are shortly to meet his Majesty in council, and all that you have urged shall be then stated: may it prove success-

ful." Mr. Griffin returned, but discovered that the morning of his reaching home was the time appointed for the young man's execution. Joy, and fear, and anxiety, by turns, possessed his mind, as, within a few minutes after his arrival, came a pardon, accompanied with the most earnest request to go immediately on board, lest the sentence of the law should be executed before he could reach the ship.

Upon the issues of a moment now rested the life of a fellow-creature, and perhaps the salvation of an immortal soul.

The minister reached the harbour, and saw the yellow flag, the signal of death, flying, the rigging manned, and, for aught he knew to the contrary, the object of his solicitude at the last moment of his mortal existence. He reached the ship's side, and saw an aged man leaving it, whose sighs, and groans, and tears, proclaimed a heart bursting with grief, and soul deeper in misery than the depth of the waters he was upon. *It was the prisoner's father!* Under the assumed name, he had discovered his wretched son, and had been to take his last farewell of him. Yes, it was the father who had brought him up in the fear of the Lord; who in his earliest days had led him to the house of God; and who, when lost had often inquired in prayer, "Lord where is my child?" Fearfully was he answered; he had found him, but it was to part never in this world to meet again. Such, at least, must have been his conclusions in that moment, when having torn himself from the embrace of his son, he was in the act of leaving the ship. The rest is told in a few words: With Mr. Griffin he re-entered the vessel at the moment when the prisoner, pinioned for execution, was advancing towards the fatal spot, whence he was to be summoned into the presence of God. A moment found him in the embrace, not of death, but of his father; his immediate liberation followed the knowledge of his pardon; and a few days restored the wanderer to the bosom of his family.

James's Young Man from Home.

OBITUARY.

THOMAS SHIPLEY, the subject of the following obituary, was born at Bourn, September 11, 1815, and at an early age was admitted into the General Baptist Sabbath School. He continued there until he went apprentice to the neighbouring village of Rippingale. The impressions he had received for some time were lost, until a copy of "Pike's Persuasives to Early Piety" was put into his hands. After reading this very excellent book he began to be in earnest about his soul. He regularly attended

the means of grace, and became a teacher in the school, conducted in the village chapel. Upon his return home he was regular in his attendance at the house of God, and appeared to grow in grace. After he had given himself to the Lord, he felt a desire to unite with his people, and he was favoured to make a Christian profession July 16, 1837. He was naturally meek, mild, and still, but much more so after he was changed by grace. Hearing any idle conversation, he would say, "They are

words to no profit, and the day of account is coming for every idle word." During his last illness, which was long and painful, his Saviour's sacrifice was his only hope of salvation; and when in health it was his favourite theme. If he preferred one sermon on the Sabbath more than another, it was invariably that one which contained the most of Christ. When Christian friends came to see him, through his natural diffidence he said but little to them, but their spiritual conversation often refreshed and comforted his soul, and he would speak kindly about their visits. He often expressed that Christ was precious to his soul, and he was very thankful that, though his bodily suffering was very great, the Lord did not permit Satan to perplex him with doubts and fears. When his sister has said to him, "You have been a long time alone, but I could not come sooner," he would smile, and say, "No; the Lord has been with me, and I feel sure he will never leave me." At first he appeared to have a desire to recover, but he was resigned to the Lord's will, and said, "The Lord is sure to do what is best, whether he spare me or take me, I leave myself with him." As his outer man decayed his inner man was renewed day by day, and he had a desire to depart and to be with Christ, which is far better. About five weeks before his death, he was so ill one night, that he said, "I cannot continue until the morning," and he was so enraptured at the thought of going to glory. He inquired how an aged and afflicted friend was, and said, "Though she is the oldest pilgrim, I shall arrive at home first—my heavenly home, the new Jerusalem." Then clasping his hands together, he said,

"If thou, my Jesus, still be nigh,
Cheerful I live and joyful die;
Secure when mortal comforts flee,
To find ten thousand worlds in thee."

Seeing his sister grieve, he said, "I cannot bear it. You must leave me if you cannot refrain; you disturb my peace, and rob me of that sweet enjoyment I should have." After this he revived, and was much better for a few days. One day a relation came to see him, and he endeavoured to impress upon her young mind the importance of giving herself to the Lord. He said, "What could I do if I had religion to seek now, with my pain and suffering? I need all the support that religion can give me, and that support I greatly feel." On Lord's-day night, when taken worse, he said, "This is death. I am dying, but I am happy." He then wished for his minister to come, to whom he was very much attached. When he was asked by him if he felt more comfort in the prospect of death than he once

expected, he said, "Death has no power over me—his office is short. He will deliver me to the angels, and I shall be ever with the Lord." During the night, when asked how he was, "Happy! happy!" was his reply, "All is right—all is well." During his illness he would say in the evening, "If I die before morning, all is right." About three hours before his death he spoke of the scripture he had chosen for his funeral, and said, "I have been praying it may be useful to some careless souls in the congregation." Observing his mother weep, he said, "O mother, if you knew what I feel you would not shed a tear. I shall soon be in glory; we must meet again—and where shall we meet? At Christ's right hand." After a while, he looked up and said, "Look, mother, look!" She said, "At what?" He said, "O they come nearer." His mother said, "What do you see?" "I see—I see an army." These were his last words, but he kept looking at his friends, and then upwards, and smiling until he closed his eyes in peace, July 22, 1839. He was buried in the chapel yard. Mr. Peggs improved upon the solemn scene from a passage which he had chosen: Mic. ii. 10, "Arise ye, and depart, for this is not your rest, for it is polluted." On the following Sabbath evening his funeral sermon was preached from Ezra xvii. 22, "I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent." Our departed friend had heard a funeral sermon from this text at Billingborough, which much impressed his mind, and led him to choose it for the improvement of his own death. Much interest was excited, and it is hoped that his happy death may have a good effect upon many, especially the young, while it "allures to brighter worlds and shows the way."

August 8, 1839.

A FRIEND.

FANNY RENNOCKS died at Quorndon, December 10, 1838, aged 34 years. She was the eldest of a large family; her parents were poor. From childhood she was of a delicate constitution. Several years she was employed in a lace manufactory at Quorndon, where her strict integrity secured her the confidence of her employers, and consequently a remuneration for her services, which enabled her to be useful to her father's family, and afterwards to assist her widowed mother, with whom she resided, and at whose habitation she ended her days. At six years of age she was entered as a scholar into the Baptist Sabbath school, and was a scholar fifteen years, after which she was honourably dismissed, and ac-

cepted an invitation to become a teacher, which office she sustained to the satisfaction of her fellow-teachers thirteen years, and attended on the last Sabbath but one of her earthly pilgrimage. The writer has not been informed as to the particulars that led to her conversion. As she had been from so early a period of her life connected with the Sabbath school, and was of course favoured with the salutary advice of her teachers, and in connexion with this was regularly in attendance on a gospel ministry, these, doubtless, under the influence of the Holy Spirit, were the means of bringing her to a knowledge of the truth as it is in Jesus. She was baptized September 28, 1823. During the whole of the time that she was a member, her attendance at the means of grace was regular. Seldom was her place vacant, unless her attendance was prevented by some circumstance over which she had no control. Her desires for the conversion of her relatives were ardent; their case was often the subject of prayer, and the cause of tears. In the year 1829, she had the pleasure of a younger and only sister being powerfully wrought upon by the means of grace. She made a profession of Christianity, and was a candidate for fellowship, but before she was baptized she was seized with an affliction which terminated in death, though, to appearance, when in health, few seemed more likely to live to an advanced age. "All flesh is as grass, and all the glory of man as the flower of grass." The subject of this notice was, in her general demeanour, at an equal remove from gloominess and levity, from talkativeness and reserve, and in her dress, from indecent negligence

and studied finery; her adorning was the "ornament of a meek and quiet spirit, which is, in the sight of God, of great price." In the time of health she generally had very humiliating views of herself. She always admitted the sufficiency of the Saviour's work on her behalf; still, she found it difficult at some times to exercise that cordial dependence upon him, that alone can give true peace and serenity of mind. Her last affliction continued only a week, toward the former part of which the enemy seemed to play his heaviest artillery upon her spirit. In this conflict she was, as she had repeatedly been, visited by an uncle and aunt, who had always been her staunch friends. After her uncle had engaged with her in fervent prayer, the strength of the Redeemer descended upon her, the enemy quitted the field completely vanquished, and never more renewed his attack. After this she felt that

"Jesus can make a dying bed,"
Feel soft as downy pillows are."

She expressed to her pastor and others the assurance she felt of her safety and future happiness. Alluding to the language of the apostle, she said she knew that if "the earthly house of her tabernacle were dissolved, she had a building of God, a house not made with hands, eternal in the heavens;" and in the exercise of this hope she left the world, having been a member of the church fifteen years. On Lord's Day evening, December 30, 1838, her funeral sermon was preached by the Rev. A. Smith, her pastor, from Deut. xxxii. 39, "O that they were wise, that they understood this, that they would consider their latter end." E. P. Q.

INTELLIGENCE.

LINCOLNSHIRE CONFERENCE.—This Conference assembled at Tydd-St.-Giles, on Thursday, Sep. 26th. Brother Everard, of Gosberton, preached in the morning, from Col. i. 13, 14; on the redemption of the Gospel. In the afternoon, the brethren assembled for business, and the meeting was opened by brother Jones, of March.

1. The statements from those churches which reported, were of a favourable character.

2. The subject of improving the Conferences, as suggested last meeting, was resumed. The regulations and suggestions for that purpose are appended to these minutes.

3. The subject relating to the propriety and utility of experience meetings, for the members of the churches, was deferred for consideration.

4. The inquiry respecting the exchange of ministers, (especially where it can be done with comparative ease,) was also deferred.

5. The Stamford case occupied the particular and anxious attention of the Conference. The Treasurer was requested to pay Mr. Staples' board. The precarious supply of this station is very unfavourable to its progress. The Lord send the people "a pastor after his own heart, who shall feed them with wisdom and understanding."

6. Brethren Ewen, and Jones, were requested to procure some information respecting the state of things at St. Ives. Where is "the repairer of the breaches, the restorer of paths to dwell in?"

The next Conference to be at Gosberton, on Thursday, Dec. 19th. Mr. Ewen, or in case of failure, Mr. Jones, to preach, on

“the propriety and importance of experience meetings for church members.” In the evening, an interesting home missionary meeting was held, at which the minister presided, and addresses were delivered by Messrs Ewen, Everard, Peggs, Taylor, Billings, and Easom. Collection, £1, 15s. 6d. The Secretary also received £1 from Whittlesea. J. P.

Regulations and suggestions for conducting the Lincolnshire Conference.

1. That the Conference sermon be preached in the morning, upon a specific subject, and by the appointed preacher; the election being by seniority.

2. That the time of commencing the business of Conference be half past two o'clock in the afternoon.

3. That after the state of the churches has been reported, and the usual Conference business dispatched, it appears highly advisable that some questions on subjects of interest should be considered. It is presumed this would make the Conference attractive and edifying.

4. To promote the interest of the Conference, and good attendance at its meetings, it appears important, that particular notice should be given of the approaching services in the church where it is held and in the neighbouring churches, that the congregations may be encouraging.

5. It appears desirable to hold a Home Missionary meeting on the evening of the Conference; but it is understood, that the nature of the evening service be left to the arrangement of the church where the Conference is held.

6. It appears advisable to resume the old questions which were proposed at the Conferences. *What difficulties have we to mention? What more can be done to promote the cultivation and extension of religion among us?*

7. It has been thought that a sermon on the evening *previously* to the Conference, would prepare the church and congregation where it is held, to enjoy its services.

8. Let the minister-, and churches, and congregations, connected with this Conference, on its approach, seek by prayer a special blessing upon its services. As the interval between holding the Conference in a church is nearly four years, it appears very desirable that its approach, in any given church and its vicinity, should be hailed and sanctified by prayer, and increased efforts to promote the revival and prosperity of the cause of Christ.

MIDLAND CONFERENCE.—The Midland Conference met at Leake, on Tuesday, Sep. 24th, 1839. The reports from the churches

were of a pleasing character; it appeared that 101 had been baptized during the last quarter, and there are sixty-five candidates. The minister of the place presided, and brother Shore, of Sheepshead, opened the meeting with prayer.

Resolved 1. That this Conference hears with pleasure, that arrangements are in progress by the Nottingham and Loughborough friends, towards the commencement of a General Baptist interest in Sheffield, and earnestly recommend the churches in the district to assist them in their efforts, by allowing their ministers to supply this place when applied to by the Nottingham Committee.

2. The Conference apprehends, that if any members of this Connexion associate with Chartists, and adopt their principles of spoliation and robbery, that they are altogether unfit for christian communion, and ought forthwith to be excluded from it.

3. The subject for the sermon at the next Conference to be, *The duty of christians to seek the welfare of the land they live in.* Mr. Goadby, of Leicester, to preach. The next Conference to be at Stouey-street, Nottingham, on Tuesday, Dec. 31st.

At this Conference, the Rev. J. G. Pike, of Derby, preached in the morning, on the character and agency of angels; and the Rev. W. Pickering, of Nottingham, in the evening, on glorying in the cross of Christ.

THE WARWICKSHIRE CONFERENCE held its half-yearly meeting in the meeting-house, Union-place, Longford, on the first Tuesday in October, 1839, when it was resolved:—

1. That our deep and christian sympathy be presented, by letter, to the church at Wolverhampton; and though we cannot afford them any efficient or permanent assistance, we will present a fair and impartial view of the state of their affairs to the Derbyshire Home Mission Committee, and until the decision of that Committee, as founded on our representation of their case, shall be known, we exhort them to remain united, and retain their place of worship.

2. That each minister in the Conference be requested to visit the friends at Wolverhampton between this and the next Conference, and that their expenses be paid by their respective churches.

3. That a letter of information be written to the Derbyshire Home Mission Committee, to correct the false impression made on their minds in reference to Wolverhampton.

4. That a letter of condolence and counsel be written to the church at Cradeley, exhorting them to remain united, and to be more cautious than heretofore in the choice

of a minister; and that they be advised to apply to the Academy for ministerial aid. The writer of this letter to be brother Tunncliffe.

5. That letters be re-written to the churches addressed from the last Conference, requesting their answers to our former applications to them.

6. That brother Tunncliffe enquire respecting the trust deeds of Netherton chapel, and press upon the members the importance of renewing them.

7. That the next Conference be held at Birmingham, on the first Tuesday in April, 1840. Brother Derry to preach in the evening, and that there be no service until the Conference, in the afternoon.

The services of this day were unusually interesting, and the attendance, both of ministers and people, very good. In the morning, in the absence of brother Wigg, the minister of the place preached. In the afternoon, brother Derry opened the meeting with prayer, and brother Cheate presided. In the course of the business, the importance of knowing the character and history of ministers, before they be admitted into our connexion, became painfully evident. In the evening, brother Knight, *seur.*, opened the service with reading and prayer, and Mr. Simons, of Louth, a converted Jew, preached an interesting sermon to a very attentive assembly.

JOHN DUNKLEY, *Secretary.*

OPENING OF THE NEW GENERAL BAPTIST CHAPEL CRICH.—The services connected with the opening of the above place of worship, were held on Sep. 22nd, 1839, when at half-past ten o'clock in the morning, an appropriate discourse was delivered by the Rev. R. Ingham, of Belper, from Isaiah lvi. 7, "And I will make them joyful in my house of prayer;" and also in the afternoon and evening of the same day, two sermons were delivered with much affection by the Rev. W. Hawkins, of Derby; the first, from Isaiah lxix. 8, "In an acceptable time have I heard thee, and in a day of salvation have I helped thee;" and in the evening, from Acts xvi. 30, "What must I do to be saved;" and on Monday evening, the 23rd, a powerful and convincing sermon was preached by the Rev. J. G. Pike, of Derby, from Luke x. 42, "But one thing is needful: and Mary hath chosen that good part which shall not be taken away from her;" when the collections obtained in behalf of the object, amounted to £24, 2s. 5d. We trust that the feelings excited on that day will not soon be forgotten, but may the appeals then made to the sinners conscience, issue in turning them

from darkness to light, and from the power of Satan unto God.

W. GARRAT.

Crich, Oct. 10th, 1839.

OPENING OF THE BOROUGH ROAD CHAPEL.—The pastor and church hitherto meeting in Great Suffolk-street, with great gratitude and pleasure take this opportunity of announcing to their sister churches and Christian friends in the country that, in the good providence of God, they are now brought to see their new and spacious chapel on the Borough-road nearly completed. In eligibility and general fitness for the purposes of its erection, it promises to realise the highest expectations which have been cherished in reference to it. The arrangements for the opening, it is thought, have been favourably made, inasmuch as several ministers in town, of great eminence, and of different denominations, have kindly engaged to give their assistance. The public services will be as follows:—On Wednesday, November 13, the Rev. James Sherman, of Surrey Chapel, will preach in the morning; the Rev. J. Aldis, of Mæze Poud, in the afternoon; and the Rev. Dr. Leischild, of Craven Chapel, in the evening. On the following Lord's Day, the Rev. J. Bowers, of Southwark Chapel, in the morning; the Rev. T. Stevenson, of Leicester, in the afternoon; and the Rev. George Clayton, of Walworth, in the evening. The attendance of any of our kind country friends who may be able to come, or who may happen to be in the neighbourhood, will be especially cheering and grateful, and must add to the sacred satisfaction and delight we anticipate on the occasion.

JOHN STEVENSON.

1, Rockingham-row West,
New Kent Road, London.

RE-OPENING OF THE GENERAL BAPTIST CHAPEL, EAST LEAKE.—On Tuesday, Sep. 24th, and the following Lord's-day, the above place, having been considerably enlarged and improved, was opened for divine worship. On Tuesday morning, the Rev. J. G. Pike, of Derby, preached a very instructive and edifying sermon on the character and agency of angels, (having been requested by the last Conference to make that the theme of his discourse*); and in the evening, the Rev. W. Pickering, of Nottingham, delivered a most impressive sermon on glorying in the cross of Christ, founded on Gal. vi. 14. On Lord's-day, Sep. 29th, the opening services were resumed, when E. Bott, pastor of the church, preached in the morning, from Psalm lxxviii. 12—14; and the Rev. T. Stevenson, of

*The Midland Conference was held at Leake on the day of opening.

Loughborough, in the afternoon and evening: in the afternoon, from Psalm xc. 17; and in the evening, from Jer. viii. 22. The last of the services, that on Lord's-day evening, was of an unusually interesting character. The chapel was densely crowded, the minister was devoutly eloquent, the congregation was deeply affected—many of them to tears, and it is hoped that the impressions then produced will be long retained. The weather was remarkably fine, the congregations on all the occasions were large and respectable, and the collections more than equalled our expectations, being £35, 5s., which, added to the sum subscribed among ourselves during the progress of the enlargement, amounted to upwards of £160, leaving us a little more than an equal sum in debt, which we should be glad by the assistance of our friends, to remove as soon as possible. EDWARD BOTT.

ORDINATION OF MR. D. D. BILLINGS, AT GEDNEY HILL.—Our esteemed friend having received and accepted an unanimous invitation to the pastoral office over this church, the ordination services will take place on Wednesday, Nov. 20th. It is the intention of the friends to hold a series of revival meetings in connexion with the ordination services, to commence on the day previous to the ordination, and be continued on Thursday, when they hope to be favoured with the company and assistance of ministers and friends from surrounding churches.

BAPTISM AT TARPORLEY.—On Lord's-day, Sep. 15th, 1839, three excellent and impressive sermons were preached in the Baptist chapel, Tarporley, by Mr. Pike, of Derby. After the morning sermon, Mr. Stenson administered the ordinance of believers' baptism to two females. The sermon in the afternoon was on behalf of the Foreign Mission; after which, the candidates were received into the church by the right hand of fellowship, and the ordinance of the Lord's-supper administered. On the Monday evening, an interesting Missionary Meeting was held. Mr. C. Bate took the chair. Addresses were delivered by Messrs. Dutton, Stenson, and Pike, of Derby. Collections, including a donation of two guineas from Mr. Aston, for two sons departed in peace, amounted to £21, 13s. 6d. During the solemn services, which were all well attended, and some of them crowded, many were deeply affected. May the seed sown produce abundant fruit.

BAPTISM AT SACHEVEREL STREET CHAPEL, DERBY.—On Lord's-day afternoon, Oct. 6th, eight young persons were baptized, two of whom were teachers, and two

scholars, in the Sabbath-school. At two o'clock, a large congregation assembled to witness the solemn ordinance, and a very appropriate address was delivered by our esteemed pastor, from 1 Peter, iii. 21; afterwards, the candidates were immersed in the name of the Holy Three, and in the evening were received into church fellowship, and united with us, for the first time, in commemorating the dying love of our dear Redeemer. May the Lord continue to bless the united efforts of minister and teachers, that many may be added unto us, such as shall be everlastingly saved.

R. P.

BAPTISM AT UNION-PLACE CHAPEL LONGFORD.—On Lord's-day Oct., 13th, six persons were baptized and united with the General Baptist Church, Union-place, Longford. In the morning, an unusually large congregation listened to a discourse founded on John xv. 14. In the afternoon, the newly-baptized persons partook of the memorials of the Lord's death, in connexion with an unusually large number of christian friends. This is the second accession made this year to this christian church, and affords encouraging proof that the Lord is with us.

MR. WILDERS, late of Wisbech Academy, has received and accepted a unanimous invitation to settle with the General Baptist Church at Smalley, Derbyshire. May the Lord prosper the union, and render our esteemed friend very useful and respected.

BAPTIST.

NEW CHAPELS have been recently opened for public worship at Northampton, and Southwell, Notts.

STOCKPORT.—Three years ago the Lancashire Itinerant Society resolved to attempt something here, and the Parent Society in London voted £30 per annum towards the object. A room was rented as a place of worship, and was opened for the purpose on the first of January, 1837, by the Rev. J. Aldis, now of Maze Pond, and D. Marsh, of Ashton-under-Lyne. For twelve months the cause made no progress, having been dependent upon supplies from a distance which could not always be obtained. At length the attention of the society was directed to Mr. Baker, and he was induced to undertake the duties of the station. For eight months he seemed to labour in vain; for in the midst of a population of 70,000 persons, he could not get a congregation of twenty to hear him. He ven

steadily onward, sowing the seed of the kingdom of heaven, watering it with his tears, and accompanying it with his prayers; till, in the month of August, 1838, one individual came forward to profess his faith in Christ, and was baptized in the open air, in the presence of a thousand spectators. This was looked upon as a token for good. The congregation increased; and as soon as it was practicable, a church was formed, consisting of eight members. The little one has kept increasing, until now this infant church, before the first year of its existence has been completed, contains forty-one members.

Forty-one Particular Baptists, and a church of twenty-six General Baptists, appear to be all the Baptists in the largest town in Cheshire.

BAPTIST CHURCHES IN FRANCE.—A gradual but decided improvement is announced as having taken place in the affairs of the American Baptist Mission in France during the last year. "At Paris, beside the maintenance of a French service, as heretofore, Mr. Sheldon for several months conducted two services in English; one in the English chapel, during the absence of the pastor, Mr. Wilks, and the other in the American chapel, in the Rue St. Anne. The attendance at the American chapel was generally good, and for several weeks last preceding Mr. Sheldon's removal from the city, the house was filled. The opportunities for doing good in such a field, Mr. Sheldon supposes, are greater than those presented to an American missionary in almost any other department of labour in France.

"The progress of the mission has been more marked at Douay, and the influence will probably be more extensive and enduring. A church was organized on the first of September last, after the model of the primitive churches, both in faith and discipline; and this being, as Mr. Willard remarks, 'the beginning of order' in that region, it may be regarded as the introduction of a new era in the history of the French churches. The original number of members was but five, including Mr. and Mrs. W., but has since received an accession of seven by baptism.

"The churches under the more immediate care of the native preachers continue essentially as they were at the date of our last report. Considerable opposition has been experienced, and the increase of members has been small, but the labourers have abounded in their work, and the churches have been confirmed. One has been baptized at Baisieux, and two at Orchies; six

have been added to the Bertry church, and increased attention is given by the congregations at Ligny, Caulery, and Valincourt. One has been baptized at Nomain. Two conversions are reported to have taken place at Curieux. Cases of religious inquiry and conviction of the need of the gospel are numerous.

NOVA SCOTIA.—Revivals of religion during the last few months, followed by results the most satisfactory and delightful to every Christian breast, have rapidly succeeded each other, throughout the Annapolis valley, and from Horton to Clements inclusive. Individuals of all ages and character have been made the happy subjects of this work of God's grace, and have by their pungent conviction of sin, their reception of the gospel, a change of life, and willing submission to the ordinances of Christ, given all the proof that the nature of the case can afford, of a genuine and effectual conversion of their hearts. The solemn interest with which such facts were heard by the numerous assemblage of those who had already openly avowed themselves as the followers of the Saviour, and by others on whose minds the great reality and importance of those things were in some measure impressed, formed a scene which could not but strongly impress every mind. We believe that as many as five hundred communicants have been added to the churches during the past year.—*Canada Bap. Mag.*

CONGREGATIONAL.

NEW CHAPELS have recently been opened at Paglesham, Essex; and at Bowden, Downs, near Manchester.

CHAPEL DEBTS.—At the Kent Association, a Committee was appointed to ascertain the exact amount of the chapel debts in the county, with a view to prepare a plan for their liquidation.

CALVIN'S FIRST CHURCH IN BEING.—There is a small Church existing in a village, Asnières, in the heart of France, consisting now of about ninety members, that owes its origin to the labours of this distinguished Reformer, when at the University of Bourges; and which has existed to the present time, having escaped the terrible persecutions which, in 1561 and afterwards, killed, dispersed, and destroyed the Protestants. Obscure, they were unseen; or feeble, they were despised; and though faithful, they escaped. An appeal is now being made to the British Churches to assist this Church in its schools, &c.

EVANGELICAL SOCIETY.—The Evangelical Society of France employs at the present time, in twenty-seven departments, and at Algiers, thirteen ministers of the Gospel, five evangelists, thirteen schoolmasters, eight schoolmistresses, and eight

colporteurs; in all, forty-seven agents. To this number may be added six students, who are at Geneva, preparing to enter upon the field of harvest.—*Archives du Christianisme*

POETRY.

THOUGHTS ON AUTUMN.

HARK ! the sound of Autumn's coming,
For the wind that sighs without,
With its chilling blast benumbing,
Spreads the wither'd leaves about.

Not long since, they each were blooming,
On the trees that then were gay ;
Blossoms too, the air perfuming,
Aided with the sun's bright ray.

But, alas ! their beauty's faded,
Now they sink beneath our feet,
We no more by them are shaded
From the sun's resplendent heat.

So they fall, and unlamented,
Soon they'll melt and be unseen,
Not a trace will be presented
To attest that they have been.

No one sheds the tear of sorrow,
No one weeps o'er nature's fall ;
Blooming now, but droops to-morrow,
Proves that frailty's stamp'd on all.

Emblem of life's humble story,
For how many busy feet,
Who have paced this world before me,
Moulder in their long retreat.

All those tender ties are broken,
Which entwined their hearts for years ;
But they're gone, and now no token
To their memory appears.

Like the leaves of Autumn falling,
They have sunk beneath the sod ;
To their gay descendants calling,
To prepare to meet their God.

I shall sink, and all creation,
That to-day appears to bloom ;
All this busy generation
Soon will sleep beneath the tomb.

Then to occupy our places
Shall arise another race,
And amidst life's giddy mazes,
They'll no more our mem'ry trace.

O may those by love united,
Bear the Saviour's image here ;
And at last by him invited,
All at his right hand appear.

Where immortal spring is blooming,
Autumn shall no more invade ;
Death no more our race consuming,
There they'll bloom and never fade.

SABBATH MORN.

The convent bell may peal afar,
Proclaiming nigh the hour of prayer,
Admonishing with solemn knell,
The fair recluse, her beads to tell.

The Priest in gorgeous robes array'd,
The mass, the homage, duly paid,
With other rites have oft combin'd,
To hold in vassalage mankind.

But no such pomp and vain array
Herald our peaceful Sabbath-day,
No popish rite, no convent bell,
No golden farce, no magic spell.

We hail that morn with sacred joy !
Excluding all that would alloy ;
Our God we early love to meet
Gather'd around his mercy seat.

No outward pomp, or show is there,
But earnest, ardent, fervent prayer,
That is religion but in name
That leaves the heart unchang'd, the same.

Who that has met at that blest hour,
But oft has felt its soothing power ;
The humble, and the contrite heart,
Will ne'er from thence, unbles'd depart.

This hallow'd morn the Saviour rose
Victorious o'er his vanquish'd foes,
Leaving the mansions of the dead,
Captivity he captive led.

Our hearts and voices we would raise
In humble, heartfelt, joyous praise ;
That such a prelude here is given,
Of that eternal rest in heaven.

At most, a few more Sabbath-days,
A few more sun's departing rays,
Will land us on that peaceful shore
Where sin and death are known no more.

Louth.

T. S. B.

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSIONARY SOCIETY.

LETTER FROM THE MISSIONARIES TO THE COMMITTEE.*

The General Baptist Missionaries, labouring in Orissa, to the Committee of the General Baptist Missionary Society in England.

Dearly beloved brethren,

By the hands of our esteemed brother and sister Wilkinson we were favoured with your kind, encouraging, and valuable letter. We bless God for the feelings which dictated it; for the epistle itself, and the expression of those feelings, we return you, dear brethren, our united and warmest thanks. It operated as a cordial to our spirits, created a thrill of sacred pleasure in our hearts, and we arose from the hearing of it in our Annual Conference, not only with improved feelings, but with a renewed determination to labour in that holy cause to which we have devoted our lives.

Next to the approbation of our God and Saviour we value the approbation and smile of our beloved brethren at home, of whom we consider you, brethren, the concentrated representation; and we can assure you that the expression of your love to us, and the deep interest in our undertaking, conveyed to us in your valued epistle, have produced the most salutary effects on our minds—such feelings as we wish ever to cherish, in which we wish to live and desire to die. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth you in all your tribulation, that ye may be able to comfort them which are in any trouble, by the comfort wherewith ye yourselves are comforted of God."

We feel that this word of kindness and encouragement from you does revive our spirits under the depression arising from our loneliness and difficulties, and animates us to an increased determination to spend and be spent for souls and for Christ. We have few here to cheer us with the smile of approbation, or to wish us God speed, but we think that you, dear brethren, approve our labours, smile upon us, and wish us God's blessing; and while we thus think, the distance between us is annihilated, and with renewed cheerfulness we are disposed to labour on.

You refer, dear brethren, to our personal experience. We still feel that we are but men—that we have much within us which God cannot approve, much which to ourselves is a source of pain and sorrow, and we are sometimes ready to fear that these dispositions, instead of growing weaker as we advance, strengthen with our increasing years, so that we are constrained to exclaim individually, "O wretched man that I am, who shall deliver me from the body of this death?" Nevertheless, we have learned to look out of ourselves to our almighty Saviour, and can say, We can do all things through Christ, who strengtheneth us. We trust he occupies the throne of our hearts, that he has caught our affections, and sheds throughout our spiritual existence and our labours the powerful influence of his love. This principle is, we hope, more and more stable in its existence and operation in our hearts, enabling us to say, with increasing propriety, "For us to live is Christ, and to die is gain, and the love of Christ constraineth us to live not unto ourselves, but unto him who died for us and rose again."

As ministers and missionaries, we feel that we have no talents, no power which, independently of divine grace, we can bring forward successfully to oppose the many and formidable obstacles which rise in our course; but the work is God's, and he has placed the treasure in earthen vessels, that the excellency of the power may appear to be of God, and not of men. We have the promise of the Spirit, and this promise has in some measure been realized. We receive it as a cheering intimation that God approves of our labours, and is ready to grant a

* In reply to the one inserted in the Missionary Observer for October, 1838.

more full and glorious display of his grace and power. An increasing attachment to his own means and appointments, and a more implicit dependence on his promises, would, we believe, be honoured by God with more copious and powerful effusions of his Spirit upon the people among whom we minister the word of life.

We rejoice in being able to inform you that the providence of God still continues to concur with the designs of his grace. We are delighted to tell you that it appears the supreme government have sent orders to the local authorities in this province for the immediate and entire abolition of the odious pilgrim tax, the collection of which brought the government of our country into close and disgraceful collision with the idolatry of the people, and actually led to a participation in its support and profits. Now, before you get this epistle, the probability is that some of us shall be proclaiming the gospel at Pooree, at the large annual car festival, without having it said to us any more, If Jagganath be not true, why does your government collect a tax from his pilgrims, and support him in all this glory?

We are sure you will hail this event with feelings of exultation. It will strike a doubt into the minds of the people respecting the truth of this popular idol and the doctrines of his worship, and at the same time disarm the advocates of idolatry of many of their most powerful and plausible arguments for idol worship. Some of our fellow-labourers lie at Pooree, their dust mingling with the dust and ashes of wretched pilgrims, who have, through successive ages, whitened with their bones the sandy plains of that horrid Golgotha. But before our companions fell, they laboured to bring about the measure just alluded to; and from the coming festival, when the pilgrims will most probably be admitted free, may be dated the rapid decline of that temple and establishment which have for ages made the province of Orissa a place of bones and skulls.

We do feel encouraged by the consideration that our labours are forming the foundation of the Church of Christ in Orissa, which shall fill the land, and rise through succeeding ages of time in magnificence and beauty to the praise of God, affording a spiritual home, shelter, and nourishment for myriads of immortal beings—that they are conducting those rays of light which will increase to a noon-day of celestial glory—that they are opening the channels which shall conduct the streams of living water to fertilize this wilderness, till it blossoms as the rose, and flourishes like the garden of the Lord.

We thank you, dear brethren, for the assurance that we have an interest in your prayers. Your prayers have often strengthened our hands in times past, when great weakness and accumulated difficulties have pressed us down, and we believe they have brought down the divine blessing on our labours, as well as on our persons, and we feel confident that God has still a store of good in reserve for us in answer to your fervent petitions to his throne of mercy. The very thought of being the subjects of your petitions, when met together in the house of God, or while surrounding the social and family altar, but more especially when you kneel in the sacred privacy of the closet, is cheering to our hearts. We value such aid much more than the wisdom, wealth, or power of man.

Since we commenced our missionary life, now, in respect to some of us, many years since, the ardour and enthusiasm of youthful zeal have been chastised and purified, yet we feel no less attachment to our work, and our apprehension of its vast importance has greatly enlarged. We hope we shall continue to esteem it more honourable to be the ambassadors of God to the heathen, the means of establishing the Church of Christ among his people, than if we had become the conquerors of the world, had amassed the riches of the universe, or had covered ourselves with the gorgeous appendages of mere literary acquirements and renown.

Seeing, dear brethren, as we are daily compelled to do, what vast multitudes are perishing through the want of the Gospel, perishing without the possibility of obtaining that knowledge which can make them wise unto salvation, we are grieved to hear you say that, at present at least, you can do no more for this long, wide, and populous land, every where literally teeming with perishing souls. We are still more grieved, however, to hear that some of our friends, once ardent and zealous for the salvation of Orissa, have declined in their exertions, and help us no

more. O that we could convey to their ears the death-wail which echoes through this land—could present to their eyes the scenes of desolation and wretchedness around us, stretching for hundreds of miles on almost every hand, and then bounded by other lands equally, or perhaps more, miserable than this—could we show them how these people are without God in the world, and how they are the prey of Satan and of sin, and yet so far from feeling their miseries, and discerning their danger—how they are lulled more securely into their death sleep by the very religion they profess, the masterpiece of infernal workmanship, and are kept dreaming of righteousness and pleasure, till they drop into those flames for which they are prepared, and which are never to be quenched—O could we for a moment show them these scenes, surely they would not withdraw those labours, without powerful reasons, which are used to send messengers of mercy to rush among these crowds, endeavour to break the fatal spell which holds them, and call upon them to awake, arise, and live, now that the offers of mercy and salvation are promulgated. We apprehend that in numbers of cases the needless indulgences, not to say the luxuries and extravagances of professing Christians, are the damnation of the heathen. God has blessed them with means, in conjunction with his command, to evangelize the world, but they take them and consume them on themselves, or lay them up for others, to be consumed perhaps in profligacy and vice. Some are content that the heathen should die, if their salvation is to be purchased by renouncing some indulgence, and many a bitter pang will sometime be felt that ever our indulgences should have been enjoyed at so fearful a price. O that our friends would think again, and renew their exertions.

We regret with you, brethren, that our brother Goadby should have been obliged to leave the field, but good, we trust, will result from his residence in India. Some labour he was enabled to perform, but he is now an eye-witness of the state of the heathen: this will enable him, wherever he goes, to exhibit their miseries, and plead their cause much more effectually than if he had never been here.

We are happy to say that the brethren who have been sent out by the Free Will Baptist Churches in America are labouring at Balasore, and in the adjacent parts of the district, with some tokens of the divine blessing. They have lately baptized several persons, Native and European, and have recently erected and opened a chapel for the regular administration of the divine word in English and Ooriya.

In the sentiments we have expressed regarding your kind and welcome letter, you will be pleased to consider our dear partners and our sister Miss Kirkman as uniting with us. Family cares, anxieties, and afflictions, occupy much of the time of some of them, and they have less strength and opportunity for direct efforts in the cause: others, who have less of family cares, are assiduously employing themselves in the instruction of the young, or the general management of the affairs of the schools. Miss Kirkman, after much patient and persevering toil, is happily succeeding in effecting good among the children of the female department of the school; and she has recently commenced visiting the houses of neighbouring natives, where she holds conversation with the female inmates on subjects connected with their eternal salvation: her field of labour, and prospects of usefulness, are opening with increasing interest before her.

Our brethren, the native preachers, are thankful for your remembrance of them; and when your letter was read and explained to them, the tears of gratitude and love glistened in their eyes. We trust they are pious and useful to an increasing degree.

And now, brethren, we close this epistle, thanking you again for your excellent advice respecting the maintenance of personal religion in our own minds, and christian union in our labours. We feel it quite possible to sustain something of a ministerial and missionary character without eminent devotedness to God; but little comfort in our minds, and little success in our labours, will be secured; and we beg a continued interest in your supplications at a throne of mercy, that while we proclaim and teach the Gospel to others, we may richly enjoy its blessings, and deeply feel its influence in our own souls: these will secure a zealous

discharge of its obligations, and be the means, in the hands of the Spirit, of deeply and savingly impressing the minds of our hearers.

In behalf of the Conference,

Cuttack, May 15th, 1839.

C. LACEY.

Dear Brethren,

We cannot despatch this letter without adding a postscript. You will have heard before this reaches you, from the letters, journals, and annual report which we have sent, of the excitement and inquiry which have appeared at Khundita, in the district of Olassa. Three persons have already been baptized, who with their families, making a number of eight persons, have come over and joined the native christian community. A few days ago, and since this letter was written, another man has come in. He has a wife and family of four children, and makes, in the whole, a number of fourteen. We have received intelligence of towards one hundred others, connected with twelve or fourteen persons, heads of families, who are on the eve of renouncing idolatry, and coming over to the christian community. Several of these appear to be very promising cases. That part of the province is in a state of very useful excitement, and the whole affair suggests the great importance of a European Missionary being located at Khundita. The place is within a small distance from the large town of Jagepoor, and is on every hand thickly surrounded with villages, having large mellas and markets in all parts. We are locating the Olassa Christians at Khundita, where there is ground for a house, &c. The place is situate between the Brahmauee and Karsua rivers, the most fertile and populous part of Orissa, and is thirty-four miles from Cuttack. Our object in being thus particular is to exhibit the importance of having a missionary brother fixed there, and we do unitedly and earnestly beg of you to send out another brother to occupy that station. It seems to be an opening and a call of Providence, and we do hope that, if an extra effort was made, our friends would respond. We make no appeal; the case itself is, we feel, a stronger one than any we could make. The powers of darkness, and all their agents, in the shape of Brahmins, Zemindars, Devotees, &c., &c., are exerting all their efforts to quench the rising flame; and the very circumstance of commencing the erection of a house for a missionary there, would have the effect of driving them back, and of encouraging the incipient feelings after the truth which are manifesting themselves in so many individuals. Do, brethren, make an effort to send us out a missionary brother for Khundita.

For the brethren of the Orissa Mission,

C. LACEY.

May 20th, 1839.

P. S.—Brother Lacey has just sent me down this letter that I may read the postscript, and add a line or two; and I do very earnestly second the desire he has expressed to have a missionary sent out forthwith for Khundita. Mr. Pike will perhaps remember that this is a station I pointed out ten years ago, long before the present promising appearances were dreamed of. It is altogether a very important and a very encouraging field of labour, in the most fertile part of the province, and amidst a very considerable population. Brother Lacey, however, has expressed only half our wishes: we are extremely desirous of seeing a brother stationed at Pipplee and Pooree, half his time at each, to cultivate the field in which brother Bampton so diligently laboured, and which has ever since been suffered to run waste. For these stations we need a couple of men strong to labour, who will be willing to live and die for the promotion of one object, viz., the salvation of the Ooriyas. Qualifications, therefore, which in other branches of the Mission would be requisite, are not indispensably necessary here; not that any man can possibly be too well fitted and furnished for missionary work. But some talents and qualifications are more fit for one department, and some for another. In these desires I know we have the concurrence of brother Stubbins, though he has returned to his station. When here, the subject occupied our frequent and anxious deliberation. You have been informed that we have nearly 400 rupees, conditionally, towards fetching out one of the above men. Stubbins is anxious that we should pledge ourselves to raise 800 rupees for every missionary you will send. I do not see my way quite clear to go thus far, but I am willing to unite in incurring the responsibility of providing 800 rupees for the first, and hope to do something considerable for the next. Do, dear brethren, help yourselves and us by adopting this proposal.

Yours,
A. SUTTON.

RESOLUTION

Adopted at a Committee Meeting held at Loughborough, 17th October,

1839:—"The Committee having heard this pressing appeal, resolve to send a Missionary for Olassa as soon as possible. There is no brother engaged for this purpose, but the Committee will be happy to receive information of, or application from any suitable person."

MR. LACEY'S JOURNAL.

Extracted from the Calcutta Christian Observer.

To the Editors of the Calcutta Christian Observer.

Gentlemen,—I send you a portion of my Journal for the *Observer*, should you think it worthy of a place in your excellent periodical. My reasons for sending it are threefold.

1. The baptism of the converts recorded in the accompanying journal, may serve to encourage the labourers in the cause of the Lord Jesus, inasmuch as it evinces that, while we may be lamenting with the prophet in his affecting exclamation, "Who hath believed our report, and to whom is the arm of the Lord revealed," many may be seeking the way of truth and salvation, and many may be actually walking that way.

2. Its publication might be the means of bringing before the public some information as to the Hindoo law of inheritance in the case of native converts. Since the baptism of the converts whose cases are recorded in this journal, I have searched in vain in the pages of the *Observer* for information on the above subject. It would have been acceptable and useful to me. The state of the law should be made public, that missionaries and native converts may know how to proceed, and what redress to seek in cases of the baptism of natives.*

3. I have thought that perhaps the case of these converts (who have for the sake of Christ "suffered the loss of all things") being made known to your numerous, and respectable, and pious supporters, some friend or friends to the cause of the Redeemer might be disposed to render them pecuniary assistance. A piece of land has been given to the mission, on which we should like to locate them, but they want houses, two pairs of bullocks, and some other articles necessary to the cultivation of the land. The sum of one hundred and fifty, or two hundred rupees, would suffice for our purpose. †

I am, gentlemen,

Yours in the labours of love,

C. LACEY.

Cuttack, January 13th, 1839.

November 15th. About eight days ago a deputation of two men arrived from Olassa, a district of Orissa, lying about thirty-six miles north of Cuttack, on the great Jagganath road. The name of the elder man is Sebosaho, and the name of his companion is Lockhundas. Sebosaho is by caste a Boisya, and Lockhundas is a Bristnob, of the Mahantee caste. They are both men of reading and intelligence. After a short stay at Cuttack, during which we had a good deal of conversation with them, they were dismissed, accompanied by three of our native brethren, to their villages. The native brethren accompanied them to give us a more perfect knowledge of their circumstances. After remaining some days among them, Rama Chundra, a native preacher, returned in haste, and brought a most interesting report of their experience and number; he was desired by them to ask me to pay them a visit, and, if I should see fit, to baptize them. Accordingly I fixed on Nov. 16th, to commence my journey to Olassa, and dismissed Rama with this intelligence.

16th. At four o'clock this afternoon I left home, after commending myself and family to God. I engaged bearers as far as Chotia, where I arrived about eleven o'clock. I slept in the palanquin in the street till about four o'clock, when I was awoken by the beating of the drums of the 6th Regt. N. I., commanded by Colonel E—. The regiment was on its march from Cuttack to Dinapur.

17th. At half-past four I left my palanquin, mounted my horse, and proceeded on my journey. The morning was cool, and the air refreshing; the fields everywhere are loaded with rice, and great abundance of food is provided for man and beast. Passed the sixth regiment on their march, and arrived at the new sarai at Brahmunakool about eight o'clock. Here I halted till the evening, sat and walked in the sarai till my bottle of water and loaf of bread arrived for my breakfast. While waiting, Captain A—, a relation of Sir A. A—, came into the sarai, and invited me to spend the day in his tent, and breakfast with him. Spent the time till tiffin in various conversations and reading. The Captain gave me some information about the creed and political principles of his

* We shall endeavour to place the subject in its true light soon.—Ed. C. C. O.

† We shall be very happy to convey any donation to our esteemed friend.—Ed. C. C. O.

uncle, Sir A. A. — At half-past four, dined with the mess of the sixth, and after dinner had a long and warm argument with Captain A., other officers taking either side of the argument. The argument was the possibility of the salvation of the heathen. At eight o'clock, after reading and prayer in Captain R.'s tent, and an affectionate farewell, I set out on my journey. It was dark, but I crossed the Brahumanee in safety, and arrived at my tent about nine o'clock. The Colonel and officers pressed me hard to remain with them over the Sabbath, and have divine worship, but I thought duty said, go forward. I promised to spend the day with them at Khundita, their next resting place.

18th. Soon after I rose this morning the Bristnob inquirer was at my tent. After breakfast we had worship in my tent, and he bowed with us before the Lord. Read and explained the following scripture, "I am the light of the world: whosoever believeth on me shall not walk in darkness." We then set out for Arada, the village of Sebosaho; stood in the street before his house, where he presently joined us, and we preached to the people, and had much conversation with them. Had some conversation with Sebo, and pressed him to relate the state of his mind; he did so in some measure, but was evidently almost overwhelmed with the exigency of his circumstances, and the importance of the profession he was about to make. To use his own emphatic words, darkness had fallen upon his earthly affairs. He has a wife and family, and four brothers, of whom he is the eldest, and in some sense the father, a good house, a comfortable farm, and endeared relationships, all which are at stake if he embraces Christianity. I perceived that he trembled from head to foot, and the confidence with which he expressed his attachment to Christ when at Cuttack appeared to have forsaken him. Spoke to him tenderly, but faithfully, and exhorted him to confide in the promise and care of God. A biragee, named Jogeedas, was more confident, and avowed his determination to serve Christ: but biragees have nothing earthly to lose. The native brethren spoke to the people, and we came away. Sebo's resolution at present is not equal to a profession of Christianity. Jogeedas came away with us, and Lockhundas says Sebo will not be long before he joins us. Lockhun returned to deliver a message to Sebo to be firm and fearless, and leave his domestic affairs in the hands of providence.

In the afternoon we visited several villages beyond Arada, in which several other

inquirers live, but none of them, with the exception of a goorea and a fisherman, made their appearance. Their landlord has taken a bond from them not to read our books, or have any communication with us, under a penalty of one hundred rupees. Several of the villagers collected around us in the streets, and the women appeared in the gardens behind the hedges, and in turn we proclaimed the truths of the Gospel unto them. Then we proceeded to the Cutcharee, where the Zemindar and his people were collected to the number of twenty or more. They thought we were a party from the regiments passing, and ran away in a great fright. One man, in bolting through a hedge, struck his forehead against a tree and bruised himself severely. I called to them, and told them that no man pursued. They immediately recognized my voice, and one by one returned. Their fear soon changed into indifference and contempt, which ended in plain, straightforward abuse. Such is the meanness of these and all other official Hindoos; let a man be clothed with power, they will cringe, and tremble, and fly before him; but irrespective of qualities, disposition, or character, let him appear without power, and he will be degraded and insulted. As we went to, and returned from, these villages, we saw Sebo, and he appeared to have more courage and resolution than when we saw him in the morning. Was much delighted with the remarks and appearance of a young man, a goorea. He, weeping, said, "They may slay me if they please, yet will I serve Christ." The fisherman also gave me much pleasure. Returned by way of Khundita, where the nineteenth regiment N. I. was encamped. Called on —, who, I think, loves the Lord Jesus Christ.

19th. Early this morning the sixth passed my tent, and took coffee under the tree where I am fixed, and Colonel E—— pressed me to dine with them to-day, so I promised, as we shall in all probability see each other's faces no more. Made proper arrangements for the labours of the native brethren, and directed them to call on me at Khundita in the afternoon. Breakfasted with Captain R., and dined with the Colonel. He heard with interest the account I gave of the inquirers in this neighbourhood, and finally said, "If God has called them they will come, whatever may oppose; and if they come not, you may be sure they are not called of God, and so may be glad that they remain." However, it occurred to me that concentrated difficulties may prevent obedience to the call of God, and so I could not but feel anxious, and try

what I could do to weaken and scatter them. The apostle travailed in birth till Christ was formed in their hearts to whom he wrote. The native brethren called for me about four o'clock; they speak encouragingly of the inquirers. This evening Lockhundas arrived, and has determined to devote himself to Christ; so that two are now come. He says Sebo will join us in the morning. Had a deal of conversation with Lockhundas, and am quite satisfied about his experience, as I always have been since I have known him.

20th. Early this morning Sebo arrived at my tent, and I had much conversation with him: he is no novice, either in christian knowledge or christian experience. It is the Lord's doing, and marvellous in our eyes. His brothers have been persuading him to disinherit himself in their favour; against this I dissuaded him. He requested to be baptized immediately, and so end his difficulties at once. I could not agree to this, but advised him to return to his house, and inform his friends and neighbours of his intention, promising to meet him by the river side and baptize him in the afternoon. Sonautana also, a Bonea, came yesterday, and again to-day, and is to be baptized at the same time. These two accordingly went to their houses, and informed their families and friends. The Bonea is an acquaintance of Sebo and Lockhundas, and has been acquainted with the Gospel for years. The wife of the latter is willing to accompany her husband, and be what he is, as she terms it. At three o'clock I started for the river side, near to the house of Sebo, accompanied by the native brethren. When we arrived before Sebo's house, every thing was quiet, and I supposed the people, seeing his determination, had agreed to suspend all opposition; however, in this I was mistaken, for Sebo no sooner rose to follow me to the river than his next younger brother placed himself in the road, and demanded where he was going; at the same time he fastened his gamcha, a kind of coarse cloth handkerchief, round his arm, and held him fast. Here a scene of forcible opposition commenced, which I shall not attempt particularly to describe, but only notice some of its more prominent occurrences. I informed the people, who had now arrived in some numbers, that they ought not forcibly to detain the man; but this was of no effect. I passed gently on without attempting to interfere, and Sebo managed to get forward somewhat after me. When we had got out of the village, the people brought out Sebo's wife and child. The former ran up to her husband like a person

wild, and snatched his upper garment from his body, pressed it to her face, and wept and wailed over it, as over the dear relic of a long lost friend; she was frantic with grief. Now they placed his little daughter at his feet, who looked up to her parent, and with tears asked him to save himself and her in return. I looked at Sebo's face, and saw portrayed there every mark of husbandly and fatherly affection, but his resolution failed not—no not for a moment: he remonstrated against such means to shake his resolution. The mother and daughter now returned, weeping over the cloth they had taken away; they were attended by a number of females, the wives of Sebo's brothers. His brother, who had hitherto held him fast by the arm, loosed his hold and fell at his feet, beseeching him to remember his own credit and the credit of his brother's house. Here he lay with his forehead on Sebo's feet, and his brother's feet fast in either hand. He wept much, but Sebo told him he did remember, and would still remember them all; he appealed to them if he had not done the part of an affectionate brother to them? "Yes," they answered; "and," said he, "I will continue to do so, but it is in vain thus to dissuade me. I am resolved, and you cannot hinder me." The whole band of his relatives now united in persuading him to defer his baptism till to-morrow, hoping to carry him off in the night into the jungles beyond the authority of the Company's police. Sebo looked towards me for a reply, and his brothers asked me to defer the ordinance. I told them I could not recommend him to do so, as themselves knew what their design was. About this period an old acquaintance of Sebo, a brahmun, came up, and sitting down in a circle he reasoned the matter over with the candidate, noticing the discredit which by this step he would bring upon himself and family. To these arguments Sebo replied in a clear and manly manner. Then his zemindar or landlord came up in his palanquin, and tried to influence him by reasoning and by threats, but he produced no alteration in the mau's resolution: he persisted on having his liberty, and said that he had given himself to Christ to-day, and would not change. Seeing no hope of Sebo being liberated, I sent Jahnoo to inform the police officer at Kundita that he was detained, and that official arrived in about an hour. At first he ordered him to be released, but on the representation of his brothers, he demanded that Sebo should first sign over his property, farm, &c. to his next brother, and make himself responsible for all debts owing to the family. This of course he refused

to do, though he promised to pay all he owed, and offered to give a written engagement to that effect. At length it was proposed to carry him before the deputy collector, which, as it would carry Sebo further from his house, he agreed to, though the case was one with which the deputy collector could not interfere. He passed on therefore the distance of a mile with little interruption, and arrived on the large road at Khundita. Here we fell in with a burkundaz of Mr. Mills the magistrate, and all agreed to hear what he would say to the business. This man asked Sebo if he was perfectly voluntary in the affair, and on his answering in the affirmative, the officer ordered the people to release the prisoner, for such Sebo really was. He also assured them that if they did not, he should apprehend the whole of them for making a disturbance.

INFERNAL CONDUCT OF THE ENEMIES OF NEGRO FREEDOM.

From the Baptist Missionary Herald, we extract the following:—The editor of the *Cornwall Courier*, which is published at Falmouth, has long figured among the foremost and most bitter assailants of our missionaries; his neighbour, Mr. Knibb, being, as might have been expected, the especial mark of his hostility. A robbery having been committed in the town, this veracious editor not only took upon him to declare, in direct opposition to the fact, that the culprit, one Williams, was a "Baptist," but, in the same article, referring to "the first of August free offerings to Father Knibb," expressed his conviction that the "reverend father" would have no objection to receive some of the stolen checks by way of free contributions. Against this base imputation Mr. Knibb thought it right to appeal to the law for protection, and the case was tried at the Cornwall Assize Court on the 4th of July last, before the Chief Justice, Sir Joshua Rowe, who observed, in charging the jury, "It has been clearly proved to you, by evidence the plainest and most abundant that I know of, that the character of the Publication was extremely libellous; if your opinion is the same as the opinion of the Court, you *must* find defendant guilty." But of what avail was this to a Jamaica jury? Without the formality of retiring to consider their verdict the libeller was declared "Not Guilty,"

and Mr. Knibb was left with his injuries unredressed, and a heavy amount of legal expenses to be paid!

A Mr. Grant (planting attorney on a large scale, and judge of the Assize Court) brought actions for alleged defamation against the Rev. John Stainsby, rector of Hanover, "who has been known, for twenty years past, as one of the most exemplary clergyman that ever blessed the island," our missionary, Mr. Oughton, and Mr. Casely, a tradesman of the town. These actions arose out of a report which had reached the first of those gentlemen respecting certain gross and immoral practices on the part of Grant, into which he felt it his duty to inquire, and to ask the assistance of Mr. Oughton, as some of the parties implicated were connected with his congregation. In the course of the investigation, Grant sent two gentlemen to wait upon Messrs. Stainsby and Oughton, to make confidential inquiries; and, as the result of these inquiries, commenced his actions, which were decided by the jury in his favour, with damages against Mr. Stainsby to the amount of £2500, Mr. Oughton £2000, and Mr. Casely £1000, besides costs in each case.

Our readers will naturally suppose that, at least there was some colour for these decisions,—that the plaintiff was at least purged from all suspicion of guilt. Far from it. A letter now before us, written by a party who had no interest in the case, affirms that eleven witnesses swore to distinct facts of the description with which Grant was charged; while the very witnesses brought forward on his behalf sought to vindicate his character by proving that his depravity flowed in another channel!

The trial will be printed. We know of no combination of terms that are adequate to express our unutterable disgust at these atrocious abominations. Talk of Jamaica JUSTICE after this!!

INDIAN BREAKFAST.—The following account of an Indian breakfast, furnished by one of our missionaries, may be interesting to some of our readers:—"Hurrie's wife prepared me a breakfast of boiled rice, boiled vetches, stewed egg plants, boiled vegetables, stewed aloes, or a kind of country potatoes, dried fish, raw cucumbers, and milk. These being placed on the ground before me on plantain leaves, I helped myself with my fingers, and made a good breakfast."—C. LACEY.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 12.]

DECEMBER, 1839. .

[NEW SERIES.

A THREE-FOLD VIEW OF THE GENERAL BAPTIST
NEW CONNEXION.

THE PAST.

HAVING sometime ago contemplated writing a brief history of the connexion, I endeavoured to avail myself of all that had been published respecting it. I went carefully through most of the written, and all the printed Minutes. The research was deeply interesting to my own mind. The labours and difficulties which the founders of the connexion in the the Midland Counties experienced; with their true simplicity of character, untiring zeal, and disinterested indefatigability, inspired me with the highest respect and veneration for their memories. I had great satisfaction in watching the progress of the little stream. I beheld it deepening and widening, and then smaller streamlets diverging in every direction from the parent source. In many cases I beheld interpositions of divine providence, greatly accelerating the progress of the Gospel. Nottingham is a case strikingly illustrative of this. There was one idea, however, which presented itself over and over again to my mind in this survey: that much of the success was clearly owing to the abounding labours, and self-denials, of its early ministers. Had they been calculatingly cool, and constitutionally supine; had they been extremely careful of themselves, and greatly under the influence of personal selfishness, the cause of God would never have progressed so abundantly in their hands. The retrospect of the history of our connexion ought to fill us with thanksgiving to God; with holy emulation to imitate those devoted and worthy men who conflicted so nobly, and laboured so strenuously, and who are now enjoying their reward in the glorified Church above.

THE PRESENT.

There is much in the present aspect of our Churches to gladden and encourage. We are not without tokens of the divine favour. The additions of the last year were in many respects gratifying; but yet a clear and careful scrutiny of our last Minutes will show us that our prosperity is far from being general, and that when brought before us in a statistical form, there is much to call for solemn examination, and fervent prayer, that the Lord would arise and shine upon us, and give unto both ministers and people a greater supply of the spirit of Christ Jesus. And yet can we doubt that all the inefficiency must be with us? If we are straitened, it is

in ourselves, and not in the Lord. If we have not more of the spirit of grace and supplication, more of the spirit and fervour of our High Priest, it is because we ask not, or because we ask amiss. I am far from believing that just as many are converted as the Lord designs or wishes to be. I believe that He wills the restoration of every sinner to himself, and takes no pleasure in the misery of any of his creatures. And I believe, moreover, that in proportion to the employment of his own means, that we may confidently look for his blessing and success. If the seed of life is sown plentifully and continually, we may expect to realize a large and abundant harvest of converted souls. His declarations and promises, and the seals with which he has confirmed the efforts of devoted labourers, amply establish his truth. It appears that the increase of our Churches in the past year, that is, from the Association of 1838 to that of 1839, was as under :—

One Church, with two pastors, had an increase of sixty-two members; one Church, with one pastor, an increase of forty-one members; seven Churches, an increase of thirty to thirty-eight members; eight Churches, an increase of twenty to twenty-seven members; twenty Churches, an increase of ten to nineteen members; twenty-four Churches, an increase of five to ten members; seventeen Churches, an increase of one to five members; forty-two Churches had no increase by baptism; and in thirty-three Churches there was a positive decrease of those formerly reported, amounting in the whole to 194 members. The real increase in the whole connexion, in 120 Churches, with ninety-seven ministers, is 570, being under five members for each Church, and not averaging six to each minister in the connexion.

So much for the statistics of our numbers, &c., &c. Now I wish just to refer to the statistics of our LIBERALITY in contributing to the acknowledged Institutions of the connexion.

I.—The Home Mission.

I cannot ascertain that more has been raised than £210; that is, (taking our numbers at 14,000) something less than three-pence three farthings per annum for each member.

II.—The Foreign Mission

Has realized about £1475; that is, about *two shillings and one penny farthing* per annum for each member.

III.—Academy and Education Society.

By subscriptions, donations, and collections, not of course including rent for Legacies, &c., there appears to me to be only about £280; which will average, per member, something less than five-pence per annum. Here, then, we have for the support of the three great essential Institutions of the connexion, an average flow of christian LIBERALITY to the extent of two shillings and ten-pence per annum, or a fraction more than two-pence three farthings per month, or rather less than *three farthings* per week for each member.

THE FUTURE.

Now, shall either ministers or people, rich or poor, be satisfied with this state of things? Surely not. There must be something radically wrong. When we deduct the Churches, and the names of those who support all the Institutions with something like liberality, what are we to conclude the

rest of the connexion are doing? Why there must be thousands of members who are in a state of spiritual torpor; there must be thousands who do not cast one mite into the Lord's treasury; there must be thousands who care not for Christ's cause, and who are expending no energies for the salvation of their fellow-men. O let us arise, one and all, and shake off the lethargic influence which has been gathering upon us. How can our Churches thrive with such an exhibition in the great movements of our own times? Unless a man is in the depths of indigence, can he mock the Lord of hosts by praying for the revival of religion when he is only giving *three farthings per week* out of his worldly substance for its proportion? Why all that is contributed put together would not bear the slightest comparison with what our younger sisters spend in superfluous ornaments and decorations, or with what is consumed in the denomination in the form of *tobacco* and *spirituous drinks*. May the Lord pardon us in these things; and, as the stewards of his kingdom, may we be more anxious for the prosperity of his Church, and his glory in the world. Now suppose for the future we doubled our contributions, so that we subscribed three half-pence per week instead of three farthings. Our Foreign Mission then might have its labourers doubled; other Home Missionary Stations might be established; and there might be continually ten or twelve young men in the Academy, training for the work of the ministry.

Let every right-hearted General Baptist resolve, by holy energy and prayer, and by redoubled liberality, to strive if the ensuing year cannot be one of the brightest, happiest, and most prosperous the connexion ever realized.

3, *St. John's Wood Grove, London.*

J. BURNS.

SKETCH OF A TOUR IN SUMMER.

(*Concluded from page 327.*)

WE visited the dock yard, and paid no fee: we were required to enter our names in a book. A policeman was then ordered to attend us, but strictly prohibited from receiving any thing from us as a remuneration for his trouble. With this arrangement we were not displeased. There we saw every part of a vessel, and most of them in the process of being manufactured. What immense masts, anchors, cables, guns, balls, and ships, ponderous and majestic, whose men would number as many as some of our inland villages. A friend whom I met with on the island said, that on board the "*Hastings*," which conveyed the queen dowager to and from Malta, and which at this time had just returned, that he saw five hundred men sit down to dinner. What affected me most in the dock yard, was the number of convicts at work, each with a log of iron and chain at his leg, some heavier and some lighter, I suppose referring to their crimes and character. All were dressed alike, and were engaged in work usually assigned to horses; some were engaged in dragging large pieces of timber, and others carrying dust and shavings from the various workshops. Some of them had countenances indicative of a horrible state of mind, while others seemed more under the influence of sorrow, than of hatred, to mankind. Each had the name of the ship to which he belonged stamped upon his jacket. We were present when they went on board to dinner, and a gentleman told us, that their number amounted to seven hundred. The sight was truly painful. I thought there was not one of the seven hundred but who had relatives; some had parents,

some wives, and some, and perhaps all, brothers and sisters, many of whom might at that very hour be deploring the unhappy character and circumstances of the poor convict. We also saw the largest ship in the British navy. She is quite new. God grant that our country may never require her services: that peace may not only pervade our own land, but ever characterize our intercourse with all the nations of the earth.

We went on board a steam-boat for the island, and in three-quarters of an hour we landed at Ryde. The jetty is full half a mile into the sea. Here we landed, and after having paid portorage for our bodies and boxes, we were permitted to enter the town. Ryde is a very interesting place. The population cannot be less than eight thousand. The principal street is beautiful; and as the town is situated on the side of a considerable acclivity, and many of the streets running down toward the sea, the scene is truly romantic. You behold the busy multitudes in the streets, you see on either side elegant dwellings, and with one or two exceptions, beautiful gardens opposite the houses. The eye runs along this interesting line of objects until it descends to the bottom of the hill on which the town stands, and there it rests on mighty ocean, on the bosom of which are passing and re-passing vessels from different parts of the kingdom, and from different parts of the world. In the course of half an hour we were seated in "Rose Cottage," in comfortable lodgings. Our host and hostess we found both pious, and members of an independent church. We could not have been better suited. In front of our cottage the rose and the fuschia grew luxuriantly; and every time we passed through the little garden fronting our lodgings, we were greeted with the beauty and fragrance of these children of nature—I should say, these children of nature's God. Here we met with dear christian friends from our own town. This was cheering to us. We immediately wrote to our sick friend in London, and he came to be with us: God preserved him, and brought him in safety. To us, the air of the island seemed exceedingly salubrious. I never saw the foliage of shrubs look so fresh and beautiful. Vast numbers of the bay tree were every where to be seen, and the myrtle was often close by, occupying with the fuschia the same plot of ground. I never saw the bay tree so large, nor did I ever see the fuschia flourish in the open air as it does here. It is not unlikely but the humidity of the atmosphere, as well as the mildness of the climate may account for the freshness and richness of the foliage. There was one thing which struck us very much—the natives of the island did not look well: the women, generally speaking, were not healthy and interesting looking persons, and many of the men seemed much of the same cast. Unfortunately, the weather was exceedingly dull and wet, so that with the exception of a few sunny hours occasionally, we were obliged to be under cover. We established morning and evening worship. Our host and hostess generally joined us, and we felt the gracious fulfilment of the Saviour's promise, "*Wherever* two or three are gathered together in my name, there am I in the midst." It is exceedingly comforting to the christian's spirit, that wherever he is he has the presence and protection of his Heavenly Father. New scenes may present themselves to his view; he may gaze on countenances which he never saw before; he may hear voices which never before struck upon his ear, but his soul is impressed with the exhilarating thought, that he sees nothing, and hears nothing, but what is the property of God his Saviour, and parts of his vast and unexplored kingdom. We heard some excellent sermons in Ryde. Faithful and affectionate, lively and interest-

ing, were the addresses from the pulpit : there was only one exception, and that was on the subject of the divine sovereignty. This doctrine I firmly believe, but I have often heard it stated in a manner that was any thing but pleasing and instructing. That God does any thing simply because *he will do it*, is far from speaking of his conduct in a manner that is honourable to the divine character. The following passage I have often heard quoted in a manner that Jesus Christ never intended it to be used, "Even so, father, for so it seemed good in thy sight." What is the obvious meaning of these words ? simply this, that the plan of procedure referred to by our Lord, was the best plan which presented itself to infinite wisdom and goodness, "It seemed good in thy sight." Whatever God does, whether in reference to providence or grace, whether plain or mysterious, he does it "because it is good in his sight." When we speak, or even think, of God's sovereignty, we should think of the sovereignty of his wisdom, his goodness, his justice, his mercy, as well as of the sovereignty of his power.

The island is about twenty miles long, and ten or eleven in breadth. In olden times, the French used very much to annoy the inhabitants, destroying both life and property. We set out on a fine afternoon to visit St. Helen's, a small town to the east of the island. The road was exceedingly hilly, but the plantations on either side were rich and beautiful : almost every elevation was ornamented with a neat mansion, and the grounds were laid out in the most tasteful style. Our friend carried the history of the island, and read as we passed along ; while I assisted our feeble companion up the steep ascents. The village is situated on an eminence overlooking a small arm of the sea which runs into the island. From this point might be seen Spithead, with several large vessels of war lying at anchor. We returned late in the evening, by a road very little frequented, and which led more into the interior of the island ; we were obliged to recur frequently to our map, or we should have missed our path : our road, however, was surrounded by scenery wild and woody, but not less interesting, because of its contrast to that through which we had passed. "How manifold are thy works O God, in wisdom hast thou made them all." We visited Newport, the capital of the island. This is a most interesting town. It contains a population of about ten thousand. The independents, baptists, and methodists, have each a neat place of worship. The buildings are good, and the streets very clean and healthy. The town is situated in a beautiful valley. About a mile from the town is Carisbrook castle, in ruins. Here Charles II. was imprisoned. We were shown the window from which he endeavoured, in vain, to make his escape : he had cut one of the iron bars in two, and after forcing his head through, he found to his sorrow that the opening would not admit his body. With considerable difficulty he got his head from between the bars, and after lighting his lamp to inform his friends that he could not escape, they retired from the concealed position where they were waiting with the utmost anxiety. The history of the place produced little but melancholy reflections ; and while we ascended the steps to the highest tower, and gazed with wonder on the thick and massy walls crumbling before the hand of time we were reminded, that those who once occupied this majestic building were long since mingled with their parent earth : their gold, their glory, their titles and their towers, their rank and their retainers, could not ward off the blow ; death came, and prepared or unprepared, the sun of life went down. Happy, thrice happy, is the christian whose heart and treasure are laid up in heaven. From this elevation we could see East and

West Cowes, and a point of land rising above Yarmouth and Freshwater. We returned in the evening, and it rained in torrents nearly all the way. I was sorry that I had not an opportunity of visiting Freshwater. In this town there is a church of General Baptists. They hold the doctrine of the divinity of our Lord, and differ only from the other baptists on the subject of the extent of the atonement. I understood that a considerable number had united together, and two friends on the island preached the Gospel to them. I hope our brethren at Portsea and Lyndhurst will encourage them, and encourage them to join the connexion. The population at Yarmouth and Freshwater is very considerable, and would present a large field of labour for a home missionary. There is, perhaps, no description of scenery but what may be found in this interesting island. There are the wild and mountainous, the bold and the sublime, the richly cultivated valley, the deep and woody dell, the green lawn sprinkled with evergreens; and on the side of the island next Portsmouth, the nut trees grow down almost to the water's edge. The south and west of the island are much more bold and rocky than the north and the east. Here are immense rocks, presenting an eternal barrier to ocean's waves, and in the language of Omnipotence saying, "Hitherto shalt thou come, but no further." Here are interesting towns, christian churches, every species of scenery, wild and beautiful, safe and commodious anchorage for vessels, and all within the circumference of fifty miles. I observed in their pronunciation a good deal of similarity to that of the uneducated in Cornwall, and in Ireland. The old lady with whom we lodged told us, that the cottage was very comfortable, but they had not a *say view*—not a *sea view*, but a *say view*. Had the weather been fine, we should have enjoyed the scenery very much, and perhaps have visited the southern part of the island; but the rains and the clouds are his servants who is infinitely wise, and therefore cannot err.

On our return to London, we took a different road. We passed through a part of Hampshire much more interesting than that through which we had travelled by steam. We passed through Godalming and Richmond to the great city. I should think it rained upon us not less than fifty miles. Circumstances separated us from each other, but the same Providence that watched over us by sea and by land brought us in peace and safety to our homes.

Sin produces the same awful consequences in every place. Men hate God, dislike his government, question his authority, and violate his commands. Divine grace produces the same delightful consequences wherever it is enjoyed. The heart is humbled, the spirit subdued, the Saviour is cordially received, and the precepts of the Gospel become the rule of life. Countenances may vary, and language may vary, and habits and customs may be different, nature may present its scenery in its endless variety, but the children of God one. Bought with the same blood, renewed by the same spirit, travelling in the same path, and all tending to the same eternal home. If the beauties of nature are so enchanting, what are the beauties of the paradise of God? and if to meet with christian friends on earth be so sweet, what will it be when we sit down with Abraham, and Isaac, and Jacob, in the kingdom of God above? May we be brought to that heavenly country! Amen.

H. H.

INFLUENCE OF EXAMPLE IN A SABBATH-SCHOOL TEACHER.

THE duties of a Sabbath-school teacher are of no small moment, but must be acknowledged to be of infinite magnitude; inasmuch, as they materially affect the moral and spiritual condition of society: every individual having under his care a number of young persons, has an important charge committed unto him. Youth is easy to be led, either by precept or example, hence the habits of the tutor are readily acquired by his pupils; indeed, so much so, that in many cases the students are actually detected and marked as having been under the tuition of one of certain peculiarities, from the fact, that they have imbibed the same. A youth will imitate the example of his tutor, in proportion as he has been taught to prize his instructions; thus it is truly of the utmost importance that youth be placed under men of good moral character, whose reputation is unimpeachable, and whose habits are such as will be calculated to benefit society. But to confine our attention more especially to the office of a Sunday-school teacher, whose duty it is, not so much to impart the mere rudiments of a good substantial education, as to inculcate the principles of real genuine piety. In the first place, a Sabbath-school teacher must be personally and practically acquainted with the nature and value of religion. If a physician does not understand the disease, his counsel is invalid; if he feel not the necessity of a cure, his exertions are enfeebled. A Sabbath-school teacher must labour with singleness of heart, considering himself responsible to God, and remembering that he and his charge must finally appear before the judgment seat of Christ, when a strict investigation will be made before him who searcheth all hearts, and knoweth by what motive we have been influenced, and how far we have discharged our duty with fidelity. If we would be faithful we must, whilst respecting their feelings, regard their interest, and combine with fidelity sincere affection and true friendship: real friendship, when rightly understood, consists in our regarding the interests, and not so much the feelings of our friends. In our attendance and demeanour at school, as well as by our deportment in the world, we must show an example worthy of their imitation. If our attendance is irregular, theirs will correspond; if we manifest a volatile disposition, we cannot with propriety charge them with levity. Let not a Sabbath-school teacher suppose he has done all when he has heard them read a portion of God's word, but by the aid of infinite wisdom let him so explain that they may understand, and so impress that they shall not forget. It is not a protracted and tedious explanation which will be most calculated to rivet permanent impressions on the mind; but by comparing spiritual with temporal objects, such as may be most familiar to youth. As it regards the books most adapted to the use of Sabbath-schools, we must admit that they all must have a direct tendency to lead the mind to contemplate religious subjects, or they cannot be suitable to be read on the Sabbath. At the present period there is a considerable difference of opinion as to the propriety or impropriety of teaching writing and accounts on the Sabbath; as it respects the former, perhaps there may not be such a decided objection, providing the copies are suitable; but in reference to the latter, there are many of the most pious, sincere, and devoted members of the church militant, who consider it a breach of the Sabbath, whilst others, who are well-disposed, imagine they can with impunity engage in it: to such I would presume to put this question, Can you, as a professor and teacher of Christianity, conscientiously sit down on a Sabbath morning and practice yourself in your trade accounts? if you answer in the negative, I would reply, How can you teach others to do that which would expose you to the just displeasure of an infinitely holy God? But some may say, We do not violate the Sabbath for our own advantage, but that we may benefit others, therefore, the case is widely different. What should we think of a professor of christianity, who, on hearing of a tradesman being straitened in his circumstances, sits down on the Sabbath to devise means by which he may extricate his friend from his difficulties, and then goes forth to put into operation the plan he has matured? Let conscience perform her sacred duty, and you dare not thus employ your time. Sabbath-school teachers are called upon, in the providence of God, to supply the place

of parents, for it must be confessed, that the majority of the children in a Sabbath-school have ungodly parents, who do not feel concerned about the salvation of the soul, either in reference to themselves, or their children; therefore, it does essentially devolve upon Sabbath-school teachers to instruct the children in Christianity, and to inculcate principles of sterling piety into their young and tender minds, and yet such is your generosity, such your Christian-like benevolence, and such the spirit of philanthropy which you have imbibed, that you can deliberately and perseveringly lead those inexperienced, and consequently to a good degree unconscious, individuals, to the practice of that which you would shudder at performing yourself, from the solemn truth, that it would incur the frown of heaven. But some will say, We by no means would have them pursue that which would expose them to the displeasure of God, we only want to retain them under our especial notice until they arrive at years of discretion when they can judge for themselves, and when their habits will be formed in some measure for life; or, in other words, we are only doing evil in hope that good may come, thus violating the command of God. If a boy were to interrogate his teacher whilst instructing him in accounts, as to whether it would be proper for him in after life to practice himself in them; or, that as a tradesman, he could with impunity keep his own books on a Sunday, I doubt not but that the answer, in either case, would be given in the negative: but should a further question be urged, and the boy inquire wherein the difference existed between his then learning the art of book-keeping, and his carrying it out in practice in after life, I conceive the question here would be a somewhat difficult one; as for myself, I will candidly acknowledge, I am not prepared to solve a question so intricate, unless we draw this distinction, that one would be the spontaneous act of the individual, whilst the other would be chargeable to the tutor, by whose guidance the pupil would be led. Whilst I speak of one as being the spontaneous act of the individual I do not, and I cannot, free the Sabbath-school teacher from all censure, but must regard him as being the original cause of that which we term a spontaneous act; for if the boy, when at school, had been taught by precept and example not to violate the Sabbath, the probability is, that such might have been the conviction on his mind, that he would not have ventured to have so much as looked at his accounts on the Sabbath-day; but at any rate we may rest assured, that had we not have sanctioned the violation of the Sabbath by our conduct, but on the contrary, had faithfully apprized them of the evil consequences of prosecuting a course diametrically opposed to the will of heaven, we should be exempt from their blood. If we are to be consistent teachers, we must omit religious instructions until we have excluded the arithmetic, for it is a species of the grossest absurdity to think of commenting on the necessity of obeying the directions contained in the word of God, and at the same time to encourage them to the performance of that which our consciences tell us is sinful. We say, God will not approve of you following your worldly avocations on the Sabbath, yet we venture to violate the commands of God, by instructing you in that which will tend to fit you for the discharge of the duties of a tradesman. What! Christian, is the soul of man to be bartered in order that he may be better prepared to pass through the world? certainly not. Then let us act consistently with our high and responsible character. Again, let it be borne in mind, that it will avail us but little in the day of final retribution to offer as an apology for our conduct, that others have engaged in the same, and individuals of longer standing in the Church have for years taught accounts on the Sabbath, and yet they have sustained the character of a consistent christian in the world, "If ye were of the world, the world would love his own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you," John xv. 19. So long as we maintain a good moral character, the more we indulge in conformity to the maxims and customs of this life, the higher in the estimation of the worldling shall we be held; but let us once make a stand, and resolve to act the part of a truly sincere and consistent professor of christianity, and then our imaginary friends will effect their exit, or be the first to cast their malignant darts, and leave us to reflect on the inconstancy of human friendship. There is something

in accounts calculated to perplex the mind, and consequently to disqualify it for religious exercises; and so far from its creating a devotional frame of mind, it will engender a spirit of indifference and unconcern about the realities of a future state, so that, instead of a blessing we become a curse. Let it not be said, that because good has arisen from children having been detained in a Sabbath-school to riper years, therefore we are tolerated to follow out the practice. Are there not other motives to hold out as an inducement to retain them in the school? If you teach them to write on the Sabbath, there is such an abundant scope for improvement that they will not arrive at perfection at any very early period, unless they have the advantages of a week-day school; and then why not establish your adult classes, where the Scriptures will be explained by some judicious and devoted Christian? You profess that such is your concern for the salvation of their souls, that, had you no other motive in view than that of their temporal interest, you would not sacrifice another Sabbath in the school. In conclusion, I would just suggest the propriety of convening the children together, one evening in the week, to practice them in accounts: here some will, in all probability, urge an objection, alleging that it would be impracticable, from the fact, that both teachers and children would find it inconvenient to attend regularly; but let us give it a fair trial. Some have had their evening schools for years, and have found them to answer in the main. Lastly, let us all pursue a consistent course, and leave ourselves and our youthful charge in the hands of One who is infinite in wisdom, and he will succeed all our labours.

N.

CORRESPONDENCE.

To the Editor of the General Baptist Repository.

Dear Sir,—May I offer a few remarks on two articles that have recently appeared in your pages?

In your Number for October a letter is inserted from Mr. F. Grosjean, informing his former pastor of his change of views on the subject of baptism, after which he adds, “I rejoice that the General Baptists hold every other doctrine with the Wesleyans.” This, I apprehend, is a decidedly erroneous statement. It is not my design to enter into the particulars of the difference, both on church government, and in reference to various points of christian doctrine, which exists between the Wesleyans and the christian friends with whom the writer’s lot is cast, but I maintain that such difference exists, and that we are by no means Wesleyans in all but baptism.

The other article, on which I offer a passing remark, appeared some months ago. In it the writer objected to the authorized translation of Acts xxiv 25; and appeared to censure the application frequently made of that passage. His remarks are evidently founded on a mistake, and consequently his censures are not less mistaken. There needed no adjective to answer to the word convenient in the English version, for the Greek substantive includes that idea. The meaning of Kairos is a “convenient season, opportunity.” Servianus thus distinguishes between *chronos* (*time*) and *kairos*; “*chronos*,” he says, “denotes the length or space of time, but *kairos* signifies due or proper time, opportunity.” These are the statements presented on this subject in the edition of Parkhurst’s Greek Lexicon, edited by the late Professor Rose, recently the Greek Professor in King’s College, London. By the way, this edition of Parkhurst is *very far* superior to the common and unimproved edition. In the edition of Professor Robinson’s Greek Lexicon, that has been recently edited by Dr. Bloomfield, the leading signification of *kairos*, as employed in the New Testament, is “fit time, proper season.”

It might not interest your readers to pursue this subject further; but I offer these observations that plain Christians may not suppose their ministers misrepresent the language of Felix, when they refer to him as one who was guilty of deferring attention to the solemn interests of religion to a convenient season, that never came.

Dear Sir, yours, &c.,

J. G. P.

THE CIRCULATION OF THE GENERAL BAPTIST REPOSITORY.

"WORK FOR ALL."

Mr. Editor,—I have for many years been a reader of the Repository, and have remarked with pleasure its growing improvement. During the last twelve months I have often risen from its perusal refreshed, and with renewed purposes of devotion. Among others, the valuable communications of your "Mary-le-bone Correspondent" have enlivened my hopes, and I have desired to see the spirit that breathes in them spreading through the whole connexion. I have not been alone in these feelings; other readers have expressed to me that their "hearts have burned within them" while reading the spirit-stirring appeals contained in your pages. Many thanks to all your kind correspondents. They have not laboured in vain.

Now to the point. I have been blessed, and I do not wish to eat my morsel alone. Your Repository has blessed me, and I have tried to circulate it. Here is "*Work for all.*" My means are very limited, and my success has been in proportion. Instead of taking one, I now circulate four. That is a small number. True. Let *all* your readers "go and do likewise," and the *total* will not be small. Cannot you gain one, reader? Try, try. I commenced the year hoping to gain *one*. I did so; and sought opportunities of recommending and lending the work; and, instead of being a blessing to my soul only, it has blessed four.

Is not the circulation of the Repository, and the circulation of good thoughts, essentially the same? And who can tell the end of one enlightened, pious, and zealous thought? How great a matter a little fire often kindleth! and a sacred fire, kindled by the Spirit of God, and circulated through the connexion, may warm and raise into an ardent flame a thousand hearts.*

Perhaps some may think that "the energies of thousands are taxed to the utmost extent already." So one of your correspondents thinks with regard to another subject. In the day of health and ease I have been too much under the influence of that spirit; but more than once I have been led to anticipate the near approach of eternity; and as I have looked upon its vast and endless duration, on the changeless character of its happiness or woes; as I have anticipated my appearing before the Son of Man, and have taken a retrospective glance of my past life, I have reproached myself that I have done so little for that blessed Saviour who "gave *himself* for me." What do we for our Lord compared with what he did for us? What strange changes in our devotional purposes a near view of eternity produces. That near view, dear reader, you and I *must take*. O that we may do "*more than others.*"

Nottingham, Nov. 12, 1839.

V. C. W.

ON THE SELECTION OF IMPORTANT SUBJECTS.

To the Editor of the General Baptist Repository.

SIR,—It has long been a maxim with the writer, that occasional sermons should be upon subjects most adapted to do good. This idea may be useful at Anniversaries, Conferences, Sabbath-school, or occasional sermons, as sometimes strangers are frequently present, who rarely or never hear a faithful and impressive exhibition of the Gospel. How important that such opportunities should be improved. I may illustrate this by some circumstances that have recently passed under my observation.

Last evening a young female friend informed me that, hearing of a certain minister, who lived near her father's house, being expected to preach, though she had never been into a chapel, she went. It was a false rumour; but the assistant preacher discoursed upon the remembrance of Christ, and our young friend became serious from that time. A minister lately paid a visit to this place, and discoursed upon, "We are verily guilty concerning our brother." Two young men refer to this sermon as useful to them. When a judgment is passed upon the sermons at an anniversary, I have observed a decided preference given to those that are pre-

* I have not referred to the pecuniary advantages resulting to the connexion from an increased circulation, though they would be very considerable.

eminently evangelical, and adapted to do good to the souls of men. "A word to the wise is sufficient for them" Let my brethren in the ministry aim at usefulness to souls. Paul, on visiting Rome, desired "to impart some spiritual gift." Oh that the visits of ministers might always be marked with good, in souls renewed and sins forgiven.

L——, 1839.

AN OLD FRIEND.

NEW INTEREST IN MANCHESTER.

To the Editor of the General Baptist Repository.

Dear Sir,—The attention of the Church at Oak-street having been directed to the letter on a "New interest in Manchester," published in your August number, I am instructed, in her behalf, to request the insertion of the following remarks in the next number of your Repository.

In discharging the duty thus committed to me, I trust, as we only seek to correct error, and to remove such unfavourable and incorrect impressions as might be formed from reading the paper referred to, that nothing of a vindictive or uncharitable character will be found existing. In the outset, we wish it distinctly to be understood, we do not object to the writer's proposal, but to the incorrect impression which his letter conveys. Whatever may have been the design of the writer, we cannot consider the contents of that letter will be otherwise than prejudicial to the interests of the cause at Manchester. The inference conveyed in the fourth paragraph, that the cause at Oak-street is in so burdened and unhealthy a state as not to "afford any hope that it will extend itself so as to form another distinct interest," is not correct. It is true there is still a debt on the chapel of about £500, but it must also be remembered, that in the last four years the debt has been reduced more than £500, whilst during the present year of commercial distress, the Church has raised a larger sum for defraying its current expences than has been raised in any previous year; and we believe, never was the cause in a more healthy state than at present, or so likely to extend its operations. Besides, the rising cause at Stockport originated with the Manchester Church, whilst we are now exerting ourselves to revive the fallen cause at Preston; and we have now in Manchester two rooms for service, besides those connected with the chapel. As to the opinion expressed in reference to the capabilities of those who have separated from the Church, we would only say, The experiment has been more than once tried, and on each occasion has failed. We do not know a single instance, and are sure not one has occurred, in which any party has been compelled to withdraw from the Church on account of the "ultra disciplinarianism of its minister," or body, and we defy any evidence of our exercising a discipline, or imposing terms of communion, other than those directed in the New Testament, and approved by our body, consisting in a knowledge of divine truth, and an entire surrender of heart and of life to its dictates. The statement in periods sixth and seventh is, so far as we are aware, without foundation, no ground for any such objections being in existence: of this we are certain, no such circumstance has come to our knowledge. We are at a loss to reconcile the professions with which the "Derbyshire minister" closes his epistle, with the general impression that either is calculated to produce, but would fain attribute them to mis-information, rather than to any design, at all unfavourably, to affect the cause with us. We have still to rejoice that the hand of the Lord is with us, and that abundantly to bless us.

With respect; I remain,

Yours &c.,

GEORGE HESKETH.

REVIEW.

THE MIRACLES IN EGYPT—SKETCHES OF SOCIALISM, and other Poems. By GEORGE BEDDOW. London: Hamilton and Adams; Dearden, Nottingham. 8vo., pp. 240.

This volume of poems is ushered into the world by its author, a young medical practitioner in Birmingham, in the most modest manner possible. He observes, "They [the poems] have little pretensions

to rank with the more elaborate efforts of professed poets, but are presented as the gleanings from fragments of time which might otherwise have been allowed to fritter away unemployed." This announcement of a maiden publication will, we should hope, screen the poet from the severe attacks which some critics are in the habit of making on the early efforts of aspirants to poetic fame. We do not profess to be

qualified to speak with authority on the merits of poetry. But we know what we like; and these compositions present to us many approved features. The general sentiments that pervade them are pure and evangelical; the language is elegant and chaste; the images, if not bold and sublime, are appropriate and well sustained; the numbers smooth; and the tendency of every poem is to interest and improve. We give a specimen in our poetic corner.

SACRED LYRICS: *Select Poems on New Testament subjects.* 16mo., pp. 312. *Tract Society.*

A very beautiful volume, selected from a great number of poets, and constituting a handsome Christmas present.

MEMOIR OF MRS. S. LAUNAN SMITH, *late of the Mission in Syria.* By E. W. HOOKER, of Bennington Vermont. 12mo., pp. 302. *Tract Society.*

This is a useful addition to the volumes of Missionary Biography already published. Its chief interest consists in the pleasing and happy developement of character which is presented to the reader, not in the words of another, but in extracts from the very numerous letters written by Mrs. Smith to her parents and friends. She was born at Norwich, Connecticut, June 18, 1802. About the age of eighteen or nineteen, she was made experimentally acquainted with divine truth, and soon began to display a deep solicitude for the spiritual welfare of her friends and others. She commenced a Sabbath-school among the Mohegan Indians, living within six miles of Norwich, in 1830. This was afterwards a weekly school, which she attended every alternate week. She taught the children and the grown people reading, sewing, &c., as well as religion. Through her instrumentality a place of worship was provided, preaching established, and a Church formed, which in 1833 consisted of forty members. Her ardent piety and zeal, and benevolent and affectionate temper, well qualified her for the missionary enterprise. In 1833 she married Rev. Eli Smith, who had been a Missionary in Western Asia six or seven years. With him she sailed for Beyroot; but her active and useful career was terminated by death, Sep. 30, 1836. She died at Boujah, near Smyrna, whither she had sailed in the summer for the benefit of her health. Apart from the piety and excellent spirit they display, her letters have interest in the notices they give of Malta, Alexandria, &c., and of Beyroot, Tyre, Jerusalem, Jericho, and other places in Syria and the Holy Land.

THE COUNCIL OF TRENT: *comprising an account of the proceedings of that assembly, and illustrating the spirit and tendency of Popery.* 12mo., pp. 190. *Tract Society.*

The regard that some, even papists, have for the authority and claims of councils, would be greatly shaken by the perusal of this book. Such cunning, craft, and cowardice; such intrigue, chicanery, and cruelty, combined with superstition, hypocrisy, and deceit, never surely dwelt in any body of men as was found in the Popes, Cardinals, Legates, Bishops, &c., &c., that composed this council. Let us put this little book into the hands of our children, after we have read it ourselves, and they will instinctively cherish contempt for the anti-christian pretensions of Rome.

BRITISH QUADRUPEDS. *Tract Society.*

This is one of the most elegant of the publications of the Tract Society. Its fine paper, gilt edges, exquisite wood-cuts, and, above all, its well written articles, will secure for it a place in the best collections of books for the young. The descriptions and anecdotes of different British quadrupeds, especially of the varieties of the horse and dog, are exceedingly interesting.

Ward's Library of Standard Divinity.

A SHORT EXPLANATION OF THE EPISTLE OF PAUL TO THE HEBREWS. By D. DICKSON, A. M., *Professor of Divinity in the University of Glasgow.* Reprinted from the Edition of 1649.

This is a useful old work. The writer was pious, wise, and learned, and wrote for the purpose of assisting others to understand this epistle, and not to display his talents. It is eminently adapted to this end. He gives, in the beginning of each chapter, the argument of the apostle very lucidly stated, and then upon every verse an exposition, to which is added a "collection" or series of important doctrines and truths deducible from the whole. It will be of great service to plain Christians who wish to understand this epistle, nor will it be less esteemed by the learned.

INFANT SPRINKLING *considered, contrasted, and renounced, with a dedicatory address to the Rev. J. Liefchild, D. D., of Craven Chapel.* Wightman, London.

This is a lively sixteen page tract. The address contains a singular offer on the part of Mr. Burns, viz., that Dr. Liefchild may use his (Mr. B.'s) pulpit and chapel to enlighten him and his people on the subject of baptism, and an invitation to an open

discussion, in some suitable place, of this "very interesting question." We do not expect that the Dr. will accept either part of the proposal. The consideration of infant sprinkling is from the works of Mr. Campbell, of America, its contrast is from another pen, and its renunciation is from Mr. P. Jewett, A. M., a professor of Rhetoric in an American College. There is something very "off hand" in the aspect of this compilation, and which, in our opinion, promises for it a very wide circulation, and great popularity among the Baptists.

THE CHRISTIAN ALMANACK, for 1840.
8vo., pp. 84.

THE POCKET BOOK ALMANACK, for 1840.

THE TRACT SOCIETY ALMANACK, for 1840.
A SHEET ALMANACK, for ditto.

POCKET DIARY, with life and annuity tables of the National Endowment and Assurance Society, Arthur Street West, London Bridge.

The four Almanacks mentioned first are published by the Tract Society. The first equals those of past years in the great variety and usefulness of its contents. The others are all adapted to answer the purpose.

SERMONS TO YOUNG CHILDREN. *By a Lady.*

FAITH—ITS OBJECTS AND LIMITS. *Tract Society.*

INTELLIGENCE.

COMMENCEMENT OF A GENERAL BAPTIST CAUSE IN SHEFFIELD.—For a considerable period the attention of the friends in the neighbouring Churches to Sheffield has been directed to that large town as a suitable Home Mission Station. The Midland Conference having recommended to the Churches comprehended in that district to form circuits, each circuit was wished either to assist some feeble cause, or commence a new one. Nottingham circuit was expected to commence a new interest in some large town where we had no cause. A considerable period having elapsed, the Nottingham Churches took up the case, and each Church appointed a Committee to arrange and superintend the business. The Committee met, and after considerable deliberation, agreed to recommend to the Churches that the Nottingham circuit do commence a Home Mission Station in some large town hereafter to be determined upon. After an answer had been received from several of the Churches, a majority of whom approved of the object, at the same time stating, from various causes, their inability to render much aid, it was agreed to accept the offer made by the Loughborough circuit to unite with us in commencing a Home Mission Station.

A deputation from each circuit met in Broad-street vestry, August 20th, who unanimously recommended the commencement of a cause at Sheffield as soon as practicable, and that brethren Hunter and Jas. Smith, sen., of Nottingham, be appointed to go to Sheffield to make the necessary arrangements for commencing a cause. Brethren Hunter and Smith went to Sheffield on the 9th of Oct., and called together the few friends residing there, to obtain such information as was necessary. Mr. Hunter staid three Lord's days in

Sheffield, and on his return gave a report of his success to a public meeting of both congregations, held in Broad-street, Nov. 5th, in which he stated, that after their arrival at Sheffield, he and Mr. Smith, in connexion with a friend or two, sought out for a suitable place to commence preaching in. After considerable inquiry and searching, they took the Assembly Room, which is capable of holding about 400 persons, with the use of seats, lights, and a smaller room for week evening preaching, for ten shillings per week. They immediately ordered some large posters to be printed and posted upon the walls, announcing that the General Baptists would commence preaching in the Assembly Room, Oct. 13, 1839. When Lord's day morning arrived, Mr. Hunter observed he felt very anxious indeed that he might have some persons to preach to; and before entering upon the regular services, Mr. H. gave a brief account of the doctrines and discipline of the General Baptists. The attendance in the morning was about fifty; in the afternoon eighty adults; in the evening about seventy-five. Several persons came forward who had been General Baptists, and spoke in a friendly manner; others said they had no doubt but, by the blessing of God, we might soon have a flourishing Church in Sheffield. "After the evening service," Mr. H. observed, "we had the Supper of our Lord. It was really an interesting and affecting season: God was graciously present." Ten persons, members of Churches, had united together, who formed the little Church, and they, in conjunction with other friends, will subscribe about six shillings weekly towards the object.

Mr. Hunter, in his report, observed that the population of Sheffield is estimated to be about 120,000. There are seven

Churches: six Wesleyan chapels, six Independent, two New Connexion Methodist, one Protestant Methodist, one Primitive Methodist, one Christian Society, two Particular Baptist, one Unitarian, one Roman Catholic, and one Quaker chapel, and that it is believed there are about 50,000 persons who attend no place of worship. The congregations so increased, that the last Sabbath evening they amounted to about 130. After service on Lord's day evening, Oct. 27th, Mr. Hunter observed, "I invited all those persons to stop who wished to encourage our undertaking: fifteen persons stopped, besides the members, six of whom were inquirers, several are candidates, and one, from Birmingham, wishes to unite with the friends." A young man waited upon Mr. H. at his lodgings, whose mind was deeply impressed by what he had heard at the Assembly Room: he stated he had been a scholar in Duke's-place school, Nottingham, and the impressions early made were powerfully awakened. In concluding his report, Mr. H. observed, that it did appear to Mr. Smith and himself that God had opened a door for us in Sheffield—a door of usefulness seldom afforded in the commencement of a new cause. It does appear as if God had said to us, I will prove your love, I will put your zeal to the test, I will give you an opportunity, most ample, of evincing your liberality to my cause, in connexion with your own body of Christians. After Mr. H. had concluded his report, and made some affectionate and appropriate remarks, several other friends addressed the meeting, which separated much pleased with what they had heard. Each Church have appointed collectors, to assist in the important undertaking; and it is hoped that each Church, in the respective circuits, will come forward liberally to aid in so important a cause. May the blessing of the Great Head of the Church attend our undertaking, and crown our efforts with abundant success.

Nov. 16th. 1839.

A. G.

NEW CHAPEL, CLARENCE STREET, PORTSEA.—This place was opened for public worship on Thursday, the 14th inst., when sermons were preached in the morning by the Rev. T. Adkins, of Southampton; and in the evening by Dr. Styles, of Clapham-road, London. The services of this day were of an unusually interesting and delightful character. There are but few preachers, either in or out of London, superior to Mr. Adkins, and his discourse on this occasion, without attempting critically to describe it, was certainly a very extraordinary one. It was founded upon 2 Chron. v. 13, 14, and the effect produced by it, upon the minds of a large and listening

audience, it is believed will not soon be forgotten. The discourse by Dr. Styles, on "Glorying in the cross," was distinguished for its originality, both of thought and arrangement, and there were occasional bursts of fervid eloquence which were felt to be irresistible, and almost overpowering. The morning congregation was highly respectable, and consisted of nearly a thousand persons; and in the evening, not only the pews, but the aisles, vestries, school-rooms, staircase, and every place where even standing room could be obtained, were crowded to excess. It is impossible accurately to compute the number present, but it was generally thought there could not have been less than from fourteen to sixteen hundred. The place was universally admired for its elegance and general convenience. It is allowed on all hands, to be one of the handsomest and best chapels in this county. The opening services were continued on the following Sabbath. The amount of collections, &c., in our next.

Portsea, Nov. 1839.

TRING.—On Tuesday, Oct. 15th., 1839, the General Baptist Chapel at Tring was re-opened for Divine worship, after a considerable enlargement. The weather was very unfavourable: it rained nearly all the day; but, notwithstanding, the congregations were exceedingly good. In the morning and evening two highly interesting and powerful sermons were preached by the Rev. J. Stevenson, A. M., of London; in the afternoon a deeply affectionate and persuasive sermon was preached by the Rev. J. Wallis, of London. On the following Lord's-day the re-opening services were continued, when the Rev. E. Stevenson, of Chesham, preached in the morning and afternoon, and the Rev. W. Payne, of Chesham, in the evening. In the forenoon the ordinance of believers' baptism was administered by brother Sexton, for the first time in this place, (as prior to its enlargement it had no baptistry) to six persons, three males and three females. In the afternoon the Lord's-supper was administered by brother Stevenson to this branch of the Church, who also gave the right hand of fellowship to the newly baptized. The Chapel, throughout the day, was densely crowded, and the whole of the services, both on the Tuesday and Sabbath, were characterized by deep seriousness, and we trust were felt to be very profitable. May the Lord send continued prosperity, and raise again his holy cause in this place, which has so long mourned in the dust. The collections amounted to about £32. E. S.

DOVER STREET, LEICESTER. *Erection of side Galleries.*—The improving congregation

in this place, has induced the church here to resolve to erect side galleries. The total expense is not expected to be much short of £300. It is proposed, if possible, to raise the whole of the sum required, that there may not be an addition to the present debt; and we are happy to add that from the spirited conduct of the members and hearers, with the kind assistance of their friends at the opening, this purpose is likely to be effected. Upwards of £170 have already been subscribed towards this object. The erection is expected to take place early in the year 1840.

COALVILLE.—The members and friends of the church at Hugglescote and this branch of it, proposed to raise during this year, £200 towards the liquidation of the debt on this place of worship. This they have effected, and a meeting was held at the place on Monday, Nov. 18, to celebrate the accomplishment of this end. It was addressed by Messrs. Orton, the minister; Barnet, of Measham; Derry, of Barton, and Goadby, of Leicester. A sermon was preached in the evening by Mr. Goadby, to a large congregation.

OPENING OF THE BORO' ROAD CHAPEL.—On Wednesday, the 13th, and on Lord's-day, the 17th of November, the opening services were held in the new General Baptist chapel, Boro' Road, London. The sermons were preached, respectively, on Wednesday, by the Rev. James Sherman, of Surrey chapel; the Rev. John Aldis, of Maze Pond; and the Rev. Dr. Liefchild, of Craven chapel; and on Lord's-day, by the Rev. John Bowers, of Southwark chapel; the Rev. Thomas Stevenson of Leicester, and the Rev. George Clayton, of Walworth. In leading the devotional exercises, assistance was kindly given by the Rev. J. Wallis, the Rev. E. Steane, the Rev. J. H. Hinton, A. M. and other esteemed brethren. On Wednesday afternoon, nearly 400 hundred friends took tea together in the old chapel, and after tea were addressed in a very suitable and affectionate manner by the Rev. J. H. Hinton, A. M., and Dr. Liefchild. The whole of the services were of a character highly appropriate and profitable. The congregations were large, and in the evenings densely crowded. A deep interest was shown, and a hallowed and happy feeling pervaded the assemblies. The collections amounted to £251, making up the sum of £1300 now raised towards the expense of the erection. The pastor and the Church take this opportunity of again presenting their affectionate thanks to their country friends who have so generously and kindly assisted them; and they now earnestly ask an interest in their prayers, that

the large and commodious house they have been enabled to build, may constantly witness the presence and power of God, to revive and sanctify his people, and to convert and save the sinful and the perishing.

London. JOHN STEVENSON.

ORDINATION AT BURNLEY.—Mr. T. Gill has received and accepted a unanimous invitation to the pastoral office over this church. The ordination services are expected to take place on the 26th of December, when, it is expected, Revds. W. Butler, H. Hollinrake, T. H. Hudson, J. Midgley, and other ministers, will take part in the services. Five deacons are to be ordained at the same time. T. BOOTH.

BAPTISM AT BURTON-UPON-TRENT.—But few days have been more interesting to the General Baptist Church in this town than the 29th of September last. Mr. Simons, of Louth, a converted Jew, being in the town, preached in the morning a plain and impressive sermon on the subject of believers' baptism, after which four persons were baptized in the beautiful river adjoining, two males, and two females. Mr. Staddon preached in the afternoon on the nature and obligations of christians to attend the Lord's supper, when that sacred ordinance was administered, and the candidates received into fellowship with the church. Mr. Simons preached again in the evening to an overflowing congregation. One thing which greatly contributed to the interest of the day was, that one of the candidates was an aged man, upwards of seventy, who had sat under the preaching of the gospel for many years without receiving any saving benefit until June last, when the church felt the importance of setting apart a week for special prayer for a revival of religion. Our aged friend attended the interesting exercises of that week, and observed to one of our deacons, "It seems as though we should all be saved this week." From this time he attended the inquirers' meetings, and gave the clearest evidence of a change of heart: he was finally received by the church, and I believe language is too poor to express the sentiments of pleasure felt by the assembled multitude when the venerable old man was brought into fellowship with the Church. On Sunday, Oct. 27, two more were baptized and added to the church. From the revival week referred to above, our prospects have been increasingly cheering, and I doubt not, if such means were more generally resorted to, but our churches would feel the salutary effects. J. S.

BAPTISM AT CASTLE DONINGTON.—On Lord's-day, Oct. 27th, the ordinance of be-

lievers' baptism was administered for the first time in the baptistry recently formed in the General Baptist chapel, Castle Donington, to fourteen persons, nine females, and five males. The highly esteemed and beloved Rev. J. G. Pike, of Derby, preached an affecting sermon on the occasion, from, "Lord, I will follow thee whithersoever thou goest;" after which brother Ball, of Loughborough, baptized the candidates. In the afternoon, after an exceedingly interesting and appropriate address from Mr. Pike, the newly-baptized were received into Church fellowship, and the ordinance of the Lord's-supper was administered. In the evening, Mr. Ball delivered an animated discourse. The services of the day were marked by the especial presence and blessing of Jehovah, and were found indeed times of refreshing from the presence of the Lord. On Wednesday evening a public tea meeting was held in the chapel, the proceeds of which, amounting to upwards of £3, was devoted to the school and congregational library. The Rev. T. Yates, and Mr. Wood, of Melbourn, with other friends, delivered suitable addresses.

It is a circumstance worthy of remark, that eleven of the persons baptized on this occasion are connected with the Sabbath-school; seven of them being teachers, and four scholars.

Nov. 17th, 1839.

EROOM.

BAPTISM AT BURNLEY.—On Lord's-day morning, Sep. 5th, 1839, the ordinance of believers' baptism was administered to four persons in the river Burn, Burnley, by our beloved minister Mr. Gill, when he delivered an interesting and lengthened address to a large number of spectators, who were remarkably still and attentive. A considerable number of tracts and bills on baptism were distributed among the crowd, which were eagerly received by many. This is the third addition to our number by baptism since Christmas, and we are expecting that, in a short time, a number more will come forward to avow their attachment to Christ, by following him through the flood. We have several hopeful inquirers in our experience meetings. While the Divine Being is thus crowning the united exertions of minister and people with his blessing, what reasons we have to "thank God and take courage."

CRICH.—On Lord's-day afternoon, Oct. 20th, 1839, the ordinance of believers' baptism was administered to two persons in the General Baptist Chapel, Crich, in the presence of a considerable number of spectators. A discourse was delivered on the occasion, founded on Mark xvi. 15, 16.

In the evening the chapel was again crowded with hearers, and a sermon was preached on the necessity and advantage of religious progression, when the services of the day were closed by commemorating the Saviour's dying love, and giving to the newly baptized the right hand of fellowship. This is the first addition we have had in our new chapel. May the Redeemer still continue to smile upon us, and add unto us daily such as shall be saved.

Crich, Nov. 9, 1839. W. GARRATT.

BAPTISM AT WOLVERHAMPTON.—On Lord's-day, Nov. 10th, three persons were baptized in the new chapel, Wolverhampton. The Rev. J. Tunnicliffe, of Longford, preached a very able, faithful, and affecting sermon, from Matt. vi. 10, "Thy kingdom come." The place was crowded to excess. We have three more candidates, and several inquirers. J. W.

RETFORD.—*Tracts.*—The tract distributors connected with the General Baptist Church, held their quarterly meeting in the school-room, Sep. 16th, 1830. The statements given were of a most pleasing kind. In twenty-six districts, each containing fifty-two families, the tracts are thankfully received. The meeting was addressed by our minister. We intend to hold these meetings regularly.

Baptism.—We have to record the kindness of the Lord in another small addition to our number. Six persons, two males, and four females, were baptized in the name of the Holy Three on Lord's day, Oct. 6th, 1839. Though the number that attended to witness the pleasing scene was not so great as on some former occasions, great attention was manifested, and good order prevailed. One of the number has been a regular hearer for more than fifty years; her daughter and grand-daughter, members of the church, were both in attendance on their aged parent. One of the newly-baptized was from Misterton. SPECTATOR.

DONATION TO THE ACADEMY LIBRARY.—A Gentleman, not belonging to any of our Churches, having been presented by one of our Ministers with the last report of the General Baptist Academy, has kindly promised to expend £20 or £25 in books for the use of the students. He also engaged to do something for the Mission, through seeing one of the Reports.

DEATHS.—We have great regret in announcing the death of Mr. T. Ackroyd, of Hebden Bridge, late student at the General Baptist Academy; and of John Gill, Gent., of Leicester. We hope to insert brief memoirs of both in future numbers.

POETRY.

SICKNESS.

From Beddow's Poems.

In sickness how the memory brings
The images of vanish'd things,
And o'er their tints a freshness flings
Unknown till now,
As rain unlocks the bonded springs
From chains of snow.

How oft will scenes of years gone by
Parade before the sleepless eye,
With all their forms of vanity
Mocking our pain,
As though they came to bid us try
Such joys again.

How oft in vain we strive to hush
Tones which awake the conscious blush;
How cheering then the gentle gush
Of Zion's streams;
At which the enlighten'd soul will rush
From earthly dreams.

How oft, how oft, will dark remorse
Pollute Hope's fountain from its source,
And mark our former gain as loss,
Racking the soul:
Till rivers from a Saviour's cross
Of mercy roll.

And then how solemnly the note
Of sacred melody will float,
As though a viewless angel smote
His heaven-taught lyre,
Kindling within the home of thought
Some holier fire.

How often in the stilly night
Will pass before the gladdened sight
Views of those realms of cloudless light
Reserved on high,
Vision'd to urge our onward flight
Beyond the sky.

In prospect of a future state,
If for *my* soul such visions wait,
Such holy beams from Zion's gate,
To light my way,
Of meaner pleasures satiate
I'd haste away.

THE ACT OF FAITH.

A *SINNER* vile, in self despair,
I bow me in the dust;
At mercy's gate to perish there,
If perish there I must.

More multiplied my sins appear
Than sands in ocean's bed;
My wounded spirit faints with fear;
Where can I hide my head!

In yonder rock a cleft I spy,
A covert from the storm;
And mercy whispers, hither fly,
Thou guilty helpless worm.

Ah refuge blest! 'tis he, 'tis he,
That on the cross has died,
And to receive a wretch like me,
Opens his pierced side.

MISSIONARY OBSERVER.

OVERLAND LETTER FROM MR. LACEY.

NEW CONVERTS AT KHUNDITA.

Cuttack, Aug. 6th, 1839.

Dear brother Goadby,—I have determined to devote a letter to you. The information I have to communicate will have reference more to some recent events of a pleasing nature, than to the general state of our affairs; although they have as pleasing a character and aspect as I almost ever knew them to wear. You have, ere this, heard of the pleasing appearances at Khundita, in Olassa. The place is on the southern bank of the river Kur-sua, and is about thirty-six miles north of Cuttack. After the baptism of Sebo and Lockhundas, last year, Mr. Becher gave me twenty acres of land, that we might locate the converts near their friends and acquaintances. This was a very gracious interposition of providence. I made an appeal, through the Calcutta Christian Observer, for some aid to enable us to erect some houses, and assist the converts in establishing themselves. This appeal raised upwards of one hundred rupees, and I have erected three small houses, purchased bullocks, seed, and other things necessary for the cultivation of the land. Having made these preparations, Sebo and Lockhundas started

to commence operations; and now, at the distance of three months, there exists a little christian village there; a spot from whence light will proceed to enlighten the darkness all around; a spot to which many an anxious inquirer after the path of life will direct his anxious steps; a spot from which the praises of God will arise in Christian songs, amidst the hypocrisy, mummery, and blasphemy of heathen rites. The place is bounded on the north by the Kursua, and on the west by the large road of Juggernath. The land is as rich as possible, well watered, and will produce anything peculiar to the climate. Soon after our friends had located themselves there, some of their former acquaintance, persons whose minds were turned to the subject of Christianity, at first secretly, and then openly, communicated with them, and revived their friendly feelings. At our last Conference, one of our native preachers was stationed at Khundita, where he, in conjunction with Lockhundas, was very useful in instructing and encouraging these inquirers. After several ineffectual attempts, I at length started for Khundita, to see, and if I should think it proper, to baptize some of the converts. My bearers, eight in number, took up my palanquin about eight o'clock on the morning of Monday; nor was I unoccupied on the way by thoughts and prayers for my personal and eternal salvation, or for the cause which I esteem more than worthy of my life. It rained torrents through the night, but through all I arrived in safety at Becher nogger, the name of our christian village, at seven o'clock on Tuesday morning. Our friends Gunga Dhor, Lockhundas, Sebosaho, and others, were waiting to receive me, and glad to see me, and the new converts pressed around to see me, and hear my words. After a breakfast of rice and pulse, with half a pint of milk, I received the report of the state of the converts from Gunga Dhor, Doitaree, and the others, and proceeded to question and examine them myself. I was more especially pleased with the experience of a young man named Mokunda, who has been for months inquiring about religion, and who has for about a month attached himself entirely to our christian friends. Since he left his family, they had turned out his wife and two little girls into an out-house in their premises. They, however, were inaccessible to Mokunda; and as they might, for aught we could tell, and very likely were, the subjects of severe persecution, it seemed desirable that he should be baptized as soon as possible, that he might go and demand his family, under circumstances in which his friends would not think of forcibly detaining him. This being the case, I concluded to baptize him on Tuesday evening, the other candidates to remain till Thursday evening, in case I should think well to baptize them.

Baptisms.

I despatched our native friends into the nearer villages to preach, and tell the people that there would be a baptism in the evening, if they wished to hear and see. After four o'clock, the rains ceasing, and the sun showing his cheering face, we prepared, and sallied forth to the end of the large road which leads down into the bed of the Kursua river, inviting the people to accompany us as we passed along. Our friends sung a hymn, and I offered prayer; then Gunga read distinctly and aloud the third chapter of Matthew, and then made some comments, pointing out how we were come to attend to the example of Christ. His baptismal sermon was short, but plain and useful, and the people nodded assent to its truths. This being done, I addressed the candidate, giving him advice, and inspiring him with courage in his course. At this time the feelings of all were greatly impressed, and we

felt that God was with us there. I thought and believed that God, and Christ, and angels, were looking with interest on what we were about to do. Before we descended into the river I asked Mokunda, before all the people, seven or eight questions, which he answered distinctly and scripturally. As, "Are you perfectly voluntary in what you are about to do, or have you been persuaded to attend to it?" "I act," he said, "by my own desire; no one has persuaded me." "What are your thoughts about a Divine Being?" "There is only one God." "What then are the gods the people worship?" "They are all false: they are no gods." "Have you renounced all fear of, and dependance on idols, brahmins, jogeos, bristnobs, gooroos, poitas, mallas, &c., &c.?" "I have no fear of them, and no regard for them: they are all false and vain as respects my salvation." "How do you feel about God?" "I feel to love him, for he has made, and preserved, and now has saved me." "Upon whom do you rely for pardon and salvation?" "I trust in Jesus Christ: there is no other Saviour." "What did Christ do to save you?" "He gave his life for me, and bore much sorrow, pain, and agony. He bore the punishment of my sins." "Why do you wish to be baptized? Do you think your sins will be washed away by this stream?" "No: but I wish to be baptized that these people may see and know that I am a Christian." I now said a word to the people, as to the testimony the candidate bore, and proceeded into the stream. Arrived at a proper depth, Mokunda fearlessly tore off his sacred necklace, the only badge of idolatry he had retained on his person, and then he was solemnly baptized in the name of the sacred Trinity. On the whole, we felt that the opportunity was one of special interest and pleasure, and Gunga and Doitaree said, as we retired, "This has been a good afternoon." As we ascended from the water, Gunga began to sing, "Hallelujah, hallelujah," and then pronounced the dismissal. The hallelujah sounded somewhat oddly in Gunga's broad Ooriya; however, though no one understood him but myself, he knew it was an ascription of gladness, and as his heart was full of delight, it served well to give expression to his feeling.

During Wednesday and Thursday, I had ample opportunities of questioning the two remaining converts. The name of the first is Sudurson-doliah. He is by caste a fisherman, and has for more than a year been particularly anxious about Christianity, and three months ago gave up his caste, and joined himself to our native Christian people. He is a poor man, without education, but he used to associate with Sebo and others, and obtained his Christian knowledge from them. He has a wife and five children; three of them are now in our mission school. The name of the second is Bhubonanunda, and is by caste a mahantee, or writer. He can read, and has a wife, but no children. I had several searching conversations with these two men, and although their knowledge is not extensive, they have, I believe, experienced a change of mind. They know, and appear to experience, the first principles of the doctrine of Christ. The rain fell heavily every afternoon through the week, and we expected that the usefulness of the opportunity would be prevented. About four o'clock on the afternoon of Thursday, the first of August, we all repaired to the river side, a few people of the heathen accompanying us. After a short previous service by the water side, we descended into the flood, and the two candidates were baptized as usual. As soon as the first candidate, Mokunda, was baptized, I despatched him to his village for his wife and family. Sebo and Sudurson accompanied him. There is no fear of their relations forcibly detaining

converts after they have been publicly baptized, and so I felt no apprehension on this head. Mokunda found his wife apart from her family, but strongly opposed to accompany her husband; and when he took up his children, and walked off with them, she reluctantly arose and followed. All the way she cried very plaintively, "Ah! grandmother, what you predicted is come to pass! Ah! mother, what you predicted has come to pass!" She arrived at the village uttering this lament with many tears, and refused food for a night and a day. Mokunda brought away his wife and children, two pretty little girls, named Benunda and Sanunda. The eldest, Benunda, ran before her mother, and turning, said to her, "Ma', don't weep." She soon became reconciled to me, and came to tell me what they had had for dinner, and to pick the grass seeds out of my trowsers and stockings. I hope she will not be long out of Miss Kirkman's school.

The baptism of these converts struck the relatives of the other inquirers with apprehension, and not one of them appeared, though some have privately taken food with the Khundita Christians. There are two youths, of good caste, the one sixteen, and the other seventeen years of age, who are the most promising among those that remain. After praying with them, and giving them various directions, and some suitable advice, I left the little Christian band, and started for Cuttack about eight o'clock on Saturday morning, and reached home the same night by nine o'clock, where, thank God, I found all well. Gunga, Doitaree, and Sebo, started for Cuttack the day before me, and we arrived there about the same time. The country is in a state of the greatest luxuriance; the fields sown with rice, which is now partly in ear, and the surrounding jungles wearing their liveliest dress, beautiful flowers displaying their sweetness amidst the wild luxuriance of the useless wilderness, adding by their gay colouring an appearance of great beauty to the otherwise monotonous green of the wild myrtle. Several times I jumped out of my palanquin to pluck the flowers, or try to obtain a flower or a shrub, but I was without implements, and the almost endless variety of thorn and briar which protected the flowers, and about which indeed the latter seemed pleased to luxuriate, almost forbid my attempts. I succeeded in obtaining some, and particularly a large handful of the gloriosa superba. Literally here,

"Full many a flower is born to blush unseen,
And waste its sweetness in the desert air!"

Baptism at Cuttack.

Lord's-day, August 5th, was a day of much pleasure, I believe, to us all. In the morning, the experience meeting was pretty well attended, though on the whole not so lively and interesting a meeting as we sometimes have. In the afternoon we had a baptism of two country-born females, one the wife of sergeant Cammorin, and the other the wife of Mr. Santos. Mr. Sutton baptized. After the baptism we sat down to the Lord's-supper, joined by the two new members, and major and Mrs. F. Major F. was baptized in our chapel about three weeks ago. They both love the Saviour and his cause, and we were glad to see and unite with them at the Lord's-table. I received the new candidates, or rather new members, by an address, and the right hand of fellowship, and I have seldom witnessed more seriousness of feeling at the Lord's-table. But the appearance of our congregation on the occasion was cheering. The chapel, which has not been opened a year yet, and was enlarged to more than twice its size, was full; a very few more would have made it crowded and uncomfortable. In the evening Mr. Sutton preached one of his best sermons, from, "He shall see of the travail of his soul, and be satisfied," and the congregation was attentive. On the next evening we held the

monthly missionary prayer-meeting, when I gave some account of my journey to Khundita, (something of the account I have given you above,) in English and Ooriya. The attendance in Ooriya was good; in English was deficient, partly owing to the wetness of the night. Thus, dear brother, you will perceive, that though we are not favoured, as some appear to be, with large communications of divine power, melting the hearts of hundreds or thousands, and drawing many at once to Christ, and into his fold, we are favoured with such a degree of blessing as to secure a gradual increase to the number of the Lord's people, an increase of which we hope that they have experienced a divine change, and are become heirs of glory. We are not content, nor indeed should we be while so many, nay, while even one remains unconverted: but we are thankful and encouraged.

Pilgrim Tax still levied, &c.

The Rutt Jattrā is over, and still the tax is levied. A lakh of rupees, just within the grasp, was too considerable an advantage to suffer the local government to put the abolition measure into operation before the festival; but it was confidently talked of, as being a settled matter, that the tax would cease immediately after the festival. The commissioner, however, is out on his circuit, and all things remain as they were. It is reported that the priests, and the Khurda rajah, have presented a numerously signed petition to government to have the tax continued, urging, that if the tax be dropped, and the support of the government withheld, Juggernath, in a few years, will lose his celebrity and glory. This is undoubtedly true, but what is that to us; if they wish his glory to continue, let them support and superintend his establishment accordingly. The orders to the local authorities, respecting the abolition of the tax, which have issued from the supreme government, are in my views very objectionable, and will never, I think, meet the approbation of the people at home. The objectionable clause is, That in lieu of the rents of the endowment lands belonging to the temple, and left for its support, but which the government have resumed and assessed, the government engages to pay to the temple yearly the sum of 50,000 rupees! Why this sum is sufficient to perpetuate the fame of the god in all his glory, and will be the best security the government could give to the pundas for the support of this idol. They will need no more. This sum will go a long way in buying rice, fruit, milk, &c.; and in paying Juggernath's servants, any of whom can live well upon two rupees per month. The government ought to give up the endowment lands, and let the people farm them in whose hands they were left, and let them appropriate or misappropriate them as they may choose: the donors of these lands never constituted the British government their executors, but Græme recommended the measure, as well as that of the regulation and supervision of the temple and worship, which has rendered his name infamous on the annals of Hiudoo history. In one part of his report which I have read, he says, "The established worship is fast going down, and will soon become extinct if the government does not renew and uphold it;" and he recommends to exclude certain low castes from entering the sacred edifice, in order to raise the fame of its sanctity; and he proposed flogging with rattan for every person who should be found making water within the sacred precincts. These measures were in whole, or in part adopted. This report shows the state of Juggernath's temple before it had the protection of the British government; it shows what the government has done for it in raising it to its present glory, and what it would soon become were it again left to itself. While, therefore, you will do well to withhold your belief and sanction from most of the alleged abuses proclaimed by Mr. Thomson, the friend of the slave, you may agitate with safety against the pilgrim tax. Are there no efforts yet made for the purchase of lands in India? I dread the conversion of the people, in consequence of the destitution in which it involves them. The press, and the gift of land at Khundita, have employed several, but we are now full again. I hope you will, as you often attend meetings for the mission, encourage our friends in their efforts. The good cause is daily gaining ground, and things are fast ripening for a glorious harvest. The greater the difficulties to be overcome, the more glorious will be the conquest. We labour not among a few scattered wandering aborigines, but a population of two hundred millions is feeling the

growing influence of our prayers and labours. O what a harvest, ere long, will their prayers, contributions, and general labours produce.

Affectionately yours,
C. LACEY.

DONATION OF AN UNKNOWN FRIEND TO THE MISSION.

Cordial thanks are hereby presented to the kind, unknown friend, who has forwarded to the Secretary of the General Baptist Missionary Society, a donation of *sixty* pounds, by the hands of T. D. Paul, Esq.

LETTER FROM MR. BROOKS.

REPORT OF THE STATION AT MIDNAPORE.

To the Committee of the General Baptist Missionary Society.

Midnapore, July 17th, 1839.

Dear Brethren,—You will see from the Minutes of a Conference, held at Cuttack in April last, a copy of which I received a short time since, that I was unable to attend; and not being aware of the nature of the proceedings at Conference until very recently, I deferred sending my report, which will, I fear, be too late for insertion in the General Report.

Since I last reported, I have built a very commodious chapel, at an expense of about fifteen hundred rupees, the whole of which was subscribed by residents at Midnapore, and other stations. It measures fifty feet by twenty-five, with a verandah all round ten feet wide. I have, within a few weeks, obtained two hundred rupees from the gentlemen in the station towards its repairs, as it had been much injured by a late storm. It is now in excellent repair, and glass doors are being made to complete the building. I had English service twice on the Sabbath for some time, but was obliged to give up the morning service on account of the severe hot weather. I have, on the Thursday evening, in our own house, a Bible class, or a meeting for the purpose of reading the Scriptures for spiritual benefit. Several officers in the corps stationed here attend, as well as some others in civil appointments, who, I think, are inquiring the way to Zion. I have had no native service in the chapel, as the people are afraid to enter a Christian temple, lest they should be called Christians. The Bazar services, I think, in the present state of feeling, are likely to do more good than services, when but very few, if any at all, would attend. The Bazar congregations are generally good, and give us but little trouble: but I am afraid the peaceful disposition generally manifested arises from perfect indifference to the subject of religion, either Hindoo, Mahomedan, or Christian. I have had several inquirers; one a Rajpoot, who had paid a visit to

Juggernath several years since, and heard the Gospel preached at Balasore by one of our native preachers. What he then heard he said he had thought over many times, and hearing there was a missionary at Midnapore, came for further instruction. I asked him many questions, and among others, whether he knew he was a sinner against God. He replied almost in the emphatic language of the prophet, that from his feet to his head he was nothing but sin. He came several times, when I felt pleased with his simplicity. What has become of him I know not. Another young brahmin has visited me frequently for religious instruction. He is a very sensible young man, and should he become a decided Christian, he would make a useful preacher. He brought, some days since, an Essay on the Necessity of a Divine Revelation, which was very clear and sensibly written. I asked him if the ideas were his own, and he replied, Certainly, and that he was sure Hindooism, as a system of religion, professing to come from God, was a lie, from beginning to end. I have hopes that he will declare himself on the Lord's side; but he dreads being cast off by his friends, which would be the case did he lose his caste. I feel much interest in him, and pray that he may become a decided Christian. A Hindoo he cannot be, as he laughs at and despises all the senseless ceremonies of Hindooism.

There are two native candidates for baptism—a young man, who had been a teacher in one of the Church Mission schools, and his wife, who had been taught in Mrs. Wilson's excellent institution. The young man is, I believe, very sincere, his deportment unexceptionable, and his disposition conciliating. I hope he will become a useful preacher of the Gospel. That he may have his mind well stored with Scripture knowledge, and have clear views of Scripture doctrine, I frequently spend an hour with him in the morning, and feel much attached to him. His name is Nobin Chunder Ghore—his christian name is Mark. In a short time I hope to have a small Christian Church here of heathens turned to the true and living God. But how slow are men to receive the truth

as it is in Jesus. The demand for Scriptures and tracts is very great—frequently eight or ten persons in the day, with whom I converse on the subject of the book given, or if they have received any books before, as to the contents of them. I was pleased some time since by a young man who came for some tracts; and when I had given him what I thought was suitable, he inquired if Christ's Sermon on the Mount was in it—that he and a friend of his had been reading it, and he was so pleased with it, that he came at once for a copy for himself. I owe it to the Tract Society, and American and Foreign Bible Society, to say they have been very liberal in supplying me with the necessary books. I have just had a grant of tracts of 4000 from the Tract Society; and as I make it a practice never to give a book to a person who cannot read, I hope much good may be done by these little messengers. It is quite common for people to come and say, You gave a very nice book to a friend of mine on such a day—pray, Sir, give one to me. These are some encouraging circumstances, but I fear there is little permanent good done; in fact, if I must judge of a trick that was played on me some time since, it appears there is a strong disposition to ridicule Christianity. I was returning from the Bazar, through the principal street in the city, when my attention was attracted by a crowd of people, who seemed much pleased at my approach, laughed heartily, and seemed to exult in some secret frolic; and, behold, when I came up to the crowd, the poor Padre Sabib was stuck up in effigy, presenting a tract to the passers by in a very supplicating posture. The figure was dressed in European clothes, and I suppose was intended to annoy me. I smiled as I passed through the crowd, but could not altogether repress a feeling of shame and indignation. I was much surprised some time since by a blacksmith, who had done some work for me, coming on the Sunday evening, before English service, to ask if I would lend him the chapel candlesticks after service, as he was going to have a natch (dance) before his family God, and wished to adorn his deity with the chapel lights. About the same time I wished to drive a nail for some purpose or other, and after looking for a considerable time for the hammer, I was told the carpenter had taken it away, and in fact he had not only taken my hammer, but chisels, and all the tools I had of the kind he was accustomed to use; and, as is the practice with all mechanics once a year, had a brahmin to present them before an idol, and ask his blessing to rest upon the articles during the coming year.

I suppose that the chisel might not cut the man's fingers, or the saw break, &c.; nor could I get them back until the ceremony was ended. I will mention a singular manner of accounting for a person's reappearance after he had been supposed dead, and buried. A boy had been ill some time, and appeared dead, and was buried after the manner of the caste to which he belonged. In the evening he returned to his parents, who were much horrified at the sight of him. I suppose he had strength sufficient to enable him to walk, and was not in fact dead when they buried him. But such an idea never occurred to the astonished neighbourhood, who would have it that a commission had been sent from the other world for a boy, and that some mistake had occurred in the person selected, and he had been returned. This circumstance occurred within a short distance of our house. Another boy that died in our neighbourhood, from the bite of a mad dog, was being taken to be buried, and his nearest relative (a female) following, singing the usual complaint, and apparently in great distress, until I observed her stop about every twenty yards to blow a whisp of straw, to keep up the fire, that she might have a comfortable pipe on her return from the grave. When assured the fire was burning, she commenced again as loud as possible, and with great appearance of distress. Such, and thousand other instances, seem to show with what a strange race of people we have to do. Scarcely any of their ways, or modes of thinking, are at all like any thing in European countries.

I remain, Christian Brethren,
Yours in Christ,
J. BROOKS.

SUTTEE AT THE FUNERAL OF RUNJEET SING.

The *Oriental Herald*, October, 1839, contains a full account, extracted from the *Delhi Gazette*, July 10th, of the death of the ruler of the Punjab, and the murderous rites of Suttee, which attended the cremation of his body.

“All is quiet in the Punjab, and Kuruck Sing is the late Maharajah's acknowledged successor. Later in the day he became very ill, and at the idea of departing from all his worldly wealth, he ordered his treasures and jewels to be brought forth. One hundred cows, with gilded horns; one hundred caparisoned horses, and five of the best breed, and others, all equipped in gold and jewelled saddles; four elephants, with gold and silver howdahs (or seats); a golden chair and bedstead; strings of pearls, swords, shields, guns, and innume-

rable other valuables were given in alms, and deposited with Missur Bilee Ram, to be distributed in all parts of India, and at all the sacred Hindoo shrines and temples. Afterwards, a surpeist, received from the governor-general, and other jewels and gold bangles were given away. The gifts made this day are computed to have amounted to above *two crore** of rupees; but making allowance for exaggeration, it can be no less than one crore. The ministers and Kurruck Sing inquired, with cries of lamentation, what would become of them? on which the Maharajah shed tears. He sent for the precious diamond from Berlee Ram, and wanted to give it in alms, but he was dissuaded by the rajahs, who represented how invaluable a diamond it was—worth the revenues of all India, and that there would be no one to buy it from the brahmins. A jageer of land, of 25,000 rupees annual revenue, was granted to the Amrutsur Goodwana, to support travellers! The surpeist and string of pearls, received from the governor-general, were given to the Pundit Mundoordan, because of their being so very precious. The gifts continued till evening, and the Maharajah remained in the same state, the physicians all the while feeling his pulse. His death being known, the Ranees, (or queens,) Kurruck Sing, Rajah Dhian Sing, and others, raised cries and lamentations, tearing their hair, casting earth on their heads, throwing themselves on the ground, and striking their heads against bricks and stones. This continued during the night, by the side of the corpse.

“Kurruck Sing and Dhian Sing had a bier of sandal wood prepared, and embroidered with gold flowers. Rajah Dhian Sing prepared to burn himself with the Maharajah! but the Koonwur and the Sindars threw their turbans at his feet to dissuade him, alleging, that without him the affairs of the state would be deranged. It was not until after *some hours* passed in beseeching him that they could prevail. Then the rajah proposed to go to Benares after a year, which was complied with. Raneë Koondum, called Guddnu, Hindaree, Kaykorvir, and the Raneë Baant Allee, came and approached the corpse, weeping, and resolved to burn themselves with their husband. Kurruck Sing did his utmost to dissuade them, but they would not for a moment listen either to the appeal of the Koonwur or the other chiefs. Raneë Guddnu, taking Dhian Sing by the hand, and placing it on the breast of the corpse, made him swear never to be a traitor to Kurruck Sing, or to be inatten-

tive to the welfare of the state. Kurruck Sing was made to swear to be led away by no misrepresentations of interested parties, to renounce Dhian Sing; and the torments due for the slaughter of a thousand cows, were imprecated on him who should violate the oath! The corpse was then washed by the Koonwur Kurruck Sing, with the water of the Ganges, and placed on the splendid bier. Rajahs Dhiau and Heerah Sing, and the vakeels of other chiefs, threw shawls on the bier, and it was carried in procession to the garden at Dholekote, adjoining the Gooroo Urjur's house. The four Ranees, clad in the richest apparel and jewels, worth many lacs of rupees, accompanied the procession, bestowing every now and then some portion of their jewels and ornaments to the singers and brahmins. Having arrived at the funeral pile, made of sandal wood, the corpse was placed upon it; Raneë Koondum sat down by its side, and placed the head of the deceased in her lap, while the other three Ranees, with SEVEN slave girls seated themselves around, with every mark of satisfaction on their countenances! At ten o'clock Kurruck Sing set fire to the pile, and the Ruler of the Punjab, with four Ranees, and seven slave girls, were reduced to ashes! A small cloud appeared in the sky over the burning pile, and having shed a few drops, cleared away. Dhian Sing attempted *four times* to jump into the burning pile, but was withheld by the multitude. After the ceremony was over, Kurruck Sing, and the other chiefs, bathed themselves in the Ravee, and returned. Fifteen pairs of shawls, and twenty ducats were given to the singers, and a thousand rupees were distributed among the poor. The heart is rent in attempting a description of the distress and lamentations in the palace, and amongst the Ranees and the citizens of every age, sex, and religion.”

And what Christian heart does not deeply feel for “the people sitting in darkness, and the region and shadow of death?” “The dark places of the earth are full of the habitations of cruelty.” The Suttee is abolished in British India, but in the allied and independent states it still lingers. May British influence destroy it. Who but must be astonished at the liberality of the dying chief!

“In Christian hearts, Oh! for a pagan zeal.”

Let the pious Christian more zealously labour for the cause of Christ, and adopt the language of the prophet, “All people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever.” Micah iv. 5.

Oct. 9, 1839.

J. PEGGS.

* A crore is one hundred lacs.

MINUTES

OF THE

GENERAL BAPTIST ASSOCIATION.

The *Seventieth Annual Association*, of the GENERAL BAPTIST CHURCHES OF THE NEW CONNEXION, was held at BROAD STREET CHAPEL, Nottingham, on *Tuesday, June 26th, 1839, and the three following days.*

The Brethren assembled on Tuesday evening at Six o'clock. Brother Hudson, of Queenshead, opened the meeting with singing and prayer: brother Pickering, of Stoney Street Chapel, was requested to preside until a Chairman should be appointed. The states of the Churches were read, and brother A. Smith prayed; when the meeting adjourned until Wednesday morning at half past Six o'clock. On WEDNESDAY morning brother Peggs of Bourn engaged in prayer. The states were read until half past eight, when brother Cheatele prayed.

The following were the appointed officers of the Association,

The REV. RICHARD INGHAM of Belper, *Chairman.*

The REV. JOSEPH GOADBY of Leicester,
and

The REV. G. CHEATLE of Birmingham,

The REV. H. HUNTER of Nottingham, *Secretary.*

} *Moderators.*

The business was proceeded with until half past ten o'clock, when it adjourned for the public services of the Association.

On THURSDAY, the business commenced at half past six and continued until five in the evening. The following brethren engaged in prayer during the course of the day, W. Halton, G. Judd, J. Taylor, Mr. Hull of Leicester, and J. Tunnicliff.

On FRIDAY morning the brethren assembled at seven o'clock, and continued their deliberations until one. Brethren Buckley, Hunter, and Underwood engaged in prayer. The number of members returned was then announced by brother Peggs, after which, the Chairman gave out

“Praise God from whom all blessings flow,”

and the Rev. T. Stevenson (Tutor of the Academy) closed the Association with prayer.

PUBLIC SERVICES.

On Wednesday morning, at eleven o'clock, brother Kenny read the scriptures and prayed, and brother Butler preached from Coll. i. 28, “Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

In the afternoon, the *Annual Meeting* of the *Foreign Missionary Society* was held, Mr. Butters, of Spalding, in the chair. Mr. James Smith gave out the hymns, and Mr. Hunter opened the meeting with prayer. The Rev.

J. G. Pike read the report, and the meeting was addressed by the Revds. A. Smith, J. Peggs, J. Burns, T. Hudson, J. Goadby, and E. Burton of Portsea.

On Thursday evening brother Burton of Portsea read the scriptures and prayed, and brother Stevenson, of London, delivered a discourse from Isaiah lii. 1, "Awake, awake, put on thy strength O Zion;" brother Pike of Derby concluded with prayer.

The public services were of an interesting and animating character; it is hoped that the faithful and affectionate appeals, made on these occasions, will not soon be forgotten.

REPRESENTATIVES.

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| <i>Alfreton and Ripley.</i> J. Burrows | <i>Leicester, Archdeacon Lane.</i> T. Stevenson, S. Hull, W. Stevenson, J. Holmes, C. Hinckley, W. Gray, W. Stanion |
| <i>Ashby.</i> J. Goadby, J. F. Winks, B. Thirlby | — <i>Dover Street.</i> J. Goadby, J. Tyers, W. H. Burton, J. Smith |
| <i>Austrey.</i> T. Thirlby | — <i>Friar Lane.</i> S. Wigg, S. Wright |
| <i>Barton.</i> J. Derry | <i>Lincoln.</i> S. Wright |
| <i>Basford.</i> W. Bray, W. Jebbutt, Job Bramley, G. Finch | <i>London, Great Suffolk Street.</i> J. Stevenson, G. Williams |
| <i>Beeston.</i> F. Smith, G. Frettingham | — <i>Mary-le-bone.</i> J. Burns |
| <i>Belper.</i> R. Ingham, W. Simms | <i>Longford.</i> J. Tunnicliff, W. Shepherd |
| <i>Berkhamstead, Chesham, & Tring.</i> E. Stevenson | — <i>Union Place.</i> J. Dunkley |
| <i>Birmingham.</i> G. Cheatle, J. Nash, B. Hol- loway | <i>Loughborough.</i> T. Stevenson, R. Ball, T. Chapman, M. Shore |
| <i>Boston.</i> W. Small, J. Noble, J. Wake | <i>Louth.</i> A. Simons |
| <i>Boughton.</i> J. Robinson | <i>Macclesfield.</i> R. Kenny, J. Nicholson |
| <i>Bourn.</i> J. Peggs, W. Werry, W. Todd, E. Wherry | <i>Manchester.</i> F. Beardsall, J. Bembridge, G. Hesketh |
| <i>Broughton & Hose.</i> B. Tuckwood, T. Barrett, H. Mantle, W. Peet | <i>Melbourne.</i> T. Yates, M. Scott |
| <i>Burton.</i> J. Staddon, T. Norton, G. Hurst | <i>Morcott, &c.</i> G. Maddy, D. Goodliffe |
| <i>Castle Donington.</i> T. Soar, G. Wright, G. Moore, T. Sheppard | <i>Nottingham, Broad Street.</i> J. Smith, G. Baldwin, R. Sully, H. Mallett, J. Chadburn, G. Redgate |
| <i>Cauldwell.</i> W. Norton | — <i>Stoney Street.</i> W. Pickering, H. Hunter, W. Stevenson, T. Roberts Senr., Hilton, Goodliffe, Peggs, Jackson, T. Roberts Junr., W. Taylor, and W. Booker |
| <i>Coningsby.</i> G. Judd | <i>Portsea.</i> E. Burton |
| <i>Cradley.</i> G. Cosens | <i>Queenshead.</i> T. Hudson |
| <i>Crich.</i> W. Garratt | <i>Quorn.</i> A. Smith, J. Bailey, J. Boot, J. North, W. Rennox |
| <i>Derby, Brook Street.</i> J. G. Pike, W. Wilkins, R. Pegg, S. Bolsover, W. Gregory, H. Winterton | <i>Rothley.</i> W. Boulter, R. Ward |
| — <i>Sacheverel Street.</i> S. Ayrton | <i>Seven Oaks.</i> J. Felkin |
| <i>Duffield.</i> S. Taylor, C. Smith | <i>Smalley.</i> T. Woolley |
| <i>Epsworth & Crowle.</i> R. Heaton | <i>Spalding.</i> T. Hoe, J. Butters |
| <i>Fleekney & Smeeton.</i> Hewley | <i>Sutterton.</i> J. Golsworthy, J. Bissil |
| <i>Fleet & Long Sutton.</i> T. Rogers, C. Anderson | <i>Sutton Ashfield.</i> S. Fox |
| <i>Gamston & Retford.</i> W. Fogg | <i>Sutton Bonington.</i> T. Richardson, S. Keighley, J. Pepper |
| <i>Gosberton.</i> H. Everard | <i>Tarporley.</i> E. Stenson, R. Pedley |
| <i>Harborough.</i> J. Buckley, T. Bennett | <i>Thurlaston.</i> T. Yates |
| <i>Heptonstall Slack.</i> W. Butler, J. Hodgson, T. Ackroyd | <i>Tyd, St. Giles.</i> J. Taylor |
| <i>Hugglescote.</i> T. Orton, J. Dean | <i>Wirksworth, &c.</i> W. Underwood, W. Smith, I. Macbeth, W. Atfield |
| <i>Ilkinston.</i> C. Harrison | <i>Wisbeach.</i> J. C. Pike, W. Jarrom |
| <i>Isleham.</i> J. Cotton | <i>Wolvey.</i> J. Knight |
| <i>Keyworth.</i> J. Wilders | |
| <i>Kirkby Woodhouse.</i> J. Wharmby, J. Harvey | |
| <i>Kirton in Lindsey.</i> W. Goodliffe | |
| <i>Knipton.</i> W. Hatton | |
| <i>Leake & Wimeswold.</i> E. Bott, W. Stevenson, W. Charles | |

A LIST OF THE CHURCHES.		County	Names of Stated Ministers.	Members.	Baptized.	Received.	Restored.	Dismissed.	Excluded.	Withdrawn.	Dead.	Chapels and preaching places.
Alfreton and Ripley ..	Derby.	J. Burrows	49	18	3	..	..	2	..	..	..	2
Allerton	Yorksh.	J. Ingham	55	..	1	..	..	..	..	..	..	1
Ashbourne	Derby.	—	29	..	..	..	..	..	..	..	..	1
Ashby, &c.	Leicest.	J. Goadby	297	17	2	1	..	..	..	..	5	3
Ashford	Derby.	—	8	..	..	..	..	..	..	..	..	1
Austrey &c.	Warw.	J. Barnes	135	9	2	1	6	3	..	..	3	4
Aylesbury	Bucks.	—	4	..	..	..	..	..	..	..	..	1
Barton, &c.	Leices.	J. Derry	408	11	2	1	3	3	..	..	8	12
Basford	Notts.	W. Bray	167	13	1	..	..	2	..	..	1	3
Beeston	Notts.	F. Smith	156	15	4	..	..	4	8	2	..	3
Belper	Derby.	R. Ingham	72	7	10	..	..	3	2	..	..	1
Berkhamstead and } Chesham	Herts. } Bucks. }	J. Hobbs, E. Stevenson, & R. Compton	406	23	2	3	1	2	4	5	4	4
Billesdon	Leicest.	J. H. Creaton	46	..	..	..	..	..	..	..	..	3
Birchcliffe	Yorksh.	H. Hollinrake	306	5	..	..	..	..	..	5	7	1
Birmingham	Warw.	G. Cheate	240	12	5	..	..	4	..	..	3	2
Boston	Lincol.	—	90	3	1	..	3	..	11	2	..	1
Boughton	Notts.	—	63	..	..	..	..	..	..	..	..	1
Bourn	Lincol.	J. Peggs	113	7	1	..	1	..	..	..	3	6
Bradford	Yorksh.	R. Ingham	105	38	2	..	..	1	..	..	4	1
Bradwell	Derby.	—	9	..	..	..	..	..	..	..	..	1
Broughton, &c.	Notts.	—	92	..	1	1	1	3	1	3	..	3
Burnley	LANCA.	T. Gill	72	20	..	3	..	..	10	1	..	1
Burton	Staff.	J. Staddon	71	8	3	1	2	1	..	..	1	2
Castle Donington, &c.	Leicest.	—	287	..	1	..	..	..	..	..	4	4
Cauldwell	Derby.	W. Norton	64	3	1	..	..	8	..	..	4	3
Chatteris	Camb.	J. Lyon	47	..	..	..	..	..	..	..	..	1
Clayton	Yorksh.	—	87	1	..	..	..	..	..	..	3	1
Coningsby	Lincol.	G. Judd	67	2	..	1	1	..	2	3	..	5
Coventry	Warw.	J. T. Bannister	103	..	..	..	..	..	..	..	..	1
Cradley	Worces.	G. Cosens	37	6	..	..	..	2	..	..	1	1
Crich	Derby.	J. Garratt	29	..	..	..	..	3	..	..	..	1
Derby, Brook Street ..	—	J. G. Pike	384	32	3	2	23	6	5	3	..	6
— Sacheverel Street	—	S. Ayrton	160	18	2	1	2	4	..	1	..	3
Downton	Wilts.	J. Mead	32	..	..	..	..	..	..	..	..	1
Duffield	Derby.	S. Taylor	97	19	2	1	3	1	3	3	..	4
Epworth, &c.	Lincol.	S. Watson	52	18	..	..	..	2	10	10	..	2
Fleckney & Smeeton	Leicest.	—	33	1	..	..	1	..	..	..	..	2
Fleet & Long Sutton	Lincol.	T. Rogers	183	33	5	..	1	..	6	..	..	4
Ford	Bucks.	S. Diprose	17	..	..	..	..	..	..	..	..	1
Fornsett	Norf.	J. King	54	..	..	..	..	..	..	..	..	1
Gamston & Retford ..	Notts.	W. Fogg	199	20	..	1	1	..	2	2	..	4
Gedney Hill	Lincol.	D. D. Billings	50	..	..	..	..	..	..	..	..	2
Gosberton	—	H. Everard	41	6	1	1	..	..	..	..	1	2
Halifax	Yorksh.	W. Nicholson	111	4	..	..	..	2	2	1	..	1
Halton (East)	Lincol.	W. Tutty	16	..	..	..	..	..	..	..	..	1
Harborough	Leicest.	J. Buckley	69	5	4	..	1	1	1	..	..	1
Heptonstall Slack ...	Yorksh.	W. Butler	375	12	..	2	3	5	..	7	..	3
Hinckley	Leicest.	J. Taylor	186	7	..	2	4	1	2	1	..	4
Hugglescote	—	T. Orton	176	23	5	2	..	..	1	3	..	5
Ilkiston	Derby.	—	89	24	1	1	2	2	..	3	..	2
Isleham	Camb.	J. Cotton	104	2	..	..	..	1	..	4	..	3
Ives, St.	Hunts.	—	20	..	..	..	..	..	..	..	..	1
Kegworth, &c.	Leicest.	W. Wilders	122	8	..	..	2	..	1	4	..	2
Killingholm	Lincol.	—	19	..	..	..	..	..	..	..	..	1
Kirby Woodhouse ..	Notts.	G. Hardstaff	36	1	..	..	..	6	8	1	..	3
Kirton-in-Lindsey ..	Lincol.	W. Goodliffe	45	6	..	..	..	..	..	2	..	1
Knipton	Leicest.	W. Hatton	9	..	1	..	1	..	..	..	..	1
Leake, Wimoswold, &c.	Notts. & Leicest.	E. Bott	266	19	4	..	9	7	5	4	..	7
Leicester, Archdeacon-la.	—	T. Stevenson	382	41	10	3	4	7	9	9	..	3
— Carley-street	—	W. Finn	39	..	..	..	..	..	..	..	..	1
— Dover-street	—	J. Goadby	228	12	4	..	3	4	2	2	..	2

A LIST OF THE CHURCHES.		County	Names of stated Ministers.	Members.	Baptized.	Received.	Restored.	Dismissed.	Excluded.	Withdrawn.	Dead.	Chapels and preaching places.
Leicester, Friar Lane	Leicest.	S. Wigg	352	30	6	1	1	4	1	3		2
Lincoln	Lincol.	S. Wright	49	1				3	3			1
Lineholm	Yorks.	W. Crabtree	38	7						1		1
London, Commercial-rd.	Midds.	J. Wallis	157	30	4		4	1	6	6		1
— Edward-street		J. Ferneyhough	93		1			3	3	2		1
— Great Suffolk st.	Surrey.	J. Stevenson, M.A.	296	38	19		1	4	2	2		1
— Mary-le-bone..	Midds.	J. Burns	212	32	4		2	2	4			1
Longford	Warw.	J. Tunnieliffe	187	19	8			5	5	3		1
— Union-place		J. Dunkley	97	5	5			4		1		1
Long-Whetton	Leices.		74									2
Loughborough		T. Stevenson	526	27	8	1	12	3	2	7		3
Louth	Lincol.	F. Cameron	140	14	4	1				2		1
Macclesfield	Chesh.	R. Kenny	133	8	2	2	2	4		1		1
Magdalen & Stowbridge	Norf.		6									2
Malthy & Alford	Lincol.	J. Kiddall	55	6			1		2	1		2
Manchester	Lancas.	F. Beardsall	95	5	1	1		4	25	1		1
Mansfield, &c.	Notts.	J. Wood	95	1			2	3	3	3		2
March	Camb.	J. Jones	86	4		2	1			1		1
Melbourne, &c.	Derby.	T. Yates	277	9	5	1	2			7		3
Morcott, &c.	Rutl.	G. Maddeys	49	3		1		1				2
Netherseal	Leices.	S. Shakespear	82									5
Netherton	Worces.	J. G. Greenway	24									1
Northampton	North.		32	3			1		4	2		1
Norwich	Norf.	T. Scott	77									1
Nottingham; Broad-st.	Notts.		279	9			7	2	4	3		2
— Stoney-st		W. Pickering and H. Hunter	680	62	17		9	3	3	6		8
Orissa	E. Ind.	The Missionaries	104	20								..
Perth	Scotl.	— Blake	64									1
Peterborough	North.	S. Wright	12									1
Portsea	Hamp.	E. Burton	200	13				3	1	4		1
Preston	Lanc.	— Peacock	12									1
Queenshead	Yorks.	T. H. Hudson	180					3	1	3		1
Quorndon, &c.	Leices.	A. Smith	287	8	6	1	10	4	1	5		4
Rochester	Staff.	J. Sutcliffe	22					1		1		1
Rothley, &c.	Leices.		100	3			4		2	1		2
Sevenoaks	Kent.	J. Felkin	64	10				1	1	9		3
Shilton	Leices.	R. Verow	77	5	2							1
Shore	Yorks.	J. Midgley	96							1		1
Smalley	Derby.		121		1	2		3		4		4
Smarden	Kent.	T. Rofe	84									1
Spalding	Lincol.	T. Hoe	153	9	2		1			1		2
Stalybridge	Lanc.	T. Smith	99									1
Stamford	Lincol.		17									1
Stockport	Chesh.		26									1
Sutton	Lincol.	J. Golsworthy	63	15	1		1			1		1
Sutton-in-Ashfield	Notts.		45	9			1			1		3
Sutton Bonington		J. Stapleton	112	7	2		2	1		1		3
Syston and Queeniboro'	Leices.		15									2
Tarporley	Chesh.	E. Stenson	69	3				2	2	3		1
Thurlaston	Leices.	T. Yates	115	10				1		2		1
Tiverton	Chesh.	D. Gaythorpe	14									1
Tyd St. Giles, &c.	Camb.	J. Taylor	75	23	2	1						2
Wendover	Bucks.	— Talbot	75	3	1		2		1			1
Whittlesea	Camb.		36				2		1			1
Wirksworth, &c.	Derby.	W. Underwood	209	7	1	3	6	5		3		5
Wisbeach	Camb.	C. Pike	164	17	2		9	3	1	6		3
Wolverhampton	Staff.		14									1
Wolvey	Warw.	J. Knight	110	2						4	2	1
Yarmouth	Norf.	W. Goss	44	10		1		6	1	2		1

TOTAL number of Members, 14,377—Baptized, 1,016—Received, 188—Restored, 47—Dismissed, 160—Excluded, 163—Withdrawn, 184—Dead, 219—Chapels, &c., 250—Clear Increase, 430.

STATES OF THE CHURCHES.

ALFRETON AND RIPLEY. In presenting a brief statement of the spiritual condition of the Church of Jesus Christ here, we dare not conceal the fact, that a portion of its members are too evidently under the influence of a Laodicean spirit, which produces its consequent paralyzing effects, although we trust this spirit is far from general amongst us, many we believe are cultivating the grace which is in them, and are saying by their zeal and activity "Lord what wilt thou have me to do?" The word of life also which is preached amongst us has during the past year been rendered instrumental in the conversion of many souls to God, and we hope that conviction, deep and lasting, is on the minds of many more. The attendance on the public means of grace is good. At Alfreton we have an interesting Sabbath School.

Thus far have we cause for gratitude, and more especially so, when we consider that in a short period of time, a General Baptist Church has been planted in two populous districts numbering forty-nine Members, from which the waters of life may flow to the present and succeeding generations.

ALLERTON. Religion progresses very slowly among us. Our congregations have suffered in consequence of the depression of trade by the removal of some families connected with us into other neighbourhoods. We have not realized what we anticipated in our last Report. We might indulge in the language of complaint, but it becomes us much more to be thankful for what is past, and to take courage for the future. We are at peace, and we trust there is yet to be found among us some good thing toward the Lord God of Israel.

ASHBY, PACKINGTON, AND MEASHAM. Our times & places of worship are the same as last year; and upon the whole we continue to be well attended at all our places. Had we more zeal and life, more diligence in attending meetings for prayer, week-day meetings, and Lord's-day morning opportunities, we think things would be still better with us than they are. May the Lord stir us up to holy diligence.

AUSTREY. It would give us great pleasure could we see the cause of Christ making greater progress in the various places where we have preaching: while we regret the want of this, we have cause for gratitude for the enjoyment of peace and we hope upon the whole that as a Church we are improving in love and spirituality. Our places of preaching are as usual; we have four Chapels regularly supplied.

AYLESBURY. We are four members in constant attendance; and, as Mr. Palmer has withdrawn from us, we meet on Sabbath afternoon, and hold a *prayer meeting*, and intend *breaking bread* once a month, as we do not feel ourselves justified in neglecting that *service* because we have no pastor.

BARTON AND BARLESTONE. We are sorry that truth constrains us to report the state of our church is far from being such as we desire to have it be. Though we are still favoured with peace, we fear it is not "that peace of God which passeth all understanding," but rather a death-like slumber, which bears an affecting resemblance to the state of those foolish virgins, in whose vessels there was no oil. Our additions have been few; and death, and sin, and removals to distant places on account of

trade, have considerably diminished our numbers. Our preaching places are as they have been for some time. Our congregations are in some places smaller, and in others larger than they were this time last year.

BASFORD. The state of religion in our Church is not, we conceive, of a satisfactory character. While some are alive to their spiritual interest, others are remiss and neglect the prayer meetings, especially on Sabbath morning: it has also been our painful duty to exclude two from our number for bad conduct. We have cause for gratitude for the measure of prosperity the Lord has blest us with, and we hope our prospects are brightening. We have invited brother Bray for twelve months to labour amongst us. Our congregations are improving: with those measures about to be attended to, Experience meetings, and distribution of tracts, unitedly with our beloved minister, whose labours are acceptable amongst us, we hope to see pure religion increased amongst us. We have received a letter from the Secretaries of the Academy, and shall attend to the case as soon as convenient.

BEESTON. Last year it was our happiness to report, that harmony, peace, and prosperity attended us; but this year we lament that it is our painful duty to record, that, owing to several untoward circumstances which have lately transpired, our harmony has been interrupted, our peace disturbed, and the progress of our Redeemer's interests hindered and impeded. For this we desire to be deeply abased before God, and would fervently pray, that by a due regard to those methods appointed by the Great Head of the Church for the well-being of Zion, accompanied with the Divine blessing, that the cause with us may speedily assume a more pleasing and inviting aspect.

BELPER. The past year has been to us a year of great interest. We are no longer as sheep without a shepherd. Our highly respected friend, Mr. Ingham, the founder of our cause, has again removed to us, and become our minister and pastor. We are thankful that his labours have not been in vain. We have received some additions, and have the prospect of more. Our congregations have increased, our Sunday School is improving, and our finances are in a more hopeful state than they have been for many years. At the same time much remains to be done; and we must acknowledge, that had we been more united, prayerful, consistent, and zealous, our success would have been greater.

BERKHAMSTEAD, CHESHAM, AND TRING. The past year to us has been one of considerable trial, arising from the diversity of opinion upon the propriety of electing a third Elder. We trust, however, that the question has been set at rest with a considerable degree of friendly and Christian feeling.

At Berkhamstead our congregations on the Lord's-day are good; prayer and Church meetings well attended. Several are earnestly inquiring the way to Zion, and some are accepted for fellowship. It has pleased the all-wise disposer of events nearly to deprive our venerable and beloved pastor of the invaluable blessing of sight, which has to a considerable extent rendered him incapable of discharging the active duties of his office. Mr. Robert Compton of Loughborough has been assisting our pastor during the last twelve months, and the church has invited him to continue his services.

At Chesham our state is much the same as when we last reported. We desire to be thankful to the Father of all mercies for the continuance of a Gospel ministry, and other means of grace, which we trust we have found truly profitable. Our attendance on the Lord's-day and week nights is on the whole encouraging. We find it to vary at different seasons of the year. We have also to acknowledge the goodness of God in continuing to bless his word in the conversion of precious souls. We have several inquirers, and some candidates for fellowship. The great God has been especially kind in blessing our village operations.

Our prospects at Tring are very encouraging. Brother William Sexton continues to labour there with pleasing evidence of success. Our small place has for some time been too strait for the congregation, and by this time, it is in a course of enlargement. Our pastor, Mr. Stevenson, has spent one Sabbath in each quarter with us, and his visits have, we believe, been very useful. We have also to acknowledge the kindness of brethren Hobbs, Talbot, and Darvel, who have occasionally assisted us.

BIRCHCLIFF. Death and other causes have diminished our number this year. Though our congregations are generally large in the afternoon, yet we have to lament the cause of Christ does not advance to that extent amongst us we desire.

Some are asking the way to Zion with their faces thitherward. Many are discouraged with the pressure of the times and the scarcity of work. There are others who are active and lively, and seem to understand their privileges and duties as members of a christian church, but we cannot say thus of all. Had we more of the mind of Christ it would be a great improvement to us as a Church. Our Sunday School is large, and we hope much good is done.

BIRMINGHAM. We rejoice that our public services on the Lord's-day are well attended, that the Church is harmonious, that we have considerably reduced our chapel debt, and have the prospect of its extinction by the end of the year. We mourn that some are supine and inactive, and that our week-day meetings are so badly attended.

The cause at Sutton, since we have taken it under our care, is more encouraging; a Sunday School has been commenced, and our young friends, (much to their honour) labour to do good, some by teaching the children, and others by preaching the word.

BOSTON. Our experience as a Church, during the last few years, forcibly illustrates the sentiment of the Psalmist, "Clouds and darkness are round about him;" and were it not for the cheering knowledge that "Justice and judgment are the habitations of his throne," we should almost despair of ever seeing brighter and happier days. Our hopes of prosperity have, time after time, been blighted; and we have sometimes been ready to exclaim, "The Lord hath forgotten us." Our late pastor, Mr. J. B. Pike, has left us, and is about to remove to the Particular Baptist Church, Newbury, Berkshire. Thus, the hopes we entertained on his coming to Boston, that he would spend many years of useful and successful labour in the Lord's vineyard among us, are disappointed. There are, we trust, "a few names" among us, who desire to labour in any way in their power to promote the prosperity of the Church of Christ, and strengthen the remains of love and zeal among us.

BOUGHTON. The Lord has brought us through another year, but it has been to us a year of trials. Some of our members, by not attending the means of grace, have not adorned the doctrine of God our Saviour in all things. Our minister has declined his labours amongst us, and we have lost a few more on other occasions. But yet in the midst of trouble we have great cause for joy, that we have a few who are earnestly praying for the welfare of Zion. We are supplied once in a fortnight by our friends from Retford, and once a fortnight by one of our own members.

BOURN. The return of your Annual Meeting reminds us of the important duty of "remembering all the way in which the Lord our God has led us" in this wilderness, during another year. Though the past has not been so prosperous as some former years, yet we have cause for thankfulness, that, as a church, we have enjoyed peace. Some additions have been made, and we have now a few candidates for baptism. We have been enabled to continue our efforts for the diffusion of the Gospel in the adjacent villages, and are thankful to state, that from them some members have been added, the fruit of those labours. Our Sabbath school at Bourn, and the three village schools, are as efficient as formerly. We regret that our congregations are more fluctuating than formerly, and that some of our members are defective in spirituality and diligent attendance upon the means of grace; but we "rejoice in hope" over some who are "asking the way to Zion, with their faces thitherward."

BRADFORD. The past year with us bears abundant testimony to the goodness of God. "The Lord *hath* done great things for us, whereof we are glad;" and we trust he *will* continue to bless our feeble efforts. The labours of brother Ingham have been very useful. He has, during the year, become our pastor. The great debt on our chapel is a heavy burthen. Our school has lately increased; several of the scholars have been added to the church; and we are not without hope that others will soon follow their example.

BROUGHTON. Though in a widowed state, we are highly favoured with religious privileges. We have very good and sometimes crowded congregations at Hose, and many seem to be under serious impressions. At Broughton, though the cause is low, we hope there is some indication of an improvement; but at Widmerpool (owing to causes over which we have no controul) our prospects were never more gloomy. We have the happiness to say that a goodly number, having, we trust, already given themselves to the Lord, are waiting to own his cause in the ordinance of baptism: nevertheless, we are not without cause of humiliation before God.

BURNLEY. For several years past we have been in a divided and unsettled state, consequently, the interests of religion have declined amongst us. It is now several years since we stated to the Association the number of our members. Our numbers have decreased during two or three years previous to the present year. In June, 1838, we were *sixty* in number, *not eighty-one*, as stated in the Minutes. Since the last Association, the dark cloud which had long hovered over us, we trust, has been dispersed, and the sun of prosperity has begun to shine. We have given Mr. T. Gill of Heptonstall Slack an unanimous invitation to labour among us as our minister. He removed to Burnley about Christmas. His labours are very acceptable, and have hitherto been attended with a good degree

of success. As a church we are more peaceful, united, and happy, than we have been for some time past. Several have recently been added to us by baptism, and though some of the Laodicean spirit is exhibited, yet many of our friends are lively and active. Our congregations are improving; and we humbly trust our Divine Father is giving us pleasing tokens of his presence and approbation.

BURTON-UPON-TRENT. On reviewing the past year we desire gratefully to acknowledge that goodness and mercy are still following us. We have been preserved in the enjoyment of peace, and favoured with a degree of prosperity, though not so much as we should like to have seen. Our congregation at Burton is gradually improving, and contains some very hopeful hearers. At Sutton also our attendance is very good, but we want a more suitable place for worship. During the past year we have been making a strenuous effort to pay off £42 of the debt on the Chapel and School-rooms, and by the end of the year shall be able to accomplish our object. In addition to this, in the last two or three years, we have paid off an arrear of interest to the amount of £20. Very considerable improvements have recently been made in our Sunday school, and our teachers are anxiously endeavouring to promote the welfare of the rising generation; and about a dozen of active Tract distributors are also employed. The past week has been set apart by the church, as a week of special prayer and supplication, for a revival of religion amongst us, and for the general outpouring of the Holy Spirit. Though, in common with others, we have had cause for deep humiliation before God, yet we believe our prospects of success have never been more encouraging than at the present, and we desire devoutly to thank God and take courage.

CASTLE DONINGTON. The past year has been to us a very painful one, owing to the unpleasantness which we have experienced. Our present prospects are more encouraging, as we hope the alienation of feeling that has prevailed amongst us is subsiding. We are hoping for better days, and we earnestly solicit an interest in the prayers of our brethren. We are thankful for the ministerial aid we have already received; and we hope the neighbouring churches will render us all the assistance they can while we are without a minister, and should be glad to receive the advice of the Association as to the choice of one.

CAULDWELL. It is with feelings of sorrow we have to state, that the cause of the Redeemer has not been so prosperous during the two past years, as in some former years. We have had to cut off some of our members for conduct inconsistent with the profession of religion. Some have left us; others have entered the world above; and some have, we fear, merely a name amongst us; yet we have added a few to our church by baptism.

CLAYTON. During the past year we have experienced the mutations of time in the removal of several of our respected friends by death to a better world, and in the removal of some to a distance to improve their worldly circumstances, so that we cannot report any advance in our congregations. We have this year added one by baptism, and have four approved candidates, and several others attending our Experience Meetings, five of whom have been Scholars in our Lord's-day School. Our meetings for prayer on a Lord's-day evening have been well attended, whilst our

Experience Meetings have been neglected. In our Church Meetings a pleasing degree of unity has prevailed; still we fear that brotherly love does not exist to that extent which is desirable. We have been favoured with the labours of brother Joseph Taylor since Christmas, and hope that soon he may be regularly settled amongst us.

CONINGSBY. We are thankful that we have again the opportunity of addressing you. Our state during the past year has been one of peace, though not of prosperity. We have not been disgraced by any acts of open hostility among our members, but fear many of them are still at ease in Zion. The few who are fellow-helpers among us have not relaxed their exertions, nor are any of our congregations less at any of our preaching places, but few are converted to God. We still pray for the peace of Jerusalem, and hope our God will yet cause us to prosper more than formerly.

CRADLEY. When taking a review of the past year we have great cause for thankfulness. Our minister has continued his labours amongst us to the present, and, through the Divine blessing, he has not laboured in vain. We have had one addition to the church by baptism; and several of the congregation are, we trust, inquiring the way to Zion. Our Sabbath congregations are tolerably good, but not so large as during the winter season. Our week-night services are too often neglected. We have a Sabbath school of about 130 scholars, and some of our members are actively engaged in teaching the rising generation. Our pecuniary difficulties at present appear insurmountable without assistance from some other source. We therefore call upon the connexion to help us in this good cause, and then we doubt not but the cause of the Redeemer will rise and flourish amongst us.

CRICH. As a Church, we have to say the past year, in some respect, has been one of trial to us. The indifferent and immoral conduct of some of our members has given us great pain, whom we have been obliged to separate from us. Our congregations continue tolerably good, and a few are enquiring the way to Zion. We think our Sabbath school is on the increase. We are erecting our Chapel, which is expected to be open sometime about August, and we hope it will be a means of furthering the gospel in this dark part of the earth.

DERBY, Brook Street. We have cause to be thankful to the great Head of the Church for the good degree of peace and of prosperity which have attended the efforts of our esteemed pastor during the past year. We fear, however, that too much of a worldly spirit is apparent amongst us, and calls for humiliation before God. Our congregations on the Lord's-day afternoons are not equal to past years, nor the attendance at the week night service and on other more social meetings. We have still cause to complain that the claims of the Foreign Mission occasion the very frequent absence of our minister, and deprive us of his pastoral visits, which, could we have them, would be highly grateful to us, and tend, we believe, very much to our advantage. Several have been added to the church, since our last report, from our Sabbath schools. Preaching in the villages as usual.

DERBY, Sacheverel Street. Our state, as a Christian Church, on the whole, is encouraging, though we have our trials and difficulties with others. Our congregations are good on Lord's-days, and we have added a few

by baptism: there are also a few hopeful inquirers. We are endeavouring this year, with our sister churches, to reduce the very heavy debt on our chapel. Preaching at Littleover and Chellaston.

DUFFIELD. As a church we have reason to be thankful to the God of all grace for his mercies towards us another year; though it has pleased our heavenly Father to remove some of our valuable members from us—some to the church militant, and others to the church triumphant. There are several who have long stood as members amongst us who have had no communion with us for several years, whose names we have erased from our list; and we fear there are a few more who have a name to live, and yet are dead. It has pleased the great Head of the Church to own and bless the labours of our dear minister and others, to the restoring of some, and the conversion of others. Our places of preaching are the same as last year; but at Milford our cause is retarded for want of a larger place to worship in.

EPWORTH, BUTTERWICK, AND CROWLE. We acknowledge that shame belongeth unto us for not having sent a report for such a length of time. Several disagreeable circumstances which have existed among us for many years, have, we fear, greatly retarded and injured the cause of our Redeemer. When our minister came to reside among us (near the end of the year 1833), our number was *fifty-six*. Since that time our congregations have increased, a Sabbath school has been established, and *eighteen* have been added by baptism. As a church we have cause for humility before God, on account of our lukewarmness and earthly-mindedness. We lament that we have not been more zealous and more successful in our exertions for the salvation of souls; still there are some of us who enjoy communion with God, and fervently pray for the prosperity of Zion.

FLECKNEY AND SMEETON. (*Fleckney.*)—In the course of the past year a friendly separation has taken place between us and the friends at Smeeton. As a church we would be thankful for the blessings and privileges of the Gospel, and also for the useful and acceptable services of our Leicester supplies; while we deeply lament over the neglect or little improvement of blessings so richly bestowed.

(*Smeeton.*)—We regret we are not able to report any addition to our numbers during the past year; but we have reason to be thankful for continued mercies. Though few in number we are united, and our members display a steady devotion to the interests of the cause of the Redeemer. Our congregations on Lord's-day evenings are very good, and we hope some are inquiring the way to Zion. In consequence of difficulty in obtaining suitable ministerial supplies, our friends at Fleckney have separated from us, and we now act as an independent church.

FLEET AND LONG SUTTON. In making our annual report, we desire to record with thankfulness to the author of all good, that a considerable measure of prosperity is enjoyed by us; and though a few have withdrawn from us to other circumstances, our increase by baptism is greater than has been known for several years. Our prayer meetings have been well attended, and the spirit of grace and supplication has been most evidently poured forth. The congregations at Fleet are crowded, so that our chapel has become too strait for us. We are about to erect a chapel at Gedney Broad gate, where we have had preaching for two or three years past; several have been converted to God, and joined the church. At Ged-

ney Dike also, a new station, much good is doing. We wish we could say that the branch of Long Sutton was more prosperous; but even here, we think there is some improvement. An active young minister, resident here, would greatly benefit the cause.

FORD. Amidst numerous difficulties and discouragements we are preserved through another year, and are at peace among ourselves. The Word, though faithfully and affectionately preached, does not produce much visible effect, at present, not being mixed with faith. Scarcely any of our members are able to attend on the weekly means of grace, which has caused our prayer meetings to decline. In our benevolent and missionary operations we have realized some improvement, raising for the latter about £10 during the year.

GAMSTON AND RETFORD. It is with mingled feelings that we bring before you our annual report; that, whilst some of our members are zealous and active in the Redeemer's cause, others give us pain, owing to their disorderly conduct. Our prayer meetings, Experience meetings, and even the public means of grace, are too frequently neglected; yet we have cause to bless God for those additions made to our numbers during the past year. Our congregations in general are good. We have several candidates for baptism and church fellowship. The Sabbath school is large, and we hope useful.

GOSBERTON. The past year has been one of many mercies: the Lord has done great things for us, whereof we are glad. The seed of the Gospel has been sown, and a goodly number have come forward, bearing testimony to the Apostle's declaration, "That the Gospel is the power of God unto salvation to every one that believeth." We could wish, however, to see amongst us a greater disposition to attend the more private and social meetings, and more of that ardent and devoted piety, which we deem essential to the real prosperity of a church. We desire to be thankful to Almighty God, that the labours of our esteemed pastor has been abundantly owned and blessed. While we have these mercies to excite our gratitude to God, and to encourage our perseverance for his glory, there are circumstances to convince us that this is not our rest. If we were more united in heart and effort, we make no doubt but our prosperity would be greater; but, on the whole, we are in an improving state. In general our enlarged chapel is well filled on the Lord's-day. Also we have preaching at a friend's house, about two miles from the chapel, during the winter season. We have also a Juvenile Circulating Library connected with our Sunday school and congregation, and a Loan Tract Society, both of which we have reason to believe will be found a great blessing.

HALIFAX. We feel thankful for the many mercies our heavenly Father has bestowed upon us during the past year; but it is with shame we acknowledge, that our exertions for the cause of Jesus have not been proportionably great. While we lament the want of union and brotherly love amongst us, we rejoice to see a few united and actively engaged in the cause of their Saviour. It affords us some pleasure to state, that four persons have been baptized and admitted into the church during the year, and others are enquiring the way to Zion with their faces thitherward. The labours of our minister are acceptable and useful amongst us. Our week-day evening Prayer and Experience meetings are moderately attended, and

our congregations are much the same as last year. Our Lord's-day school is in a prosperous state, and very encouraging. If Zion would awake and put on her strength, we have no doubt but that the cause of our Redeemer would advance amongst us; but at present we are as we have been for years past. Many of our members appear almost destitute of spiritual life, and are stumbling blocks in the way of others: if they would either improve, or withdraw from the church, it would be a great blessing. May the Lord awaken them lest they sleep the sleep of death.

HEPTONSTALL SLACK. In making known the state of our church to the Association, the language of Solomon comes to our remembrance:—"A good report maketh the bones fat." Prov. xv. 30. With respect to the unanimity and peace of our church, we are certainly in an improved state. Our additions have not been so great as in former years; yet many of our members are pious and active, and the labours of our minister have been valuable and highly approved.

HINCKLEY. The difficulties of which we complained last year, have continued, and are increased by the increasing infirmities of our minister. We have had some diversity of opinion, which, we fear, has prevented our prosperity: but we would be thankful it has not much affected our peace. Our three Sabbath schools continue in useful operation, and we have regular preaching at four places every Sabbath.

HUGGLESCOTE. Our congregations are as good as in former years, and we hope a few are inquiring after the good old way. We have had several added by baptism, yet fear vital religion is very low in some, and in all want of energy. May the great Head of the Church diffuse the influence of his Spirit in every heart, that all may love their God and Saviour, and devote themselves to his service.

ILKISTON. We have abundant cause for gratitude to the Father of mercies, who has brought us through another year in peace, and has continued to us the ministry of the glorious Gospel; and we trust, that the great Head of the Church, has made it his power to the salvation of some. We have had several added to us by baptism, and have now six approved candidates for fellowship and baptism. Our congregations are tolerably good, and we trust, on the whole, prospects are encouraging. We have Sabbath schools connected with our places here and at Newthorpe, which have been made the means of spiritual good to the young, as a considerable number of those added to us, of late, have formerly been teachers or scholars.

ISLEHAM. The account we must give of our state this year is such as should humble us in the dust. There is something of the *form* of godliness among us, *but little, very little* of the *power* of it. The house of God is generally well attended on the *Sabbath*, and we have nothing of *strife* or *contention* to complain of. Apparently, however, there is but little *good doing*, *few, very few* asking the way to Zion.

KEGWORTH AND DISEWORTH. As a church we have cause to mourn over human depravity in some individuals; still peace and unity prevail, and a measure of prosperity is enjoyed. Several approved candidates are waiting for baptism, and a spirit of inquiry is excited in some others. Our young friends have commenced a prayer meeting, confined

principally to themselves, which promises to be very useful. Encouraged hereby, members of long standing have been stirred up to increased exertion. Public preaching is tolerably well attended, and the greater part of our prayer meetings receive similar encouragement. May the Most High increase our dispositions to attend the means of grace, and may he bless those means to the promotion of his glory and the good of souls.

KIRKBY-WOODHOUSE. The *Lord* hath been pleased in his tender mercies to permit us again to present our annual report. Truly, the year that is past hath been to us a season of peculiar trials and difficulties. Through the increasing infirmities of our aged pastor, we have enjoyed but little of his ministerial labours; and it hath pleased the all-wise Being recently to afflict him with a paralytic stroke, and, to all human appearance, his labours are suspended, never more to be resumed, so that we are now as sheep without a shepherd. Added to this, we have been under the painful necessity of dismissing several of our members; and the friends at Begthorpe having also withdrawn, leaves our number but small, compared with other years that are past. In the midst of all our trials we have reason to be thankful. Our congregations are generally good. Some, we hope, are inquiring the way to Zion with their faces thitherward.

KIRTON-IN-LINDSEY. In presenting our report, we feel to have great cause for gratitude to the father of our mercies, and the God of all grace, for the continuance of his presence amongst us, and for the enjoyment of our christian privileges as a church of the Lord Jesus Christ. We are happy to say, that, though our congregations are not large, they are quite equal to former years, and a few have declared themselves on the Lord's side by being baptized, and uniting with the church: we also feel to have great cause for humiliation before God, when we think of our want of love to the Redeemer, and zeal in his cause, and the backwardness of some in the most social meetings, for the advancement of vital godliness in the soul.

KNIPTON. As a church our condition is nearly stationary, though our few members have made some advancement in spirituality. New conversions are almost unknown to us, and we suffer much from the baneful influence of state religion. Our esteemed minister, has had a long illness in the past winter, and we have been short of preaching, but have now three Lord's days a month as usual.

LEAKE AND WIMESWOLD. The labours of our respected Pastor continue to be owned by the great Head of the Church. During the past year we have had a few added to us by baptism. A considerable number who meet with us, are at this time under serious impressions. Our congregations are good. The Sunday schools connected with our places of worship are prosperous, and the cause generally wears a pleasing aspect. We have resolved to enlarge our chapel at Leake, and have subscribed upwards of £120 for that object. In looking over our list of members at the commencement of the year (which for some time past had been neglected) we found that several individuals were connected with us, who were unworthy of a place in the church of Christ—that others were removed to a distance from us, and consequently beyond our notice. We therefore thought it advisable to communicate with them as to the propriety of their continuing with us, and the result was, that in some instances *dismissions* were applied for, and granted; in others, *exclusion* was found to be neces-

sary ; and in others, their inattention to our repeated applications led us to consider them as *withdrawn* from us. This statement will account for the great diminution in our numbers during the past year.

LEICESTER, *Archdeacon Lane*. On a review of the past year we feel called upon to record the Divine goodness towards us. Our congregations have been steady, our increase considerable, and a gratifying degree of harmony and activity has prevailed amongst us. At our branch in Soar Lane the congregation has improved. The cause at Belgrave has greatly revived: the dwelling-house in which worship was conducted being too small, our brethren hired a chapel that had been occupied by another denomination; and since that time, the increase of hearers, and the spirit of inquiry that prevails amongst them are highly encouraging. The cause at Syston is very low. Our Sabbath school teachers are assisting the friends at this village in establishing a school. Whilst we have much cause for gratitude, we have reason for humiliation and increased watchfulness. Several who seemed to "run well, Satan hath hindered;" and some have left us through change of sentiments. In the course of this year death has deprived us of some who were exemplary in their conduct, and ardent in their attachment to the cause. Our brother Hackett, who had filled the office of deacon for sixteen years, has been called to his reward. Before his sudden removal, we had contemplated an increase of deacons. This afflictive providence rendered it more needful; and three brethren "of good report" have been elected to this office with pleasing unanimity and cordiality.

LEICESTER, *Dover Street*. It is with mingled feelings of devout gratitude and of deep humility, that we report the state of religion amongst us during the past year. Of gratitude, because we trust the cause of the blessed Redeemer is steadily progressing. Our congregations on the Lord's-day were never more numerous than they now are; and though we have added fewer to our numbers than in some preceding years, we have pleasing evidence that the labours of our esteemed pastor are not in vain. We have now nine candidates for baptism, and there are several others of whom we hope well, and trust they will not be long before they declare themselves on the Lord's side. But while we would thus be thankful, we have great cause for humility. We have been under the necessity of excluding from our number, some, who have brought disgrace on that holy name by which they were called, and we fear there are others who have a name to live while they are dead. We could wish to see greater diligence in the attendance of our members on our members on our week night lectures, our prayer meetings, and our church meetings. We have recently purchased some property adjoining to our meeting yard, and have added to it a considerable piece of the land to increase our accommodation for burying. We hope ere long to erect a commodious school room.

LEICESTER, *Friar Lane*. During the past year we have not been without our trials; yet we have great cause for thankfulness, that we have been favoured with "seasons of refreshing from the presence of the Lord." Our congregations are good, and our meetings for prayer are generally well attended. Would that all the members of the church possessed a relish for these delightful and strengthening means of grace, then would our little hill of Zion prosper, and "Jehovah would rejoice over us with joy; he would

rest in his love; he would joy over us with singing." The labours of our Sabbath school teachers have been blessed of God; several of their youthful charge having been during the past year baptized, and received into the church.

LINCOLN. We have this year to report a diminution in our number. A few, who were carried away by over religious excitement, withdrew, and joined the Primitive Methodists. Some, who had scandalized their profession, it has been our painful duty to disown. Amidst these discouraging circumstances, we are thankful that unanimity and peace have prevailed.

LINEHOLME. As a church we desire to acknowledge the goodness of God towards us through another year. We have been kept in peace, and favoured with the means of grace. We have received some additions both to the church and congregation, and by strenuous and united efforts have deducted a little from our heavy debt. But we have had, and still have to struggle with difficulties and discouragements; among which are our weakness, coldness of zeal, and little improvement in divine things. We might mention also the debt on our chapel. Our Lord's-day school is prosperous, and has improved during the past year. Mr. Butler, of Heptonstall Slack, has kindly engaged to visit a few of the churches in our behalf, immediately after the Association.

LONDON, *Beulah Chapel, Commercial Road.* Our report for 1838 not having appeared in the Minutes of the Association, through some mistake, we will include the past with the present. We would be truly thankful to Almighty God for his kindness and preserving mercy to us during the past two years, and for that degree of success which has attended us; but, while rejoicing over the zeal and devotedness of some, we have to mourn over the want of union with some, and the inactivity of others. Our additions by baptism have been more numerous than in times past, and we have been enabled to pay £200 off the debt of the chapel. Our public services on the Lord's-day are encouragingly attended, and the attendance on our week day opportunities are in some degree improved. Our Sabbath school, we trust, is doing real and extensive good, and is in a prosperous state. Our Tract Society also is, we believe, an efficient auxiliary; and our Sick Visiting Society continues increasingly useful.

LONDON, *Edward Street Chapel.* At the last Association we considered our state and prospects encouraging, but shortly after that period we experienced a sudden reverse, which gave to the cause a dark and dismaying aspect, and for a season almost confounded our hopes. Some misunderstanding having arisen between two of our deacons, respecting the management of the financial concerns of the church, it was deemed necessary to institute a strict inquiry into their real state. This investigation unhappily aggravated the above misunderstanding, and eventually terminated in the withdrawal of one of the parties concerned. Our pecuniary affairs, in a somewhat confused state, were thus brought before us, month after month, agitating and secularizing our minds, and diverting our attention from those plans and operations which bear directly upon the spirituality of the church and the conversion of sinners. To remove this obstruction to comfort and usefulness the resignation of all our Deacons was advised, a temporary financial committee was appointed, and finally a new election of Deacons took place. This expedient upon the whole answered our expectations, in

restoring order and regularity to the administration of our temporal concerns, and we trust the cause is beginning to assume a more hopeful aspect. We have this summer commenced preaching in the open air in the immediate vicinity of the chapel, which appears likely to improve our congregations.

LONDON, *Great Suffolk Street*. Throughout the past year we have been favoured with a happy degree of unanimity and mutual affection amongst the members of our church. Our congregations have been regularly good, and on the Lord's-day evenings not unfrequently excessively crowded. The gradual increase of our numbers and our consequent want of room, have led us, after much deliberation and prayer, to engage in the erection of a new and commodious chapel, capable of seating double the number our present place will accommodate. This we feel to be a very important, and, *for us*, a very great undertaking; and in accomplishing our object, we confidently hope we shall not ask in vain for the prayers and the help of our sister churches.

LONDON, *Enon Chapel*. We have great cause to bless God for his goodness to us during another year. Our congregations, during the past winter and spring, have been of the most encouraging character. The various benevolent institutions connected with our cause are in a hopeful condition. We ardently wish that all our members would feel it to be their pleasing obligation, not only to cultivate personal piety, but also to labour for the extension of the church and the salvation of the world. We have peace within our walls, and we fervently pray that the Lord would send us greater prosperity.

LONGFORD. Our report this year is forwarded to you with some degree of pleasure, as, through the goodness and mercy of God we have been the subjects of considerable favour. We hope we can humbly say, as a church we are improved in unity and peace, and have had a measure of prosperity. We have two village stations, Sow and Bedworth; the former opened the year before last, the latter since the last Association. Both these stations are doing well. From Sow we have baptized six and restored two, the fruit of the labour of our esteemed and departed brother, Mr. Cramp. From Bedworth we have baptized five, and have inquirers at each station. We have also had some additions from our own congregation, and have upwards of twenty inquirers. Our congregations are very good and encouraging; our prayer and church meetings are better attended than formerly; and a spirit of prayer, we hope, is revived in the souls of a few of our members, and answers of a more direct character are anticipated. We have erected two large rooms for the use of the Sabbath school, and a considerable sum of money has been already obtained towards the expenses.

LONGFORD, *Union Place*. Our church, which, two years ago, was in a state of deep depression, is now assuming the appearance of stability, peace, and enlargement. We certainly are pained with the improprieties of a few; but we derive pleasure and cherish hope from the conduct of others. Since our last Report our minister has been set apart to the office of pastor; we have also received to our communion a number of valuable members; the leaven of divine truth appears to be in silent and progressive operation; and our Sabbath school presents many blossoms of promise.

Indeed we may truly say, "The Lord hath been mindful of us;" and we indulge the hope that he will continue to bless us.

LOUGHBOROUGH. A serious and impartial review of the past year brings before our minds many reasons for deep humility in the divine presence. We are compelled to believe that, as a Christian church, we have been less concerned for the purity and enlargement of the Redeemer's cause than we might, and ought to have been. At the same time, we have reason to be sincerely and devoutly grateful that our many imperfections have not *entirely* withdrawn from us the blessing of our heavenly Father. Our congregations are much the same as last year, except, perhaps, a slight diminution in the evening of the Lord's-day; in other respects quite as good as formerly. Some addition has been made to our number by baptism, and we have now several candidates for fellowship. In our chapel at Sheepshead we have erected a gallery. The place there is well attended; and the cause of Christ in that dark and populous village, under the ministry of our brother Shore, continues to be highly promising.

LOUTH. We desire to be thankful for the mercies which have accompanied us through another year. We have baptized fourteen; received four; restored one; two of our members have been removed by death; number of members, 140; one pastor; three occasional preachers. Our congregations are encouraging. We appoint brother Alexander Simons our representative.

MACCLESFIELD. We are constrained to acknowledge that, as a church, we have many and weighty reasons for deep humiliation before God. Amongst the number of these we must reckon the inconsistency of some of our members, and the apathy of others. In the midst of all, however, we have very much for which to be thankful. Our congregations are, on the whole, favourable; and some of our number appear truly anxious for the prosperity of Zion.

MALTBY AND ALFORD. At the former of these places our meeting-house is well attended; and the word preached is, we hope, through divine influence, inducing some, as to the salvation of the soul, anxiously to inquire, "What shall we do?" and others to say,—

"Our souls shall pray for Zion still,
While life or breath remains;
There our best friends, our kindred dwell,
There God our Saviour reigns!"

At *Alford* the congregations are still small; but even here we are not entirely unattended by encouraging circumstances: for, of several hearers, we are led to indulge the pleasing hope, that they are of grace becoming the "followers of them, who through faith and patience inherit the promises." As a *church*, we have recently been exercised with painful trials, and, although they are not altogether removed, we have no valid reason to apprehend peculiarly distressing results. Patience, prudence, and perseverance on the part of our dear friends, coupled with love, obedience, and devotedness to Christ, will, we doubt not, with God's blessing, bring us safely through every trying scene.

MANCHESTER, In presenting the accustomed annual report, we regret that we cannot give such a flattering account of the progress of the cause of Christ amongst us as we had anticipated. We have to lament that dissensions have unhappily arisen amongst us, by which the peace, happi-

ness, and prosperity of the church have been impaired. It has been our painful lot to have some separated from us on whom our sanguine expectations had rested. The separation, though painful, we trust will, by the Great Head of the Church, be overruled for good. Painful experience has taught us the necessity of great care and watchfulness, that the roots of bitterness which have so frequently disturbed our peace, may not again spring up and trouble us. We now enjoy peaceful christian fellowship, and though our zeal is not so ardent as it should be, yet we are not without pleasing evidences of the work of the Lord prospering in our hands. A spirit of revival is spreading among us, and we trust ere long, our united prayer will be answered by an abundant outpouring of the Holy Spirit. We have still to regret the unhappy influence of intoxicating drink on Christian communion, and to lament that we, in common with other portions of the church of Christ, suffer therefrom. From the extent of its direful influence, we would beg leave respectfully, but earnestly, to request its serious consideration from the Association, and would submit the propriety of appointing it as the subject of the next annual epistle. Our beloved pastor continues faithfully to dispense the word of life with profit, and we feel assured that the cause which has hitherto struggled with exceedingly great, and often apparently insurmountable obstacles, will yet rise, and the little one become a thousand, and the small one a great people. The attendance on our Experience meetings we rejoice to notice is increasing, and our Sabbath School is in a much improving state. Owing to the poverty of our members, and the peculiarly distressed state of trade, we have had to struggle with pecuniary difficulties. We have obtained about £50. towards the liquidation of our chapel debt, during the past year.

MANSFIELD AND WARSOP. During the past year, we have not been without our trials and discouragements; still, however, we have reason to thank God and take courage. By removals, discipline, and death, our number has in some degree been lessened, yet we have been blessed with peace and unanimity. For some years past the cause has suffered for want of a faithful minister to preside over, and labour amongst us; but we rejoice to say, we trust the set time to favour Zion is now come. We are expecting Mr Wood from Whittlesea in a few days, to enter on his labours as minister amongst us; and we are confidently hoping the time is not far distant, when we shall witness a revival of religion in this place, and when the interests of the Redeemer's kingdom shall again flourish and prosper within our borders. Our congregations have continued much the same. We have two candidates for baptism and fellowship, and several others under serious impressions.

MARCH. The review of our state, as a church of the Lord, presents nothing very particular for observation. A good feeling of unity and brotherly love, we trust, prevails amongst us. Our congregations are quite as good as usual, and a pleasing degree of seriousness seems generally prevalent. We trust that with united exertion and a reasonable portion of zeal for the Lord, notwithstanding our numerous imperfections, the church will increase in numbers and improve in piety.

MARKET-HARBOROUGH. Though the cause of Christ has not made that rapid progress amongst us during the year which we should have been rejoiced to witness, we trust it has steadily advanced. In several

important respects we are in a better state than we last reported. We are favoured with internal tranquility; our Sabbath school is reviving; and we are now vigorously exerting ourselves to reduce the debt on our chapel, an object which we have long felt to be important, and towards the accomplishment of which we would most respectfully solicit, and should most gratefully receive the aid of the associated churches.

MELBOURN AND TICKNALL. As a church we are peaceable and united, our congregations good, and our esteemed pastor continues to labour amongst us with increasing acceptance. Still we are not in so flourishing a condition as we could wish: too many amongst us display but little of the spirit of Christ; others, however, honour the Saviour by walking in a good degree worthy of their vocation. Query.—Do the associated brethren deem it right for one church to invite a minister away from another where he is labouring acceptably and usefully?

MORCOTT AND BARROWDEN. As a church we enjoy peace, but we want more love to Christ, and zeal for his cause. Upon the whole the work of the Lord is prospering amongst us; our congregations are good, and hope good is doing. Brethren, pray for us, and may you soon learn that your prayers are not in vain. The church is thankful to our Louth and Gosberton friends for kindly permitting a collection towards the liquidating of the chapel debt.

NORTHAMPTON. We are happy to inform the associated brethren that we have enjoyed a good measure of peace during the year, but regret that we cannot report prosperity. We have had, and still have to struggle with difficulties, neither few nor small; but the lack of suitable ministerial aid has been the most serious obstacle to our success. We are grateful for the kind interests taken in our welfare by the committee of the Leicester district of the Home Mission, and devoutly hope that they and we shall ultimately rejoice together over the abundant increase of the church.

NOTTINGHAM, Broad Street. Through the goodness of our heavenly Father we have continued through another year. We are yet without a minister, which we sensibly feel, though our congregations appear much the same on Lord's-days as in time past. Our week-day Lecture and prayer meetings are not attended as we could wish. Our Sunday school is prosperous, and we have made an extra extra exertion and paid £90., a debt on the School rooms. At New Basford, we have preaching as usual, but the attendance not quite so good. Had we a suitable minister, we have no doubt but we should still prosper. We thank those ministers who have kindly supplied us through the last year, and beg a continuance of their labours. Conversion work goes on slowly. Brethren pray for us. We are at peace among ourselves.

NOTTINGHAM, Stoney Street. In reviewing the period which has elapsed since our last annual meeting, we have much for which to be truly thankful, and much for which we ought to be humbled before God. Our state, in a spiritual point of view, is far from being what it ought to be; though we have reason to believe that true religion is by no means declining amongst us. Our devotion and zeal do not bear any thing like a proper proportion to the magnitude of the objects contemplated by a Christian church. With regard to the union and peace of the church, we have

reason for gratitude to God, that seldom have we witnessed these more strikingly manifest amongst us than during the past year. It affords us no small degree of satisfaction that our pastors continue to labour so cordially and successfully together, and especially that our aged pastor has been spared to see the close of the twentieth year of his ministry amongst us. We are also happy to say that, in instances not a few, the great Head of the Church has succeeded with his blessing the labours of our assistant preachers in the villages. As Basford, Bulwell, and Hucknall have become a distinct church, the number of our country stations and of our Sabbath scholars have been diminished. We have eight stations where we preach the Gospel, and render assistance to our friends at Ilkiston and Mansfield. The number of Sabbath scholars is about 1,000. We have a Benevolent Society which is in a very prosperous condition. During the past year it has rendered, not only pecuniary assistance to many of the poor and the wretched, in this large and populous town, but it has communicated spiritual instruction and consolation to many a dark and dejected mind. About 1,350 families are visited with religious tracts every week, and many cases of a very encouraging character have occurred during the year. Our congregations on the Sabbath are good, but we should like to see our week night services much better attended.

PORTSEA. Our additions by baptism last year (of which, in consequence of some mistake no report was received by the Association) were very considerable; this year they have been comparatively *few*. Our congregations, up to the time of pulling down the old chapel, were constantly good—on some occasions overflowing. Upon the whole we have great reason “to thank God and take courage.” At present we stand in peculiar need of the sympathies, the prayers, and the assistance of our sister churches.

QUEENSHEAD. During the past year we have been perplexed and cast down. The fluctuating and unsatisfactory state of the trade, the lowness of wages, and the dearthness of provisions have discouraged us. Other sources of evil have deeply afflicted us. Political agitators, and a high state of political feeling amongst us, have divided our minds, damped our affection, and to a considerable extent paralyzed our efforts in doing good. Some of our own friends have taken too active a part in political matters; and it is to be feared have allowed their minds to be prejudiced against the ministry of the gospel. Our own minister, though highly respected, has given offence to many by resolving to abstain from the present political agitation, and to keep it, if possible, from the house of God. These things have unsettled and divided our minds. Congregations are as good as we could reasonably expect, especially in the afternoon; but prayer and experience meetings, and the Lord’s Supper are sadly neglected by many of our friends. We want improving and uniting. The Lord help us to lay the interests of Zion to heart; and may the blessed God quicken us and revive his work.

QUORNDON AND WOODHOUSE-EAVES. Among the many blessings that have, through this year, been continued to us by the Great Head of the church, and for which we desire to be truly thankful, that of a faithful ministry we consider to be one of the greatest, because it has a direct bearing upon our growth in grace; still we fear that all the good intended has not been effected, for we think we are more disposed to do the general duties of church members, than to cultivate the particular graces of

the Holy Spirit. May we in future pay a more undeviating regard to individual piety, that collectively, our profiting may appear unto all. Our preaching stations are Quorndon, Woodhouse-Eaves, Barrow, and Mountsorrel.

ROCESTER. Our congregations continue much the same as last year. We have to lament that few manifest an anxiety about the "one thing needful" and that so little prosperity attends the preaching of the gospel. Death has for the first time visited us as a church, and called away the youngest of our members. Our prayer is, "O Lord we beseech thee send now prosperity."

ROTHLEY. We have had our troubles this year in the restless disposition of some, and in the indifference of others. Our public opportunities are tolerably well attended, and we hope there are some pleasing indications of good being done amongst us.

SEVENOAKS. We are thankful to God for kindly blessing us with an eminent degree of peace, unanimity, and brotherly love, amongst ourselves. The Lord has been graciously pleased to own and bless the labours of our respected pastor, and the Sabbath schools, having had four of the number baptized this year, scholars therein. His village preaching has proved a blessing to our neighbourhood and an increase in the church. We have lost by death one of our most valuable members. The congregation at Sevenoaks, and in the villages, continues very good, and we trust the cause is improving.

SHILTON. We are thankful to God that our prospects are encouraging; our prayer meetings and public services are well attended. Our Sabbath School is considerably increased, so that our teachers are obliged to refuse the admittance of more scholars for want of room; thus we are led to attempt to erect a vestry and School Room.

SHORE. The past year has not, we think, been favourable to the interests of religion among us. It is the first year, in twenty, in which no addition has been made to our number. The Word of God has in several instances produced powerful impressions, which have been overborn by excessive care. While we have to lament a want of success, and the remissness and indifference of some of our members, we are thankful to God that no root of bitterness has disturbed our peace, and that there are some of our number who long and labour for the salvation of souls. Our meetings, Lord's-day school, and congregation, are much as in former years.

SMALLEY. As a church we are peaceable and united; we trust we are also prosperous in a small degree. We have had no addition this year by baptism, but we have five approved candidates. We have preaching at four places. At Langley Mill we have begun to build a chapel, and we hope it will be made a blessing to many. As a church we wish to obtain a suitable minister: we think it would be much to our comfort and the good of souls.

SMARDEN, For years we were in a low discouraging state, our numbers diminished (chiefly by death), and our harps were on the willows. During the period referred to we gave but little account of our state, because we could not give a good report. Our circumstances are now of a much more pleasing kind. Within about two years the Lord has added

upwards of twenty to our number, and the congregation has considerably increased, and we are as brethren dwelling together in unity. The means of grace are all well attended, and much enjoyed. Some of the congregation appear to be in a good state, and are likely, we hope, to come forward in a short time, to own their Lord and master. We have an excellent Sabbath School, well supplied with suitable teachers, and conducted in good order. Our number had better stand in the minutes as in the last report, as the writer cannot positively say what it is.

SPALDING. In laying before you the state of our cause, we hope we can say we enjoy a good degree of peace and harmony, though our increase has not been so considerable as we could have wished. Our congregations during the past year have been very encouraging, with the exception of a few weeks when our pastor was absent from us through illness. Our Sabbath school is in a flourishing and prosperous state, containing 270 children; and we have lately established another school in a village near us. We have recently been holding Revival meetings, which we hope will be productive of good amongst us. We have some inquirers, and several who appear to be serious in our congregations.

STAMFORD. We have to lament over the low state of the dear Redeemer's cause in this ancient and important town. We have had no additions this year; consequently, our Report will vary little from the preceding one. Mr. Hardy (late student at Wisbeach), who had been engaged by the Home Mission to supply us, has just left us, his engagement having terminated this Midsummer, and his health being in a precarious state. We are therefore now as sheep without a shepherd. By our request brother Peggs has written to brother Stevenson of Loughborough, who has kindly requested Mr. Staples, the senior student, to supply us during the vacation, to which request he has kindly acceded. May he come shod with the preparation of the Gospel of peace, and may his labours be abundantly blest, and the drooping interest of the dear Redeemer yet revive. Our Sabbath school is very encouraging.

SUTTERTON. We have great cause for gratitude to the God of all mercies, for the success that has attended our exertions during the past year. We have had a considerable increase by baptism; we have several candidates, and a considerable number of enquirers; and our congregations have gradually increased until our means of accommodation have become too contracted. At our annual Tea Meeting a few days since, friends spontaneously contributed £53. 12s. towards the erection of a Gallery. We hope to have a commodious one, with three sides, erected before the close of the summer.

SUTTON-IN-ASHFIELD. We hope we feel thankful to Almighty God, for that degree of peace and prosperity which has attended us during the past year, and hope there is a growing desire amongst us to contend for the faith once delivered to the saints, and to maintain the unity of the spirit in the bond of peace. Brother Fox still labours amongst us (though in much weakness yet) with increasing acceptance. Our congregations are good, and our Sabbath school is very encouraging. We have several candidates for baptism, chiefly teachers in our school, and an increasing number of inquirers, of whom we hope well.

SUTTON BONNINGTON. We have much cause to mourn over the state of our church. During the past year our congregations have

rather declined than improved. We also fear that a part of our trials has arisen from a want of that affection and union which ought to prevail in a Christian church.

TARPORLEY AND WHEELOCK. On a review of the past year, we have just cause for deep humiliation before God. Too much indifference has been apparent in all of us, in reference to the prosperity and extension of the Redeemer's kingdom amongst us. Our spiritual privileges are mercifully continued to us, and the Word of Life is regularly proclaimed unto us, but we fear our improvement is not in proportion to the means with which we are favoured. Death has removed from us three truly valuable members, but their end was peace. Our congregations on Lord's day afternoons continue good, but some of our other services are not quite so well attended as formerly. Our Sabbath school has considerably increased. We have preaching at four places, and hope, by the blessing of God upon our efforts, that good will be done in souls renewed and sins forgiven, and that believers will be added to our number. We need more of the vital energy of that religion, which has promise of the life that now is, and of that which is to come.

THURLASTON. We have much cause to be thankful to the great Head of the Church, that we are enabled to report a better state of things amongst us, at this time, than has been for many years that are past. Our cause at this time assumes a very pleasing appearance. As a church, we are generally united and peaceable; our congregations never were better than they are at this time; our prayer meetings are well attended. We have had some addition made to our number by baptism; and we have now twelve approved candidates, and a goodly numbers of inquirers; yet with such pleasing prospects in our view, which are beautiful to look upon, we fear there are some amongst us who are too lukewarm.

TIVERTON. Removals and sin have reduced our number and discouraged our hearts, and we have been compelled to relinquish two places, in which we worshipped God and taught our school, and are now quite driven out of the village, with feeble hopes of again returning. Our Sabbath school, which at one time consisted of near 100 scholars, is now reduced below twenty, chiefly owing to the influence of a clergyman, who has been labouring to convince their parents that we do not conduct our school upon a good principle, and has succeeded in obtaining the names of many of our scholars. These things tend to sink our spirits, but we hope we have a few who love our Lord Jesus Christ in sincerity, and who would sincerely rejoice at the furtherance of the Gospel.

TYD-ST.-GILES. Since the last Association our experience has been varied. For several months our pastor was afflicted, and altogether laid aside from the work of the ministry; he was, however, able to recommence preaching the first Sabbath in January, and we have cause for thankfulness to the great Head of the Church, that his health from that time has been continued, and his labours have not been in vain. Our Sunday schools are prosperous, and our prayer meetings are well attended. Many have lately owned the Lord in the ordinance of baptism; and we trust our present prospects, as a Christian church, are very encouraging.

WINDOVER. Goodness and mercy have attended us through another year. God has mercifully preserved us during a period in which afflictions

have been more than usually prevalent. Several members of the congregation have been borne to their long home; but death has not been commissioned to remove any from the church during the past year. May it be more than ever our concern, by entire consecration, to render according to the benefits received. Brethren, help us herein by your prayers. We are still favoured by that invaluable, but not always sufficiently prized blessing—peace. Soul prosperity also, we hope, is in some measure realized, yet not so generally, it is feared, as is desirable. In the congregation we have reason to think there are some in whom the Lord, by his Holy Spirit, has begun a good work, which also, we trust, will be carried on, and shortly made more apparent through their union with us in church fellowship. Our congregations have of late somewhat increased. The Sabbath school has also increased. In the villages also there has of late been better attendance.

WHITTLESEA. In presenting to you our annual report, we are thankful in having to state, that a good degree of unity, peace, and affection is restored amongst us, and several of our members are active and faithful to the trust reposed in them; but others are truly indifferent as to the practice of real Christianity. Our young friends, with a senior member and superintendent, are still conducting our Sabbath School, we hope, to advantage. Our place of worship continues to be very thinly attended with hearers, but hope there are some who do not altogether hear in vain. Our respected friend (Mr. Wood) has given up his official duties over us, and we are without a pastor. May the good shepherd look down in mercy upon our destitute condition, and in due time provide for us a ministerial supply after his own heart; and may we all endeavour to keep the unity of the Spirit in the bond of peace.

WIRKSWORTH, SHOTTLE, &c. Since our last report we have obtained a much larger preaching-room at Cromford, and have recommenced preaching at Middleton, near Wirksworth. Our congregations are generally good, but the additions to our number have been few this year. We have also lost some valuable members by removal, and have reason to fear we shall lose several others in the same way; still, we hope, the seed of the word, which is faithfully sown amongst us, will bring forth fruit unto life eternal.

WISBEACH. In taking a review of the past year, we feel that we have to speak of judgment and mercy. The affliction of our esteemed friend, Mr. Jarrom, who so long sustained the pastoral office over us, still continues, and his useful and valuable labours are thereby nearly prevented; but we feel thankful he has been able regularly to administer to us the emblems of our Saviour's body and blood. The ministry of our dear young friend, Mr. J. C. Pike, is both acceptable and useful; and we trust that through his exertions many will rejoice to all eternity. The meetings in our village stations have been continued with some few exceptions, by several of our active members, whose efforts to do good we hope will not be in vain. We have added seventeen by baptism; but this accession to our numbers has been counterbalanced by the inroads of death, removal to sister churches, and the painful but necessary exercise of church discipline in a few cases. We have several candidates waiting for baptism. Our congregations are pleasing, and our Sabbath school prosperous. In con-

clusion, we beg to express our gratitude to those churches and friends who so kindly responded to the call to assist us in raising an annuity for our dear friends, Mr. and Mrs. Jarrom, and we pray that the Lord may reward them a hundred fold.

WOLVEY. We find by sad experience that the present state of existence is a chequered one. During the past year painful circumstances have risen among us, which has marred our peace and disturbed our harmony. We very much need the prayers of the Associated brethren.

YARMOUTH. The cause of the Redeemer amongst us this year has been called to witness alternate seasons of trouble and joy. We have public worship in three other places besides the chapel. Our prayer meetings are well attended. A juvenile class and Sunday School are promising, and some of our hearers appear under concern for their souls.

C A S E S .

FROM LAST YEAR'S MINUTES.

I. MR. JARROM'S ANNUITY. Mr. Goadby reported, that an Annuity had been purchased, not in accordance with the Resolution of the last Association, but with the wishes of Mr. Jarrom and his friends.

Resolved—"That the Report is satisfactory to the Association."

THE ACADEMY.

I. Resolved—"That the Report of the Committee of the Academy be received, and printed in the Minutes; and that the Secretaries and Treasurer receive the thanks of the Association, and they be required to continue their services during another year.

II. Resolved—"That brethren J. Holmes, of Leicester; J. Driver, of Nottingham; and R. Pegg, of Derby, be added to the Committee, in the place of brethren S. Hull, J. Harvey, and J. Smith, who retire."

III. "That brother Mallet and brother T. Roberts Jun., of Nottingham, be appointed Auditors."

IV. "That each Conference be recommended to appoint a Treasurer and Secretary, who shall receive all monies for the Academy, and forward the same to the General Treasurer at Loughborough."

V. "That brethren Baldwin, Hunter, Harvey of Leicester, and J. Smith, inquire into the state of the property belonging to the Academy, and report to the next Association."

VI. "That the Association consider it very desirable that brother Stevenson should have assistance in the classical department; and authorize the Managing Committee, if they deem it practicable, to procure such assistance."

REPORT OF THE ACADEMY COMMITTEE.

TO THE GENERAL BAPTIST ASSOCIATION, ASSEMBLED AT BROAD STREET, NOTTINGHAM.

Dear Brethren,—The continued and lamented indisposition of the Rev. J. Jarrom, and his consequent cessation from active life, as well as a desire to promote the interests of the connexion, induced the former meeting to recommend the union of the Wisbeach and Loughborough Institutions, as the Academy of the Association, and to appoint the Rev. T. Stevenson, of Loughborough, as its tutor. Your Committee are happy to report that the wishes of the Association have been fully carried into effect. An early meeting of the brethren, constituting the Committee of the Education Society, "cheerfully resigned the direction of the Institution to the Committee appointed by the Association;" and Mr. Stevenson signified his willingness, for the present, to fill the office assigned him, with the understanding, that the pecuniary arrangements, &c. previously existing in the Education Society, remain undisturbed. With this condition

your Committee cheerfully complied, and would hope that in future, as at present, the number of students may be sufficient to render it a pecuniary advantage to the Institution. The students in the Education Society at the period of union were—Messrs. Staples, of Loughborough, Chamberlain and Stanyon, of Leicester, and Knight, of Wolvey. Mr. Ackroyd, the only remaining student at Wisbeach, was transferred to Loughborough, where he remains to complete his term of preparatory study. During the year applications for admission have been accepted from Messrs. Rose, of Birmingham, Josiah Pike, of Derby, and Keighly, of Queenshead. Mr. Staples, the senior student, has been allowed, at his own request, to continue six months longer than usual on the Institution; your Committee being assured that his past application and progress warranted such a course. It has not been deemed advisable that Mr. Ackroyd should remove from the Institution before the expiration of the usual period, though earnestly invited to do so by the church at Hinckley. Other applications have been received for admission; but the Committee have been restrained from acceding to them, on account of the state of the funds. A letter has been forwarded by the Secretaries to almost every church in the Connexion. The Treasurer's accounts, we fear, will prove that some churches have not responded to the call. The Committee would respectfully suggest the appointment of a District Treasurer by every Conference. The last Association recommended the sum collected to provide an annuity for Mr. and Mrs. Jarrom, to be held as a fund for the ultimate benefit of the Academy: but when the inconveniences connected with such an investment, as well as the feelings of several friends and subscribers were considered, your Committee thought it most advisable to recommend the holders of the subscriptions to purchase an annuity according to the original intention. No Visitors were appointed by the last Association, and it has been deemed expedient, in accordance with the suggestions of the worthy tutor, to appoint an Examining Committee, who shall visit the Institution at least three times a year, and examine the progress of the students, and report to a subsequent meeting of the Committee the result of their inquiry. This Sub-Committee has attended and reported at three separate seasons, viz., Christmas, Easter, and Midsummer; and your Committee are happy to state, that the general character of these reports is satisfactory and encouraging. We trust the present students are all pious young men; and, though possessing various degrees of talent, that they will, under the Divine blessing, become good ministers of Jesus Christ. In conclusion, the Committee hope that the growing importance of this Institution will be apparent to the churches, and that they will encourage and foster it by their prayers, and efforts, and contributions.

JOSEPH GOADBY, } Secretaries.
H. HUNTER, }

THE HOME MISSIONS.

I. *Yorkshire District.* In our last Report it was stated, that our esteemed friend, Mr. Richard Ingham, had accepted the unanimous invitation of the friends at Bradford, to become their regular minister, and was expected to enter on his stated labours on his return from the Academy at Midsummer. A hope was likewise expressed that his labours might be productive of great good, and that the cause of Christ might prosper in his hands. It will be highly gratifying to our friends to know, that this hope has been fully realized, and that the present state of our infant cause will justify a favourable report. During the past year, our friends at Bradford, besides supporting their minister and discharging other incidental expenses, connected with the maintenance of Divine worship, have been enabled, by their own exertions, to raise upwards of *forty pounds*, towards the debt on our chapel. So that while the district is paying the interest, the church is neither inactive, nor insensible of its obligations to the Conference, but is labouring voluntarily and heartily to reduce their heavy debt, and thus relieve themselves and the Conference, which has for a limited time pledged itself to their support. The additions to the church by baptism, during the past year, have been about the same as during the previous year; about *thirty* persons have been added. A few weeks ago, brother Ingham was ordained to the pastoral office, and on the same day four brethren were solemnly set apart to the office of deacon; the services were well attended, and were unusually stirring.—Cash received during the year, £67. Ss. 8d.; Expenditure, £64. 6s. Balance in hand, £3. 2s. 8d.

II. *Lincolnshire District.* From the Lincolnshire District a Report was received by the Secretary, who stated that Magdalen, Stowbridge, and Stamford, are the stations

occupied by the Home Mission. The former places are supplied by our venerable friend, Mr. Ewen, of March; and the brethren at Wisbeach and Fleet. Stamford has been supplied during the past year by Mr. Hardy; but his state of health, &c., has induced him to resign his connexion with this station. The prospects at Magdalen and Stowbridge are encouraging. The statement from Stamford to the Association is of a discouraging character; but hopes are cherished, that "the good seed of the kingdom" which has been sown, will spring up, and bear fruit unto perfection. The allowance of the Home Mission to the minister is forty guineas per annum; the income of the District is about £45. An Annual Report is printed and circulated, under the direction of the Conference.

III. *Midland District.* This Mission is divided into six circuits. The Barton circuit has raised £30. during the last year, which have been applied to the support of the cause at Coventry. The income of the Donington circuit is this year something less than £20. Six pounds have been presented to Burton, and six pounds have been voted to Belper. Not much has been raised in the Derby circuit—under £10. At a recent meeting of the Donington and Derby circuit united, their attention was directed to Wolverhampton, when it was resolved, "That, if agreeable to the friends there, brother Yates, of Melbourne, should visit them, to ascertain more fully their state and prospects; and that he shall report the result of his visit on his return. Mr. Yates has made arrangements for preaching at Wolverhampton the next two Sabbaths, and for spending among them the intervening week. If this should be deemed an eligible station, it is expected the two circuits will unite in supporting it. Leicester circuit has adopted Northampton; and has engaged Mr. W. Jarrom, of Wisbeach, to discharge the duties of the ministry in this place. In the Loughborough circuit some funds have been raised, but no station has yet been finally agreed upon. It is expected the Nottingham circuit will shortly select a new station in one of our large towns, and will support it, either by themselves, or in conjunction with the Loughborough circuit. Funds have also been raised in the Nottingham circuit. A benevolent lady has just presented it with a donation of £10. W. Underwood, Secretary.

IV. *London District.* "That brother Edward Stevenson furnish the Secretary with a written Report." *None came to hand.*

GENERAL BAPTIST REPOSITORY.

I. "That the Report of the Committee be received; and that the thanks of the Association be given to them for their services during the past year."

II. "That the Committee for the ensuing year be a Committee of Reference; and that brethren T. Stevenson and S. Wigg, of Leicester be the Committee."

III. "That brother W. Stevenson and brother S. P. Hull be the Auditors."

REPORT, &c.

The Committee appointed by the last Association to assist the Editor of the Repository, have pleasure in stating, that the alterations made at your last meeting have given general satisfaction. In accordance with the suggestion of several friends from different parts of the Connexion, the Committee ventured to retain its former size, with the exception of eight pages; depending upon the increase of sale for profit. Their expectations have not been disappointed. From the subjoined Abstract of Accounts it will be seen that, though at Christmas there was a balance against the work, the balance is already considerably in its favour. They beg to state their decided conviction, that the prosperity of this periodical depends principally upon the co-operation of ministers and agents in transmitting to the Editor such local information as will be generally interesting.

ABSTRACT OF ACCOUNTS.

Repository Account. July to December, 1838.

Dr.	£.	s.	d.		Cr.	£.	s.	d.
To Printing, Editorship, Carriages, Postages, Periodicals, &c. &c.	124	7	10		By Balance last year.....	0	8	0
					— Sales.....	115	2	9
					— Nos. on hand	0	6	9
					— Balance due.....	8	10	4
	£124	7	10			£124	7	10

From January 1, to June 1, 1839.

To Balance, 1838	£8 10 4	By Sales	£152 2 5
— Printing, Editorship, Car-		— Odd Nos. In hand.....	0 7 0
riages, Postages, Periodi-			
cals, &c. &c.....	136 1 6		
— Balance in favour	7 17 7		
	<u>£152 9 5</u>		<u>£152 9 5</u>

The Balance for the half year, ending June 1, 1839, being £16. 7s. 11d. in favour of the work.

THOMAS HULL, *Chairman.*

There are now on hand 240 vols., from the years 1829 to 1838. *See List.* If these were sold at 1s. each, they would realize £12.; or at 9d. each vol., would realize £9.

CIRCULAR LETTER.

I. "That the letter written by our venerable and beloved brother Pickering be printed in the Minutes; and that he receive the thanks of this Association."

II. "That the Circular Letter be printed in a separate form, at a cheap rate, and forwarded to the churches; brethren Beardsall, T. Stevenson, of Loughborough, and J. Hodgson, be responsible for the payment."

III. "That the following shall be the subject of the next Circular Letter, brother Pike, of Derby, to be the writer:—*Inquiry and Exertion.*—Have the past efforts of this Connexion, in spreading the cause of Christ at home and abroad, been equal to those of some other denominations? If not, what are the views its members should take of the past, and what is their duty for the future?"

THE NEXT ASSOCIATION.

I. "That the next Association be held at Spalding; and that the Rev. J. Burns, of London, and the Rev. J. Goadby, of Leicester, be the preachers.

II. "In case of failure, the Rev. T. Yates, of Melbourne, and the Rev. A. Smith, of Quorndon.

THE MINISTERS' FUND.

I. The Secretary reported that one hundred and forty pounds had been lent on mortgage of two houses in Arnold, at 5 per cent. per annum.

II. "That this fund be very cordially recommended to the attention and patronage of the churches, and that they be urged to make subscriptions or collections for its support."

III. "That a circular letter be sent to the churches on the subject of the Ministers' Fund, and that it be inserted in the Repository."

	£.	s.	d.		£.	s.	d.
Money lent on mortgage....	140	0	0	Brought forward,	165	5	0
SUBSCRIPTIONS, 1839.				Rev. T. Yates	1	1	0
Rev. A. Smith	1	1	0	E. Bott.....	1	1	0
F. Beardsall	1	1	0	Miss Ibbotson, <i>Stubbing House</i>	1	1	0
H. Hunter	1	1	0	Mrs. Hodgson	1	1	0
S. Wigg	1	1	0	Mr. J. Smith, <i>Nottingham</i>	1	1	0
R. Kenney (two years)..	2	2	0	Mr. W. Stevenson.....	0	10	6
J. Goadby (two years)....	2	2	0	Mr. J. F. Winks (two years)..	1	0	0
J. Peggs	1	1	0	Mr. J. Noble.....	1	1	0
G. Cheatle	1	1	0	J. Garrat, Esq.....	1	1	0
T. Hudson	1	1	0	Mr. J. Harvey, <i>Leicester</i>	0	10	6
J. Felkin.....	2	2	0	Mr. J. Goodson (two years)....	2	2	0
J. Derry	2	2	0				
H. Everard	2	3	0		£176	15	0
E. Stenson	2	2	0	Cash in Treasurer's hand, after			
J. Knight.....	2	2	0	lending the money on mort-			
W. Butler	1	1	0	gage	2	10	0
W. Underwood	1	1	0				
G. Hardstaff.....	1	1	0		£179	5	0
	<u>£165</u>	<u>5</u>	<u>0</u>	By cash to Mr. Hardstaff....	4	0	0
					£175	5	0

Agreed at a meeting of the Subscribers, "That there be a general call of the Members on the Wednesday evening of the next Association.

N. B.—Those ministers who have not paid up their subscriptions, will please forward them immediately to Mr. W. Stevenson, Nottingham, Treasurer; or to the Rev. H. Hunter, Secretary.

MIDLAND TRACT AND BOOK DEPOSITORY.

I. The proprietors reported to the Association as follows:—"We have great pleasure in presenting to the Association the sum of £30. And as the incumbrances and responsibilities diminish, we shall be able to tender to our brethren an annual advance."

II. "That the thanks of the Association be presented to the proprietors of the Book Depository for the sum of £30. and cordially recommend the Connexion to support the Institution."

III. "That the Association recommend to the proprietors of the printing-office to accept the offer of ———, if the plates and copy will yield them a reasonable profit; as the offer is considered to be an acknowledgment that they have done wrong."

CONFERENCE CASES.

I. STAMFORD. "That the attention of the Lincolnshire Conference be directed to the Academy."

II. BER-STREET, NORWICH. "That the deeds of the property be forwarded to Mr. Hodgson; and if he consider it necessary, that he be authorised to take a barrister's opinion on the subject."

III. SMALLBOROUGH, NORFOLK. Brother Peggs reported that this case had been attended to. Lawyers had been employed to make out a new Trust Deed. The Association requests the friends who have this case in hand to prosecute the business until the property be secured to the connexion.

CASES OF CHURCHES SOLICITING PECUNIARY AID.

I. BRADFORD. "That we feel thankful for the success with which God has crowned the labours of our Yorkshire brethren at Bradford, and we cordially recommend their case to the support of the connexion."

II. "That we rejoice in the prosperity of the church assembling in *Great Suffolk Street, London*, and cordially recommend their case to the Connexion."

III. PORTSEA. We consider this a very deserving case, and cordially recommend it to the support of the Connexion.

IV. That the Cradley friends be requested to apply to some division in the Midland District.

MISCELLANEOUS.

I. In answer to our Boston friends—"That we are not aware of any brother whom we can feel comfortable to recommend, but must leave them to act for themselves.

II. We would direct the attention of the friends at Castle Donington to the Academy; and, with the assistance of the Tutor and committee, hope they will be able to meet with a suitable minister.

III. In answer to the inquiry from Melbourne—"We apprehend that it is not desirable that ministers should remove hastily from churches where they are acceptable and useful and beloved; yet we think there are cases in which the removal even of such ministers may promote the glory of Christ, and therefore we do not think it improper for a destitute church to invite a minister who may be both acceptable and useful in the scene of his labours."

IV. "That the Endowment Case at Yarmouth be referred to brethren Wallis and Dunch of London, and they be requested to attend to it."

V. In answer to our friends at Yarmouth—"That we do not consider it unscriptural, for ministers to baptize individuals of whose piety they are satisfied, although they may belong to other denominations."

VI. *Introduction of ministers into the Connexion.*—"That this association apprehends the prosperity of the Connexion depends so much on the character and qualification of its ministers, that much care should be exercised in introducing persons into the sacred office. In reference to young men admitted into the Academy, this care is exercised by the Committee; But, as occasionally ministering brethren enter the body from other denominations, the churches are recommended, before they receive any such brethren as their ministers, to let them receive the sanction of the Association. The Association

has no power to enforce such a regulation as a law; but, for the prosperity of the Connexion, recommend the churches to pay attention to their advice as a guide. It is further agreed, that the sanction of the Association shall be given to a ministering brother thus introduced into the Connexion after a due consideration of his case; and that to meet such cases as may occur between one Association and another, a *Committee of three ministers and three laymen* shall in future be annually appointed by the Association, to act till the next Association, to whom any ministering brother's case shall be presented, and who, after examining into his principles and character, shall, if satisfied, recommend him as a suitable minister for any destitute church. That this Committee shall be formed in the district in which the ensuing Association shall be held, and that the Committee for this year be the Revds. Jones, Rogers, and Jarrom, and Messrs R. Clark, W. Wherry, and J. Butters. Mr. Rogers be the Secretary for this Committee."

VII. "That the thanks of the Association be given to brother Pike for drawing up the above resolution."

VIII. "That the collection for the Home Mission be remitted to the Treasurer for the Midland district."

IX. "That the case of the Extension Society be deferred until the next Association."

X. "That we memorialize the Indian Government; that brother Peggs draw up the memorial; and that it be signed by the Chairman of the Association."

XI. "That the Secretary send a printed schedule to each church in the Connexion, previous to the next Association, requesting them to fill it up, that we may be able to give a correct account of the statistics of the Connexion."

XII. "That brother Stevenson's Sermon appear in the Repository."

XIII. "That in future there be no public collection at our Association, except that connected with the Foreign Mission."

XIV. "That brethren Robert Clark, Frederic Deacon, and T. P. Hull be added to the Committee for the Foreign Mission, in the room of those who go off."

EDUCATION SOCIETY ACCOUNT, 1838.

Dr.		£.	s.	d.		Cr.		£.	s.	d.
Money borrowed		100	0	0		Mr. Stevenson		46	10	0
Balance in hand		0	0	0½		Ditto, ditto.....		46	10	0
Subscriptions from Lough-						Ditto, ditto.....		46	10	0
borough	33	7	1			Ditto, Mr. Knight.....		7	15	0
Ditto, Lenke and Wimes-						Interest		4	10	0
wold 1837.....	5	1	0			Letters		0	2	6
Ditto, ditto, 1838.....	6	5	2½			Expences	0	18	9	} 1 15 4
Ditto, Broughton and Hose	3	0	0			" " " "	0	16	7	
Ditto, Quorndon	8	0	0			Mr. Hiltons Bill		2	3	0
Ditto, Derby, Brook Street	15	16	10			Paid principal and interest ..		104	0	0
Ditto, ditto, Sacheverel St.										
1837	2	6	6			£259 15 10				
Ditto, ditto, 1838.....	5	12	0			Balance paid to Academy ac-				
Ditto, Leicester, Archdea-						count		19	17	2
con Lane	16	7	0							
Ditto, Nottingham, Broad										
Street	6	6	0							
Ditto, ditto, Stoney Street	39	16	6							
Ditto, Chesham	12	2	0							
Ditto, Ilkiston & Smalley	7	2	0							
Ditto, London	7	15	0							
Ditto, Melbourne & Tick-										
nall	7	15	10							
Ditto, Wirksworth	3	0	0							
		£279 13 0						£279 13 0		

LOUGHBOROUGH ACADEMY ACCOUNT, 1838.

Dr.	£. s. d.	Cr.	£. s. d.
1838, Nov. 16.—Balance from Mr. Clark.....	16 15 9	1838, Nov. 17.—Tutor for Five Students	54 7 6
Leicester, Dover Street, Subscriptions.....	5 16 0	Letters.....	0 1 6
1839, Jan. 7.—Rents from Mr. J. Smith	23 1 8	Dec. 25.—Mr. Goadby's Expenses	0 9 0
Jan. 21st.—Mr. Clark, Wisbeach	90 6 0	1839, Jan. 7.—Tutor for Five Students	54 7 6
Sacheveral Street, Derby, Subscriptions	3 10 0	Carriage of Books from Wisbeach	0 18 0
Balance from Education Society	19 17 2	Letter	0 0 8
June 24.—Bradford Subscription	2 0 0	Tutor for Eight Students..	78 0 0
Queenshead, ditto	2 1 0	Rev. J. Stevenson's Jun., Expenses	0 4 0
Quorndon, ditto	9 18 7	Rev. J. Goadby, ditto.....	0 10 0
Ashby, ditto.....	4 9 1	Carriage of Bookshelves and Letter	0 3 4
Hepstonstall Slack, ditto ..	7 13 6	Expenses to Sacheveral St., Derby	0 10 0
Dover Street, Leicester, ditto	4 6 0	Bookshelves purchased by Mr. Pike	2 7 0
Knipton, ditto.....	1 13 0	Letter	0 0 4
Birmingham, ditto	5 0 0	June 30.—Mr. Jarrom....	15 0 0
Bourne, ditto	7 11 0	Tutor for Eight Students..	78 0 0
Harborough, ditto	3 0 0		
Birchcliff, ditto	3 1 0		
Tarporley, ditto	0 10 0		
Gosberton, ditto	2 3 6		
Fleckney and Smeeton, ditto	0 13 0		
Mr. Jebbut of Basford	0 10 6		
Ibstock (Mr. Dean).....	1 1 0		
A Friend at Association....	5 0 0		
	£219 17 9		
Balance.....	65 1 1		
	£284 18 10		
			£284 18 10

LETTER TO THE CHURCHES.

On the Conduct Churches should pursue towards Excluded Members.

DEARLY BELOVED BRETHREN,

GRACE be unto you, and peace from God our Father, and the Lord Jesus Christ. In this changing, dying world, we would cherish feelings of fervent gratitude to the God of all grace, for the continuance of many and signal tokens of his smile and favour. Many and great have been the blessings and privileges which, through another year, we have been permitted to enjoy. We are, in great mercy, spared to address the several churches with whom we are connected, the objects of our unfeigned affection. It is our anxious desire to be the instruments and witnesses of your spiritual growth and prosperity. Our prayer for you is, "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." The speedy flight of another year tells us that the term of our probation will soon expire—that all our connexions here will, ere long, be dissolved—that what we do for the promotion of each other's spiritual welfare, and to advance the cause of the blessed Jesus, must be done without delay. Serious reflection reminds us, that much of our time and many of our privileges have been trifled with, and that we have great reason to mourn over our negligence and unfaithfulness. May the review of the past induce us to "work while it is day, for the night cometh, when no man can work." We trust, however, dear brethren, that as every passing day brings us nearer our long home, our anxiety to watch for your souls, as they that must give account, is increased. We long to see you live for eternity—to "adorn the doctrine of God our Saviour in all things," "that we may rejoice in the day of Christ, that we have not run in vain, nor laboured in vain." We are earnestly desirous to impress it upon your hearts, that nothing can be an effectual substitute for the experience of the comforts and power of the precious Gospel of Christ. The largest treasure of theoretical knowledge, and the most plausible, and splendid, and imposing gifts, are of no account, without a relish for spiritual things, and the enjoyment of the love of God. It is this enjoyment which gives to religion its sweetness, and makes all her ways pleasantness and her paths peace. Nothing short of this can effectually disarm temptation, and inspire the anticipation of the felicity of the kingdom of heaven. It may indeed be truly affirmed, that without this experience all that we can say about religion is but a noise, every pretension to it a mere illusion, and, however adorned, it is but a gay and pleasing phantom, which, having no substance, will fail to insure the salvation of the soul.

It has been our practice, from year to year, to select those subjects on which to address you, which appeared to us of the greatest interest and importance in general; or which, at the time, seemed specially to demand your most careful and serious attention; to be most intimately connected with the spiritual welfare and prosperity of the churches, and best calculated to promote their edification and growth in grace. The subject chosen, on which, at this time, to address you, is, "*The duty of churches to those persons whom they have been compelled to exclude.*" This subject has no remote connexion with the discipline and order of our churches, a regular, persevering, and conscientious attention to which is necessary, in order to maintain their purity and reputation. Nor can we ever, with reason, expect to see the cause of the Saviour in a flourishing, and healthy, and prosperous state, unless a suitable and strict regard be paid to the encouragement of such as walk worthy of their Christian calling, and by timely and effectual admonition and reproof administered to those whose conduct is irregular, who neglect their duty as members of the body, and live in the indulgence of sin.

While we would not overlook the subject assigned for this address, we cannot but solicit your forbearance while we make a few remarks, which we conceive, if duly

regarded, will, in many instances, supersede the necessity of resorting to the painful step of separation, by cutting off those who have been united with us in the bonds of Christian fellowship. While we consider the case of excluded members, as it regards our duty to them, in order to recover them—while we view it as involving the welfare and salvation of immortal souls, the honour of religion, the purity of the church, and the cause of the Redeemer, we fear that in a very culpable degree we have been defective in the discharge of our duty. In too many instances, alas! we have acted as if all obligation to seek their welfare ceased the moment they were separated from us. It has indeed been urged, that there is little probability of success—that the excluded party is in a bad state of mind, under the power and dominion of anger and resentment; and that instead of restoring, our efforts, however well intended, will harden, rather than reclaim. To what extent, in the discharge of our duty, we should be governed by consequences, may be doubted; and how far such a discouraging result is likely to follow is uncertain. In such cases it is surely our business to exert our compassionate efforts, with the hope that our labour will not be in vain. Even should we fail of success, the satisfaction of having intended well, will more than recompense all the labour and pains we have employed. But should our labours and prayers succeed, and the wanderer from God be induced to return to the Shepherd and Bishop of souls, the pleasure will be unspeakable.

There is much reason to apprehend, that in every age the discipline of the church has been greatly neglected, or very defectively administered. Instances have occurred when pernicious and destructive errors have been tolerated, schisms have found their way into the bowels of the church, flagrant vices have been winked at, and all order has been set at defiance. To remove or prevent these baneful evils, and to secure order, harmony, and prosperity, is the great design of Christian discipline. In the latter end of the third century, when the morals of the church had become exceedingly corrupt, a sect arose, called Novatians—they denominated themselves Cathari, or Puritans. This class, by their enemies called heretics, in order to check the vice and profligacy so generally and awfully prevalent in the church, were governed by a law more rigid than the Word of God will justify. While union with them was perfectly voluntary, it was enacted, that if, by the perpetration of any crime, they should break the compact which bound them together, so as to render exclusion necessary, they should never be re-admitted to the day of their death. This separation, it is true, involved no temporal punishment, nor did it affect their civil or religious liberty. Much might be said in favour of such a stern and rigorous discipline in that degenerate age. In many cases it operated as an awful preservative, and saved many a one from being drowned in the world, that treacherous gulph which has swallowed up thousands of loose moralists. The discipline of our churches is not so harsh and repulsive: it is favourable to the recovery of those who have been separated from us, and admits again to the bosom and fellowship of the church, and to a participation of all its privileges and blessings.

While we would, dear brethren, earnestly implore you, with all tenderness and perseverance, to endeavour to restore those who have gone astray from the great Shepherd to the fold again, we are desirous that you duly regard the sentiment which we have so often heard repeated, that "*Prevention is better than cure*"—a saying of great importance, and highly applicable in the management of the government and discipline of the church of Jesus Christ. Every one is sensible, when a member of the body is dangerously diseased, amputation should not be resorted to, until all rational hope of cure is given up, and further delay would endanger the life of the patient. We trust, therefore, that it will not be deemed a useless and unwarrantable digression, if we ask your attention to a few thoughts upon the means which are the best adapted to prevent the necessity of inflicting the painful stroke of separation.

In the *first place*, we consider it a duty of very great importance, that every Christian church should guard, as much as possible, against being called upon to proceed to the utmost length in the expulsion of those with whom we have been united in the fellowship of the Gospel. How distressing to part with those in whom we have greatly rejoiced—on whom our fond and sanguine hopes have been placed, as to our comfort in the journey of life, and our happiness in a state of consummated union and peace for ever. The painful act of exclusion cannot be resorted to, without emotions of acute sorrow and pain. The laceration of ties so tender, the wreck of hopes and expectations so pleasing and animating, cannot be experienced without the most distressing feelings. Hence, for the sake of the unhappy person who is put away—for

the sake of the feelings of the whole body, and for the sake of the cause of the dear Saviour, every step should be resorted to, that we can lawfully take, to avoid the painful act of separation. Yet after all, when instances occur which render the act of expulsion imperative, fidelity to the great Head of the Church, the honour of religion, and the welfare of the individual, demand that we should be ready, with mingled feelings of compassion and firmness, to undertake, and with faithfulness perform our duty, remembering that ere long we must, at the tribunal of the Judge of all, render up a strict account. In the discharge of our duty we should "know no man after the flesh"—we should "do nothing by partiality"—between the rich and the poor no distinction should be manifested; nor should we ever forget, that the brother we have excluded is still our brother, and that we are bound to seek his welfare and attempt his recovery until he is utterly incorrigible, or, by the stroke of death, beyond the reach of our compassionate efforts.

We must crave your serious attention and forbearance, while we ask you to consider how far we may incur the danger, and increase the necessity, and the frequency of exclusions, by the want of due caution and prudence in the admission to baptism and fellowship. When this is the case, there is great reason to apprehend and fear, that many are introduced into the church that were never converted to God. Such accessions, in the issue, always prove injurious to the cause they profess to espouse, and are always the precursors of lamentation and sorrow. Various motives may induce persons that were never converted to enter the church. Some are very artful, and intentionally play the hypocrite. The influence of self interest probably induced Ananias and Sapphira, and Simon Magus, as it has many others, to join the church: many with inflated passions, which have been taken for true religion, have found their way into the church: others, in courting improper connexions, have become united with the people of God; and, doubtless, many other motives may induce attempts from those who are carnal and ungodly, to seek a name and a place in the house and family of God.

We fear, dear brethren, that there is a very dangerous propensity in the churches, from the influence of which, alas! their pastors, and ministers, and officers are not free. We mean the indulging a predilection in favour of receiving young professors into the church, without sufficient caution, and before they have been carefully tried. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." It was great wisdom that dictated the salutary advice, "Lay hands suddenly on no man."—"A wise man discerneth both time and place." Very much pain has been excited and bitter regret experienced, as the effect of hurry and want of due caution in receiving members. Who can forbear to deplore the numerous instances of blasted and disappointed hopes, from those who for a season bid fair for the kingdom—who for a time ran well, but were quickly hindered. Various, it is probable, are the causes of the indiscretion so frequently witnessed in the reception of candidates before they have been tried a reasonable time. We are naturally desirous to see a large increase of our numbers: there is much in semblance that is so greatly like the reality, that it is no marvel if we are imposed upon. In times of great apparent revivals, our passions become dangerously excited; and a general joy is felt in every bosom. In the tumult and transport of our satisfaction, we forget that multitudes of the fairest and most promising blossoms of spring, by some fatal nipping frost, or by some sad blight, fall to the ground, and scatter on its surface the painful memorials of disappointed hopes. Often have we beheld, in such seasons and circumstances, the most serious Christians carried away by these flattering appearances, and that which for a season has been the occasion of rapturous joy and of high congratulation, converted into a source of deep regret and heart-rending sorrow. Thus incautious admissions have often paved the way for much future trouble, and for many calamitous exclusions: and it is here worthy to be noticed, that after these remarkable revivals, a visible declension and deadness has prevailed, very discouraging to the most spiritual members, and which has paralyzed the efforts which are essential to the prosperity of the church. Thus shall we see, that as the ocean, when its tides are highest, in its recessions retires to the greatest distance; so the most remarkable revivals are often followed by a dead calm. The importance of caution in the reception of members will also be seen, if we consider that unconverted characters can never fill the place of those who know the grace of God in truth. Even if they are sincere, their religion being the mere effect of heated passions, it must soon expire. Instead of being fed by a perpetually flowing spring, sending forth streams that refresh, and invigorate, and fructify, they

resemble the mountain torrent that is soon run down, and all that remains is turbid, exhibiting the signs of desolation and ruin. Moreover, the introduction into the church of such as are destitute of vital godliness, will tend to corrupt those with whom they are united. "A little leaven leaveneth the whole lump." "One sinner destroyeth much good." "Evil communications corrupt good manners." How deplorable, to see so many we have known begin in the Spirit and end in the flesh. Alas! with all their flourishing pretensions, they are at best like the stony ground hearer, "having no root, he dureth but a while, and when tribulation and persecution ariseth, because of the word, by and by he is offended."

In the infancy of the church it should seem, that those who made a credible profession of faith in the Lord Jesus Christ, were baptized without delay; and it may be said, that the caution for which we plead is not countenanced by either precept or precedent in the Word of God. Precedents, however, cannot be considered as any further binding than the cases in question correspond; and will it not appear, that there is a very material difference between a period of severe and fiery persecution, and one in which we are entirely free from the dangers, and privations, and persecutions, to which the first Christians were constantly exposed, when they had difficulties to encounter and surmount that were almost insuperable. They carried their lives in their hand. "We sit under our own vine, and under our own fig-tree, none daring to make us afraid." While we are fully convinced that a more prudent caution would prevent many exclusions, we do not doubt that many whose discretion we are compelled to call in question, are influenced by praiseworthy motives, and by a pious zeal for the salvation of souls and the glory of God. But it cannot with justice be thought, that these laudable motives can compensate for the consequences which will probably follow; indeed, whenever we witness what are called *great revivals*, and *numerous conversions*, we cannot but rejoice, but we always rejoice with *trembling*.

We venture to assign *another* reason why so many exclusions take place, and but for which not a few of them would be prevented. We apprehend that in our churches there is a great *neglect of watching and superintending with tenderness and care* those who are *newly converted*, and who have *recently* entered the church. As babes newly born, they need to be fed with milk, and not with strong meat; as lambs, they must be fostered with a watchful solicitude, or they will become feeble and sickly, and being exposed, they will soon die. It is lamentable to witness the numbers, who, as soon as they enter the church, appear to sink under the power of a spirit of slumber, and sleep in the arms of carnal security. For lack of the care essential to a state of infancy and weakness, they lose the life and power of religion; their first love is left, and with the possession of a sound and specious creed, and it may be, that filling with regularity their places in the house of God, like the Laodiceans, they fancy themselves rich and increased with goods, and have need of nothing, while, alas! they are wretched and miserable, and poor, and blind, and naked. Little concerned to strengthen the things that remain, that are ready to die, they forget the warm emotions experienced in the days of their espousals. Thus, when first feelings have subsided, we see little of that spirituality and zeal which characterized the infancy of their profession. Nor indeed can we rationally expect them to increase in strength and vigour, if, in this season they are not nourished, and fed, and guarded with special care. Perhaps there is nothing pertaining to the cause of the Lord Jesus Christ so defectively attended to, as an exact and perpetually operative discipline, embracing a personal and regular inspection of every individual member, especially the *young*, and such as are peculiarly exposed to temptation. The company with which they are frequently compelled to associate, and the perils which beset their path, render it of great importance to watch them with anxiety, to preserve them from sin, to guard them against forming injurious connexions, to warn them with seriousness and affection, that they love not the world, nor indulge in a criminal conformity to its pernicious customs, maxims, and fashions. Nor should we ever relax our efforts so long as the character remains unformed, and the young professor is not rooted and grounded in the faith; urging him with zeal to read the Word of God with diligence and self application, to maintain a tone of spirituality in daily conversation, mutually exhorting one another to continue in the grace of God; and so much the more as we see the day approaching, never omitting to urge the cultivation of a prayerful and devotional spirit, knowing that without the Lord uphold us we must fall. We intreat you, dear brethren, to consider whether there is not a great deficiency in this part of our order and church discipline, that loudly calls for the adoption of some *plan or system* that will, at least, help to remedy an evil of

such magnitude, which exposes young Christians to so much danger and to such a painful extent, hinders their spiritual growth, and induces such a sad and fatal lethargy. It is greatly to be deplored that many, as soon as they are introduced into the church, begin to exhibit symptoms of spiritual declension. Before they became members their conduct was marked by a commendable diligence and zeal, corresponding in a good degree with the claims of the Gospel; they appeared indeed as those who were alive from the dead—as new creatures in Christ Jesus—brought out of darkness into God's marvellous light. All the means of grace were anticipated with sacred pleasure, and met with holy delight. But, alas! when united with the Lord's people, after having openly confessed the Saviour before many witnesses—after having promised to God, before the church and the world, to fill their places in his house, and to be faithful unto death—how soon have they become weary, and walked with Christ no more! or they have openly apostatized, and disowned that holy name by which they were called. How greatly important it is to essay, by every lawful and practicable means, to confirm the young Christian, and to encourage him to "hold on his way, and, having clean hands, to grow stronger and stronger." When we recur to experience, such as is derived from attentive observation and from history, we shall be convinced that the neglect of marking early declension, and of taking the proper steps to arrest its progress, invariably proceeds from bad to worse, till the painful act of exclusion becomes imperative. Many of these painful and tragical instances, we have reason to believe, might be avoided, if due and timely care were taken to prevent the first step toward a course of backsliding, and early efforts employed to recover those who have begun to draw back. Instead of this we are prone to say with Cain, "Am I my brother's keeper?" and postpone the evil day until it is too late, and no alternative remains but the painful act of separation.

A very cursory view of the fearful falls of professors of religion—the reproach they entail upon the cause of the Gospel—the scoffs and taunts they draw from an ungodly world, and the tendency of them to harden infidels and blasphemers—and the sad work they furnish for the church, proclaim aloud the necessity of putting forth all our powers in faithful warnings and compassionate endeavours, lest they should go back to the beggarly elements of the world. Behold the fearful eruptions of indwelling sin in the drunkenness of Noah—in the odious and filthy conduct of Lot—in the man after God's own heart, guilty of adultery and murder—the pride and ingratitude of Hezekiah, and the cowardice and prophaneness of Peter. These awful falls, be it observed, occurred after very long profession; and after witnessing events so awful as to induce, one would hope, a caution that would secure their standing. Noah had been the witness of the old world swept away by a flood; Lot had seen, as it were, "hell rained out of heaven;" David was just delivered from all his enemies round about; Hezekiah had witnessed the extinction of the Assyrian army by the destroying angel, and his life had, by a miracle, been lengthened fifteen years. And can we survey the falls of saints, who had arrived at a gigantic stature, and not feel the importance of taking heed, if we think we stand, lest we fall.

Nothing, with the exception of division and anarchy, can be a source of greater pain than to behold a church slumbering on the bed of sloth, wearing the name of Christians, professing to be followers of the Redeemer, yet destitute of life and zeal, unaffected with the love of Christ, and strangers to the comforts of the Gospel. Surely it is our duty to inquire, whether there is no way of arresting and removing such an alarming evil, and of "strengthening the things that remain and are ready to die." However a church in such a condition may be free from wars and contentions, it is not the quietness and peace of union and love, it is the stillness of death, and the silence of the tomb. Nothing tends more effectually to preclude the necessity of exclusion than a tone of spiritual-mindedness in our members; nor can our efforts be more profitably directed than by inducing them to walk in the fear of the Lord, and in the comforts of the Holy Ghost. There is abundant provision in the stores of divine grace for pious zeal, for holy vigour and growth in the life and power of true religion. The precious promises are many and great, and they are all calculated to secure stability and make us partakers of the divine nature. How important to guard young Christians against leaving their *first love*. The first ways of David appear to have been far better than his last. Alas! how common, when the first emotions of love to the Saviour subside, if the heart is not established with grace, to see men settle in a name to live, while in reality they are dead. Of the seven Asiatic churches, five appear to have been affected with a spiritual decay. Is this not a loud call to us, to ascertain how far we are truly

chargeable with the same lifeless condition. Let us ask, is our zeal for God and his service and ways, as warm and lively as in the beginning—is our communion with God as sweet—our closet devotion as constant and delightful—is the name of Jesus as charming—is the Gospel as precious—and the love of the brethren as visible and influential, as when we first set out for the kingdom of heaven? Are we as self-denying, as dead to the world, as jealous of our own hearts, and as fearful lest we should come short of entering into the promised rest, as in the first stage of our profession? Alas! how deplorably manifest it is, that when young professors, just entered the church, begin to decline, as to the experience and power of godliness, like Sampson when his locks were shorn, they lose their strength, and, lulled by the insidious smiles of a fascinating world, like him, they slumber on the lap of an harlot. Surely, dearly beloved brethren, it cannot be necessary to attempt to prove that it is our duty to put forth all our efforts, and to use the utmost caution, to prevent unconverted persons entering our churches, and to nurse, and guide, and help, and guard those who have recently become the followers of the Lord Jesus Christ, the babes of the family, and the lambs of the fold. O how solicitous should we be to preserve them awake, to secure them from falling, and thus, to our utmost ability, help them who have believed through grace.

We are aware, dear brethren, that where the Word of God is not clear and explicit in particular directions, it behoves us to be very cautious how we apply general rules and comprehensive exhortations to specific cases; yet it must be presumed, that if an object is to be secured, there must be some lawful course to be pursued for its attainment. We cannot indeed be too careful, that we do not substitute our own projects and plans and fancies for the directions of the all-wise God. He has graciously favoured us with a perfect and infallible rule in his holy word, "which is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." We cannot, however, expect to find clear and explicit rules in Scripture to meet every case, nor is it necessary that we should. We shall often be compelled to be guided by general and comprehensive rules, which are applicable to the particular cases which may occur. Thus we are enjoined to let all things be done decently and in order. "Let all things be done to edifying." "Do all to the glory of God." It should seem that in all *positive* duties we must have *minute* and *specific* prescriptions; but this is not the case with regard to *moral obligations*. While, therefore, we would most anxiously avoid putting any thing in the place of the Word of God, we would so apply its general rules as to provide for the carrying into effect the great objects for which Christian fellowship is instituted. Permit us, dear brethren, to propose for your consideration, for the sake of preventing the introduction of improper characters into the church, whether it would not be proper to organize a system, that would lead serious inquirers after Christ and salvation to a more clear and satisfactory knowledge of the principles of the Gospel than is usually witnessed. Were a suitable period of instruction to precede their being proposed for baptism, it would probably be the means of introducing into the church a greater number of real converts; and if these preparatory efforts were directed by wise, pious, intelligent Christians, young professors would enter the church more confirmed and settled, and far more anxious to increase, in sound scriptural knowledge, both experimental and practical. Is it not to be lamented, that the majority of those who enter the church know so little, and that they appear satisfied with such slender attainments, so that "when for the time they ought to have been teachers, they have need that one teach them again which be the *first* principles of the oracles of God." It should seem that in a very early period of the primitive church, a preparatory course was pursued previous to baptism. The state and exercises of the Catechumens rose from the conviction of the importance of advancing them in knowledge, and proving them, both as to their views of truth and duty. We would not be understood to advise a long period of trial, where the candidates exhibit pleasing and favourable appearances—perhaps this would be more baneful than imprudent haste; but we do think there is something wanting to guard against the danger of an *over* hasty reception. In reference to the conduct of the church towards those who have been received, much is wanting to lead them on in the pursuit of divine knowledge, to secure them against temptation, to caution them against sinful conformity to the world, and to induce a salutary dread of the most distant approach to the indulgence of fleshy appetites and lusts. It is truly distressing and truly astonishing to witness so many, as soon as they have entered the church, seem as if they were at *once* mature. One year rolls round after another without any visible improvement, nor is it by any means

unusual to be compelled to the conclusion, that they rather *retrograde* than advance. And can we behold a race of Christians so dwarfish and feeble, without seeing the materials of awful backsliding and fearful falls. The pleasures of religion are not felt, and when the world sues for admission, the house is found swept and garnished, and the door is open to invite an entrance. The principles of grace in such are too feeble to oppose temptation with success, and the distance, occupied by such professors, to open apostacy, or a dead sleep, is scarcely perceptible. The overthrow of such cannot create surprise. Satan knows well how easily the victory is won over mere formalists, who possess nothing that is worth retaining, and whose character is rather a dishonour than a recommendation of the Gospel of Christ. Should we not, by so painful an exhibition, be led seriously to examine whether no expedient can be adopted, by which the members of our churches, especially those who are young in years and experience, may grow up into their Head in all things. It is manifest that our churches, with the present restricted means, cannot secure that perfect personal inspection so essential to their spiritual prosperity. The design of the formation of a Christian church is to further the growth of the body in faith, and love, and holiness, and to advance the kingdom of Jesus Christ. We have, however, no explicit formula, shewing how we must proceed to secure the end we have in view. We shall find that carrying out the great principle of *brotherly love* in all its branches and ramifications, is the only New Testament directory, and that the prosperity of the church and the exercise of its discipline, whether we commend or reprove, whether we admit or exclude, whether we rejoice in the prosperity of one, or mourn over the downfall of another, are nothing but the modifications of Christian and brotherly love. A slight attention to the nature of man, the dangers and snares by which the Christian is surrounded, and even an imperfect view of facts, will conduct us to the conclusion, that nothing short of close personal and frequent inspection, caution, exhortation, warning, and encouragement, can be expected to secure the prosperity and stability of the churches. If the utmost endeavours of pastors and ministers are inadequate to the accomplishment of the end, can we doubt whether it is our duty to divide our churches into classes, and to appoint to the superintendance of each class a spiritual, wise, and judicious brother to watch over them in the Lord, to meet them at stated periods for prayer, conversation, and encouragement, and so to take the oversight of them, as to observe the regularity of their conduct, and their growth in grace and Christian experience. Perhaps nothing to which we could have recourse, would more directly tend to the order and prosperity of our churches than the adoption of this plan, and a practical maintaining of it with resolute perseverance. Surely we cannot hesitate to adopt this system, because we do not find the words "Class Meetings" or "Experience Meetings" in the Scriptures. So long as we can find the object there, and so long as these means are calculated to attain it, surely we cannot fail to pursue it to a successful issue in the name of the Lord. Who can survey this system perseveringly pursued by the Methodists with such unparalleled success, and not be convinced of its importance. And can we for a moment scruple to follow them in this, because in some other matters we cannot approve the Wesleyan discipline and order. In pressing the consideration of these meetings upon your serious attention, and while calmly and deliberately weighing their importance, we most earnestly beseech you to examine, by comparison, those churches in our own Connexion, who come the nearest to what we here recommend, with those who have no such means, and form your conclusion as to the comparative prosperity of each as your convictions may compel you to do.

Allow us, dear brethren, to guard you against a misconception of our intention. We have no idea, in what we have said, of resolving the discipline of a church, much less the expectation, that the cause of the Saviour should be maintained and rendered prosperous by the operation of a *set of Rules*, as if the order of the church could be effected and maintained by a *mechanical* process. We are sensible that the law of a church is *love*, and the great agency that renders it efficient, the Holy Spirit, without whose aid all will prove utterly unavailing. We have no notion of any plan, we propose lessening the obligation, and the zealous and constant exertion of *pastoral* and *ministerial* attention and oversight. Nor would we, on any account, impair the obligations of *every member* to his fellow members, to promote by all scriptural means their edification, and to build them up on their most holy faith. The discipline of an army will not supply the place of *loyalty*, nor will loyalty be effectual without *discipline*. Nothing will avail without love; but love requires to be *guided* in its operation. When Christians watch over each other in love, when they by love serve one another, the

materials of success are prepared, and a wise direction and management of them will insure success; but if *no* plan is adopted that includes the regular oversight of the whole, it will be found that what is the business of *every one* is the business of *none*; thus the work is left *undone*.

After all the precautions we can take, both previous to admission, and when united to the church, we are painfully convinced, that cases will occur, in which it is absolutely necessary to *exclude* those with whom we have been united in Christian fellowship. Hypocrites and mere pretenders will find their way into the church; and for a season will wear their mask undetected. While sin dwells in us and Satan has access to our world, and is permitted to assail the church, there is danger of being "corrupted from the simplicity that is in Christ. In all ages there have been awful instances of backsliding and apostacy. In the family of Christ there was a Judas, and in the earliest church an Ananias, a Sapphira, and a Simon Magus. Alas! "it must needs be that offences will come, but woe to the man by whom the offence cometh." To witness the exclusion of those with whom we have been associated in the church of Christ, is unspeakably distressing. After having sung with them the praises of God and the Lamb—after having worshipped with them in sweet and hallowed communion around the table of the Lord—"after beginning in the Spirit to see them end in the flesh," blasting our fondest hopes, and inflicting the agonizing fear, lest, after having exhibited a florid profession, they should return to tell the world that religion is not worth their adherence, and while hardening its enemies procuring to themselves a deeper fall. It is our duty to take care that we do not multiply the grounds of exclusion beyond the warrant of Scripture; that we never allow passion, prejudice, or partiality, to influence in any step we take tending to this painful result, never forgetting, if we err, to lean to the side of candour, gentleness, and love. "Charity hides a multitude of sins." Friendship and tenderness, with aching hearts and streaming eyes, wait at a funeral. Thus must we, while fidelity demands the separation, view the brother that has incurred the infliction with pity, accompanied with fervent prayer for his restoration to the favour of God, and to the fold of the Shepherd and Bishop of souls. It is of no small moment, accurately to ascertain the offences and sins for which the Scriptures require the exclusion of the offenders. In personal offences, it appears that if the complaining party cannot by himself, or along with others, obtain satisfaction, he shall tell it to the church; but if he refuse to hear the church, he shall be treated as a heathen man and a publican. *Matt.* xviii. 15—18. Such as cause divisions, and whose conduct is quarrelsome, litigious, and schismatical, we are commanded to mark and avoid. *Rom.* xvi. 17, 18. Those who are guilty of notorious crimes—drunkards, fornicators, adulterers, covetous, railers, &c., we are to put away as wicked. *1 Cor.* v. A man that is an heretic, denying the great and essential doctrines of the Gospel, after the first and second admonition, reject. *Tit.* iii. 10, 11. Those also who forsake the assembling of themselves together, who desert their privileges, withdraw themselves from the ordinances of God, and forsake his people. *Jude* 19. We are aware that in some cases that occur, there is much difficulty. Both charity and justice will lead us to mark the difference between a *single* act of sin and a *HABIT* of vice. In extraordinary and difficult cases, wisdom is profitable to direct; and we shall do well to "ask wisdom of Him, who giveth liberally, and upbraideth not."

Where Scripture is clear, we must, without hesitation, pursue the course it prescribes, however painful and self-denying. The exclusion from a Christian church, does not affect the temporal estate and the civil affairs of the excluded; it does not draw upon him fines or imprisonment; it does not abridge his natural privileges, or change his natural relations; nor does it deprive him of the liberty of attending public worship. It removes him from communion with the church, and the privileges dependent on it. The act of separation takes place that he may be ashamed of his sin—that he may be brought to repentance—that the honour of Christ may be vindicated, and the reputation of his cause maintained—that others may fear, and tremble, and take heed lest they fall, and that stumbling blocks may be removed out of the way. In the act of exclusion, the utmost seriousness, caution, and impartiality should be maintained. We cannot in this painful process be too deliberate. The utmost solemnity and meekness, and compassion for the person excluded, should be manifested. A fixed design should be formed to embrace every opportunity of promoting his welfare, and if possible to restore him to union with Christ, and fellowship with his people. This course towards the excluded brother may be censured as conniving at the crime for which he is cut off; and, doubtless, caution and prudence are requisite, lest we should deserve the censure. Certainly, to maintain a familiarity with the excluded member, as if his conduct had

been blameless, would justify the accusation; but if, in all our efforts for the recovery of the person, we are ruled by pity for his soul, and while we mourn over him as fallen in all that we do, we evince an abhorrence of his sin, though in some instances we may be exposed to unjust aspersions, as was the Saviour himself, such charges will soon be seen to spring from ignorance or malice, and pass away. That, in some way or other, it is our duty to attempt to reclaim and recover those who have been cut off from the church, we cannot suppose any one will dispute. To see the man who has fallen among thieves, and like the priest and Levite pass by without one attempt to relieve him, is not only unchristian, it is inhuman. Every man is my neighbour and brother, and how great soever the discouragements may be in the way of restoring a fallen brother, as long as he is my neighbour, I must love him as myself. It may be we shall find him under the influence of anger and resentment, yet is it our duty to bear with him, and to pursue our well meant and compassionate labours, with the hope of softening his prejudices, and winning him over to penitence and to the Saviour. On every view of the case, it must be the duty of every member to endeavour to bring back those who have been cut off from the body, and how perseveringly solicitous should we be effectually to reclaim them from their wanderings. Moreover, every argument which binds us to do good to others, to bring them to repentance, to attempt their conversion, and to win them to Christ, is equally binding to attempt the recovery of those who have been excluded. The ties which engage us to love one another—to love our neighbour as ourselves, apply with all their force in the case before us; so that, if it ever was our duty to put forth our compassionate efforts, it is equally our duty *now*. Exclusion neither annihilates nor lessens, but rather strengthens our obligations, to bring them again to the good Shepherd. Can we, dear brethren, look at the pity, and compassion, and love of God—his reluctance to punish—his slowness to anger—his backwardness to give up—his amazing long suffering—his promptness to forgive and embrace—his readiness to heal backsliders and love them freely—can we see all this, and not read our duty to be followers of God as dear children? Can we forbear to recognize our obligation to recover, by every means in our power, those who have gone astray, when we trace the character and labours of the good Shepherd. See him “leave the ninety and nine in the wilderness, and go after that which is lost, till he find it, and when he hath found it, he layeth it on his shoulders rejoicing; and when he cometh home he calleth together his friends and neighbours, saying unto them, Rejoice with me, I have found my sheep which was lost: I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance.”

Recollections of the dissolution of the unions which bound us together—of fond hopes disappointed through the indulgence of sin—of hours passed in spiritual exercises in the house of the Lord—of gracious enjoyments at his table, and of the anticipations of future glory, with which we have been cheered and animated—all call upon us to combine our most zealous and persevering efforts to restore, in the spirit of meekness, those who have gone astray. And should not *gratitude* to the blessed Redeemer urge us to labour and pray, and live for the restoration of those who have forsaken their own mercies, and “crucified the Son of God afresh.” And should we not, by every possible means, attempt to wipe off the *stain* which has been cast upon the *dear cause* of the Saviour, by those who have turned back and brought an evil report of the good land. How does the Lord complain, that when his sheep wander, his people do not seek them out in the “cloudy and dark day.” How solemn and pungent are his expostulations with those who neglect this great and important duty. “If thou forbear to deliver them that are drawn unto death, and are ready to be slain; if thou sayest, behold we knew it not, doth not he that pondereth the heart consider it, and he that keepeth thy soul, doth not he know it, and shall he not render to every man according to his works?” Prov. xxiv. 11, 12. “Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.” James v. 19, 20.

In all our attempts to reclaim and restore those who have been separated from us, our addresses and our conduct should be marked by compassion the most tender, by earnestness the most warm and importunate, by faithfulness the most unequivocal and decisive, and by the most untiring perseverance; nor should we forget to pray that our labour may not be in vain in the Lord. While, however, we would pressingly urge every member of the church to endeavour to bring back those who have wandered, we are persuaded it is the duty of the church to see to it, that the work is not omitted or neglect-

ed. We do not pretend to prescribe any specific course. In some churches a Committee is chosen to attend to this very important duty; and if suitable persons are elected, whose tenderness, and zeal, and fidelity, will insure the end for which they are chosen, perhaps no other method would be more eligible. The course pursued in some other churches is, when an exclusion takes place, if a *Brother*, to appoint a *Brother* to make it his special care to converse with him, and by every suitable means to restore him to repentance, and to the fellowship of the church. If a *Sister* is put away, to select a *pious Christian Sister* to endeavour the accomplishment of this very desirable object.

Beloved brethren, it is with much diffidence and hesitation, though not without much thought and deliberation, that some hints and suggestions are ventured in this protracted address for your consideration. The reason of our not confining ourselves to the subject proposed is this—we thought it would, on the whole, be more likely to answer the end of the appointment, than by intense restriction to that single subject. Our sincere prayer is, that the cause of the blessed Saviour may greatly flourish, and abundantly prosper in all the churches—that a pure scriptural discipline may be administered—that the unity of the Spirit may be kept in the bond of peace—that an increase of spiritual-mindedness may pervade the whole body, and conformity to the Saviour become daily more visible. Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you.

In behalf of the Association,

WILLIAM PICKERING.

THE GENERAL BAPTIST HYMN-BOOK.

At a Committee Meeting of the General Baptist Book and Tract Depository, Belgrave-Gate, Leicester, held on the 6th and 13th of December, 1838, present, Revds. Samuel Wigg, Joseph Goadby, and Thomas Stevenson. Messrs. John Tyers, (chairman) Samuel Hull, Samuel Grocock, and John Harvey, it was unanimously agreed:—

First. “That the cordial thanks of this meeting be presented to the Ministers and Members of our respective Churches, for the kind and prompt assistance they offer to prevent the circulation of a pirated Edition of the Hymn Book of the New Connexion of General Baptists.”

Second. “That the Committee are fully satisfied, that the business of the Institution committed to their care, has been conducted with strict integrity by their Agent, Mr. Joseph Brooks; and regret, that his adherence to Truth and Justice, should have exposed him to Calumny and Suspicion.”

Third. “The Committee feel it their duty to inform the Proprietors, that the Common Edition of the Hymn Book has been sold in sheets only to two individuals, one of whom has had but twenty-five copies, and that under special circumstances, (these exceptions will be guarded against in future.) All other applications for the Common Edition, in sheets, though from good customers, have been refused in accordance with the Committee’s regulations. No objection has been made, in any instance, to selling the Fine Editions in sheets, to bind up to pattern. The reason of this distinction is understood by the Trade.”

Fourth. “The Proprietors beg to inform the Connexion, that their inability to make annual grants of money for the four years previous to the last Association, arose from the pecuniary embarrassments of the Society when Mr. Winks left it, the debts owing by the Institution amounting to upwards of **Two thousand Eight hundred Pounds**, (independent of the Debts owing on account of the Freehold Property,) a considerable proportion of which was imperatively called for. Under these circumstances, the Proprietors regarded it as indispensable to their personal security to suspend Grants, until the affairs of the Institution were brought into a manageable state. The Committee have pleasure in stating, that presuming on the Connexion’s continued patronage of their **Hymn Books**, and the **Baptist Children’s Magazine**, they shall be able to place a considerable annual sum at the disposal of the Association, their responsibilities being now reduced within the compass of **One Thousand Pounds**.

JOHN TYERS, *Chairman*.

An advertisement having appeared on Mr. Winks’s Periodical, announcing that “A New Edition of the General Baptist Hymn Book is in the Press,” which is being stereotyped by Mr. John Haddon, of London, we, the undersigned, being Ministers or Members of the New Connexion of General Baptists, feel it our duty to inform our Brethren, Sabbath-school Teachers, and Congregations respectively, that the forthcoming Edition is a surreptitious one, and that we consider the conduct of the parties engaged in its publication to be exceedingly unchristian and reprehensible, inasmuch as the only Hymn Book which has ever received the sanction of the Association, and been adopted by the Connexion, is that published by the Proprietors of the Book and Tract Depository, Leicester, who purchased the Stereotype Plates and Copyright with a considerable sum for the use of the Connexion, and have since incurred further expense by alterations and emendations, which were agreed upon by a Committee appointed by the Association for that purpose. “After an examination of all the proposed alterations, the Association of 1830 approved of them, and resolved, ‘That the Hymn Book as thus revised be received as the Hymn Book of the New Connexion of General Baptists.’” (See the Preface.)

We beg further to state, that the Proprietors of the Book and Tract Depository receive no pecuniary benefit from the Institution whatever, and that it is only by

the sale of the Hymn Book, and the Baptist Children's Magazine, &c., which they publish, that they will be enabled to continue their pecuniary Annual Grant to the Association.

We feel ourselves therefore bound by our regard for the unity and prosperity of the Connexion, publicly to declare our determination that we will employ our utmost influence and endeavours to prevent the circulation of any pirated and unauthorized Edition, and to facilitate the sale of the only Hymn Book which has been sanctioned and adopted by our Denomination, bearing the imprint of HULL HARVEY, AND CO.

Joseph Jarrom, Pastor, Wisbeach
 J. Carey Pike, Minister, ditto
 Robert Clarke, ditto
 John Lilly, Surgeon ditto
 Robert Wherry ditto
 William Batterbee ditto
 George Reed, Book Agent, ditto
 E. H. Burton, Pastor, Portsea
 John Barton, Deacon, ditto
 Joseph Treakell, ditto ditto
 Robert Stafford, ditto ditto
 Samuel Bazill, ditto ditto
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My friends in Brook-street, and myself, do not use the General Baptist Hymn Book; if we did, we should certainly discountenance any Edition but that published for the Connexion by Hull, and Co.

Derby. 21st November, 1838.

J. G. PIER.